Tagore Law Lectures—1891-92.

MAHOMEDAN LAW

RELATING TO

MARRIAGE, DOWER, DIVORCE, LEGITIMACY AND GUARDIANSHIP OF MINORS, ACCORDING TO THE SOONNEES.

VOL. I.

TEXTS FROM THE QURAN AND THE HADEES, OR TRADITIONS, AS SOURCES OF LAW

BY

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THE TAGORE LECTURES, 1891-92.

BOOK I.—PART I.

CHAPTER I.

CHAPTER II.

The five-hundred Texts of the Koran, roughly speaking, deal with the following matters :—

Note.—The References in the following Index are to Texts of the Koran, and the Index has been roughly prepared according to the meaning and construction assigned to those Texts in the *Tufseer-i-Ahmedy*, as contained in Chapter II, of Book I, Part I.

Page

1.—ADOPTION.

2.—AGE OF DARKNESS.

3.—CLAIM; WITNESSES; SALE; ATTESTATION; DEPOSITION; *FASIK*—

4.—DAMAGES.

5.—DIVORCE.

Page

6.—DOWER.

7.—EATABLES.

8.—*FAKIHA*.

9.—FAST AND SACRIFICE.

10.—FOSTERAGE.

11.—*GHUSUB*, OR USURPATION.

Page

12.—HIGHWAY ROBBERY.

13.—*HIJRUT.*

14.—HOMICIDE.

15.—INFIDELS; *KAFIR*: *MOORTUD*: *ZIMMEE.*

KAFIR—

Page

16.—INHERITANCE AND *WILA*.

17.—*JEHAD*.

18.—JURISPRUDENCE—MATTERS OF.

NUSKH OF KORAN—

19.—*KYL.*

20.—MAINTENANCE.

21.—MARRIAGE.

22.—MECCA.

23.—MINORITY.

24.—MORALITY AND BELIEF.

25.—MOSQUE.

26.—*MOOHAYAT*.

27.—OATHS.

28.—ORNAMENTS.

Page

29.—ORPHANS.

30.—PILGRIMAGE.

31.—POETRY.

32.—PROHIBITED DEGREES.

33.—QUADRUPEDS.

34.—REBELS.

Page

35.—*RIBA.*

36.—*SULAT* OR PRAYERS.

Page

37.—SEXUAL INTERCOURSE.

38.—*SHAHEED.*

39.—SODOMY WITH MALES.

40.—SINGING

41.—SLAVERY.

42.—SURETY.

43.—THEFT.

44.—TRUSTS.

45.—WILLS.

Page

46.—WOMAN'S *SUTUR.*

47.—*WUZOO: GHOOSOOL:* WATER: *TYUMMOOM;*

48.—*ZUKAT.*

49.—*ZINA.*

BOOK I.—PART II.

TRADITIONS.

CHAPTER I.

CHAPTER II.

CHAPTER VI.

SECTION I.

In explanation of having connexion with women.

Paras. Section III. Page

CHAPTER VII.

Section I.

In completing what hath preceded.

Section II.

CHAPTER VIII.

Section I.

In Explanation of Marriage Settlements.

Section II.

Section III.

CHAPTER IX.

Section I.

In explanation of victuals prepared on the nuptial day.

SECTION II.

SECTION III.

CHAPTER X.

SECTION I.

Concerning equal partition of cohabitation with women.

SECTION II.

CHAPTER XI.

SECTION I.

Of Intercourse with women and the respective rights of each.

CHAPTER XIV.

SECTION I.

In explanation of the foregoing.

CHAPTER XV.

SECTION 1.

On Lian.

SECTION II.

SECTION III.

CHAPTER XVI.

SECTION I.

In explanation of Iddut, or the number of days a woman counts after being divorced.

SECTION II.

SECTION III.

CHAPTER XIX.

SECTION I.

In explanation of the young arriving at puberty, and on bringing them up.

THE TAGORE LECTURES, 1891-92.

BOOK I, PART I.

CHAPTER I.

1. The subject of these Lectures is the Mahomedan Law relating to Marriage, Dower, Divorce Legitimacy and Guardianship of minors according to the Soonnee sect of the Mahomedans. In order that this branch of the Mahomedan Law should be understood and appreciated, the sources of the Law and the reasons assigned by the lawyers for the deduction of rules according to the Mahomedan system of Jurisprudence from such sources must be explained and the process by which such rules are deduced must be stated.

2. One of the sources, indeed the chief source* of Mahomedan Law, is the Quran and only a portion thereof, consisting of five hundred texts, is all that it is necessary to know of the Quran. These five hundred texts constitute the source of the whole range of the Mahomedan Law, and not being very easily susceptible of division, and separation, all these five hundred texts are here given, without any attempt being made to omit those texts which do not bear on the subject of these Lectures.

3. The five hundred texts here given are taken verbatim from the translation of the Quran by the Rev. E. M. Wherry, M. A., who has produced the Quran in four Volumes. This translation is chiefly based on the translation of Mr. Sale. Criticisms of the translation will be noticed further on in the course of these Lectures as occasions arise.

4. The number within brackets indicates the consecutive number so as to make up the five hundred texts. The references to Sipara, Chapter, Page and Volume are references to the work of Rev. Wherry, and with the assistance of such references any particular texts will be easily found out and identified in that work. With a view to economise space the annotations to be found in Wherry's work, are not reproduced here and the student is referred to the work itself for further information.

* It is only in a qualified sense, that the Quran could be said to be the *chief* source of Mahomedan Law. As will appear further on, other sources rank equally under certain circumstances.

Those five hundred texts of the Quran are as follow :—

5 (1). No. 29.* SIPARA I, CHAPTER II, p. 299, Vol. I.

It is he who hath created for you whatsoever is on earth, and then set his mind to *the creation of* heaven, and formed it into seven heavens; he knoweth all things.

6 (2). No. 42. SIPARA I, CHAPTER II, p. 305, Vol. I.

Observe the stated times of prayer, and pay your legal alms, and bow down yourselves with those who bow down.

7 (3). No. 105. SIPARA I, CHAPTER II, p. 328, Vol. I.

Whatever verse we shall abrogate, or cause *thee* to forget, we will bring a better than it, or one like unto it. Dost thou not know that God is almighty?

8 (4). No. 113. SIPARA I, CHAPTER II, p. 331, Vol. I.

Who is more unjust than he who prohibiteth the temples of God, that his name should be remembered therein, and who hasteth to destroy them? Those men cannot enter therein, but with fear: they shall have shame in this world, and in the next a grievous punishment.

9 (5). No. 115. SIPARA I, CHAPTER II, p. 332, Vol. I.

To God *belongeth* the east and the west; therefore whithersoever ye turn yourselves to pray, there is the face of God; for God is omnipresent and omniscient.

10 (6). No. 116. SIPARA I, CHAPTER II, p. 332, Vol. I.

They say, God hath begotten children; God forbid? To him *belongeth* whatever is in heaven, and on earth; all is possessed by him.

11 (7). No. 124. SIPARA I, CHAPTER II, p. 334, Vol. I.

Remember when the Lord tried Abraham by *certain* words, which he fulfilled: God said, Verily I will constitute thee a model of religion unto mankind. He answered, And also of my posterity; God said, My covenant doth not comprehend the ungodly.

12 (8). No. 125. SIPARA I, CHAPTER II, p. 335, Vol. I.

And when we appointed the *holy* house *of Makkah* to be a place of resort for mankind and a place of security; and *said*, Take the station of Abraham for a place of prayer; and we covenanted with Abraham and

* This number shewn here, and the numbers similarly shewn in subsequent texts, are references to Wherry's Book.

Ismail, that they should cleanse my house for those who should compass *it*, and those who should be devoutly assiduous *there*, and those who should bow down and worship.

13 (9). No. 143. SIPARA II, CHAPTER II, p. 341, Vol. I.

Thus have we placed you, *O Arabians*, an intermediate nation, that ye may be witness against *the rest of* mankind, and that the apostle may be a witness against you.

14 (10). No. 145. SIPARA II, CHAPTER II, p. 342, Vol. I.

We have seen thee turn about thy face towards heaven *with uncertainty*, but we will cause thee to turn thyself towards a Qibla that will please thee. Turn, therefore, thy face towards the holy temple *of Makkah ;* and wherever ye be, turn your face towards that *place*. They to whom the Scripture hath been given, know this to be truth from their Lord, God is not regardless of that which ye do.

15 (11). No. 155. SIPARA II, CHAPTER II, p. 346, Vol. I.

And say not of those who are slain in fight for the religion of God, that *they are* dead; yea, *they are* living: but ye do not understand.

16 (12). No. 159. SIPARA II, CHAPTER II, p. 347, Vol. I.

Moreover Safa and Marwah are *two* of the monuments of God: whoever therefore goeth on pilgrimage to the temple *of Makkah* or visiteth *it*, it shall be no crime in him, if he compass them both. And as for him who voluntarily performeth a good work; verily God is grateful and knowing.

17 (13). No. 173. SIPARA II, CHAPTER II, p. 351, Vol. I.

O true believers, eat of the good things which we have bestowed on you for food, and return thanks unto God, if ye serve him.

18 (14). No. 174. SIPARA II, CHAPTER II, p. 351, Vol. I.

Verily he hath forbidden you *to eat* that which dieth of itself, and blood and swine's flesh, and that on which any other name but God's hath been invocated. But he who is forced by a necessity, not lusting, nor returning to *transgress*, it shall be no crime in him *if he eat of those things*, for God is gracious and merciful.

19 (15). No. 177. SIPARA II, CHAPTER II, p. 352, Vol. I.

It is not righteousness that ye turn your faces *in prayer* towards the east and the west, but righteousness is of him who believeth in God and the last day, and the angels, and the scriptures, and the prophets; who

giveth money for God's sake unto his kindred, and unto orphans, and the needy, and the stranger, and those who ask, and for redemption of captives; who is constant at prayer, and giveth alms; and of those who perform their covenant, when they have covenanted, and who behave themselves patiently in adversity, and hardships, and in time of violence; these are they who are true, and these are they who fear God.

20 (16). No. 178. SIPARA II, CHAPTER II, p. 353, Vol. I.

O true believers, the law of retaliation is ordained you for the slain: the free *shall die* for the free, and the servant for the servant, and a woman for a woman; but he whom his brother shall forgive may be prosecuted, *and obliged to make satisfaction* according to what is just, and a fine shall be set on him with humanity. This is indulgence from your Lord and mercy.

21 (17). No. 178. SIPARA II, CHAPTER II, p. 353, Vol. I.

And he who shall transgress after this *by killing the murderer* shall suffer a grievous punishment.

22 (18). No. 179. SIPARA II, CHAPTER II, p. 354, Vol. I.

And in this law of retaliation ye have life, O ye of understanding, that peradventure ye may fear.

23 (19). No. 180. SIPARA II, CHAPTER II, p. 354, Vol. I.

It is ordained you, when any of you is at the point of death, if he leave any goods, *that he bequeath* a legacy to his parents, and kindred, according to what shall be reasonable. This is a duty *incumbent* on those who fear God.

24 (20). No. 181. SIPARA II, CHAPTER II, p. 354, Vol. I.

But he who shall change *the legacy*, after he hath heard it *bequeathed by the dying person*, surely the sin thereof shall be on those who change it, for God is he who heareth and knoweth.

25 (21). No. 182. SIPARA II, CHAPTER II, p. 354, Vol, I.

Howbeit he who apprehendeth from the testator any mistake or injustice, and shall compose *the matter* between them, that shall be no crime in him, for God is gracious and merciful.

26 (22). No. 183. SIPARA II, CHAPTER II, p. 354, Vol. I.

O true believer, a fast is ordained you, as it was ordained unto those before you, that ye may fear God. A certain number of days *shall ye fast.*

27 (23). No. 184. SIPARA II, CHAPTER II, p. 355, Vol. I.

But he among you who shall be sick, or on a journey, *shall fast an equal* number of other days. And those who can *keep it, and do not,* must redeem *their neglect* by maintaining of a poor man. And he who voluntarily dealeth better *with the poor man than he is obliged,* this shall be better for him. But if ye fast, it will be better for you, if ye knew it.

28 (24). No. 185. SIPARA II, CHAPTER II, p. 356, Vol. I.

The month of Ramadhán *shall ye fast,* in which the Quran was sent down *from heaven,* a direction unto men, and declarations of direction, and the distinction *between good and evil.* Therefore, let him among you who shall be present in this month, fast the same *month*; but he who shall be sick, or on a journey, *shall fast* the *like* number of other days. God would *make this* an ease unto you, and would not *make it* a difficulty unto you; that ye may fulfil the number *of days,* and glorify God, for that he hath directed you, and that ye may give thanks.

29 (25). No. 186. SIPARA II, CHAPTER II, p. 356, Vol. I.

When my servants ask thee concerning me, verily I am near; I will hear the prayer of him that prayeth, when he prayeth unto me: but let them hearken unto me, and believe in me, that they may be rightly directed.

30 (26). No. 187. SIPARA II, CHAPTER II, p. 357, Vol. I.

It is lawful for you, on the night of the fast, to go in unto your wives; they are a garment unto you, and ye are a garment unto them. God knoweth that ye defraud yourselves *therein,* wherefore he turneth unto you, and forgiveth you. Now, therefore, go in unto them; and earnestly desire that which God ordaineth you, and eat and drink, until ye can plainly distinguish a white thread from a black thread by the day-break: then keep the fast until night, and go not in unto them, but be constantly present in the places of worship. These are the prescribed bounds of God, therefore draw not near them *to transgress them.* Thus God declareth his signs unto men, that ye may fear *him.*

31 (27). No. 188. SIPARA II, Chapter II, p. 357, Vol. I.

Consume not your wealth among yourselves in vain; nor present it unto Judges, that ye may devour part of men's substance unjustly, against your own consciences.

32 (28). No. 189. SIPARA II, CHAPTER II, p. 357, Vol. I.

They will ask thee concerning the phases of the moon: answer, They

are times appointed unto men, and to *show the season of* the pilgrimage to Makka. It is not righteousness that ye enter *your* houses by the back parts thereof, but righteousness is of him who feareth God. Therefore enter *your* houses by their doors; and fear God, that ye may be happy.

33 (29). No. 190. SIPARA II, CHAPTER II, p. 358, Vol. I.

And fight for the religion of God against those who fight against you; but transgress not *by attacking them first,* for God loveth not the transgressors.

34 (30). No. 191. SIPARA II, CHAPTER II, p. 358, Vol. I.

And kill them wherever ye find them, and turn them out of that whereof they have dispossessed you; for temptation *to idolatry* is more grievous than slaughter: yet fight not against them in the holy temple, until they attack you therein; but if they attack you, slay them *there.* This shall be the reward of infidels.

35 (31). No. 192. SIPARA II, CHAPTER II, p. 359, Vol. I.

But if they desist, God is gracious and merciful.

36 (32). No. 193. SIPARA II, CHAPTER II, p. 359, Vol. I.

Fight therefore against them until there be no temptation *to idolatry,* and the religion be God's; but if they desist then let there be no hostility, except against the ungodly.

37 (33). No. 194. SIPARA II, CHAPTER II, p. 359, Vol. I.

A sacred month for a sacred month, and the holy limits *of Makkah if they attack you therein, do ye also attack them therein in* retaliation; and whoever transgresseth against you *by so doing,* do ye transgress against him in like manner as he hath transgressed against you, and fear God, and know that God is with those who fear *him.*

38 (34). No. 195. SIPARA II, CHAPTER II, p. 359, Vol. I.

Contribute *out of your substance* toward the defence of the religion of God, and throw not *yourselves* with your own hands into perdition; and do good, for God loveth those who do good.

39 (35). No. 196. SIPARA II, CHAPTER II, p. 360, Vol. I.

Perform the pilgrimage *of Makkah,* and the visitation of God; and, if ye be besieged, *send* that offering which shall be the easiest; and shave not your heads, until your offering reacheth the place of sacrifice. But, whoever among you is sick, or is troubled with any distemper of the head, must redeem *the shaving his head,* by fasting, or alms, or some

offering. When ye are secure *from enemies*, he who tarrieth in the visitation *of the temple of* Makkah until the pilgrimage, shall *bring* that offering which shall be the easiest. But he who findeth not *anything to offer*, shall fast three days in the pilgrimage, and seven when ye are returned; they shall be ten *days* complete. This *is incumbent* on him whose family shall not be present at the holy temple. And fear God and know that God is severe in punishing.

40 (36). No. 197. SIPARA II, CHAPTER II, p. 361, Vol. I.

The pilgrimage *must be performed in* the known months: whosoever therefore purposeth to go on pilgrimage therein, let him not know a woman, nor transgress, nor quarrel in the pilgrimage. The good which ye do God knoweth it. Make provision *for your journey;* but the best provision is piety; and fear me, O ye of understanding.

41 (37). No. 198. SIPARA II, CHAPTER II, p. 361, Vol. I.

It shall be no crime in you, if ye seek an increase from your Lord, *by trading during the pilgrimage.* And when ye go in procession from Arafát remember God near the holy monument; and remember him for that he hath directed you, although ye were before this of *the number of* those who go astray.

42 (38). No. 199. SIPARA II, CHAPTER II, p. 362, Vol. I.

Therefore go in procession from whence the people go in procession, and ask pardon of God, for God is gracious and merciful.

43 (39). No 202. SIPARA II, CHAPTER II, p. 363, Vol. I.

Remember God the *appointed* number of days; but if any haste *to depart from the valley of* Mina in two days, it shall be no crime in him. And if any tarry longer, it shall be no crime in him, in him who feareth God. Therefore fear God, and know that unto him ye shall be gathered.

44 (40). No. 218. SIPARA II, CHAPTER II, p. 368, Vol. I.

They will ask thee concerning wine and lots: Answer, In both there is great sin, and *also some* things of use unto men; but their sinfulness is greater than their use.

45 (41). No. 219. SIPARA II, CHAPTER II, p. 369.

They will ask thee also what they shall bestow *in alms:* Answer, What ye have to spare. Thus God showeth *his* signs unto you, that peradventure ye might seriously think of this present world, and of the next.

46 (42). No. 220. SIPARA II, CHAPTER II, p. 369, Vol. I.

They will also ask thee concerning orphans: Answer, To deal righteously with them is best.

47 (43). No. 220. SIPARA II, CHAPTER II, p. 369, Vol. I.

And if ye intermeddle with *the management of what belongs to* them, *do them no wrong;* they are your brethren: God knoweth the corrupt dealer from the righteous; and if God please, he will surely distress you, for God is mighty and wise.

48 (44). No. 221. SIPARA II, CHAPTER II, p. 370, Vol. I.

Marry not *women who are* idolaters, until they believe: verily a maid servant who believeth is better than an idolatress, although she please you *more.* And give not *women who believe* in marriage to the idolaters, until they believe: for verily a servant who is a true believer is better than an idolater, though he please you more.

49 (45). No. 221. SIPARA II, CHAPTER II, p. 370, Vol. I.

They invite unto *hell*-fire, but God inviteth unto paradise and pardon through his will, and declareth his signs unto men, that they may remember.

50 (46). No. 222. SIPARA II, CHAPTER II, p. 370, Vol. I.

They will ask thee also concerning the courses of women: Answer, They are a pollution: therefore, separate yourselves from women in their courses, and go not near them, until they be cleansed. But when they are cleansed, go in unto them as God hath commanded you, for God loveth those who repent, and loveth those who are clean.

51 (47). No. 223. SIPARA II, CHAPTER II, p. 370, Vol. I.

Your wives are your tillage; go in therefore unto your tillage in what manner soever ye will: and do first some act *that may be profitable* unto your souls; and fear God, and know that ye must meet him; and bear good tidings unto the faithful.

52 (48). No. 224. SIPARA II, CHAPTER II, p. 370, Vol. I.

Make not God the object of your oaths, that ye will deal justly, and be devout, and make peace among men; for God is he who heareth and knoweth.

53 (49). No. 225. SIPARA II, CHAPTER, II, p. 371, Vol. I.

God will not punish you for an inconsiderate word in your oaths; but

he will punish you for that which your hearts have assented unto: God is merciful and gracious.

54 (50). No. 226. SIPARA II, CHAPTER II, p. 371, Vol. I.

They who vow *to abstain* from their wives are *allowed* to wait four months: but if they go back *from their vow,* verily God is gracious and merciful.

55 (51). No. 227. SIPARA II, CHAPTER II, p. 371, Vol. I.

And if they resolve on a divorce, God is he who heareth and knoweth.

56 (52). No. 228. SIPARA II, CHAPTER II, pp. 372 and 428.

The *women who are* divorced shall wait concerning themselves until they have their courses thrice, and it shall not be lawful for them to conceal that which God hath created in their wombs, if they believe in God and the last day; and their husbands will act more justly to bring them back at this *time,* if they desire a reconciliation. The women ought also *to behave towards their husbands* in like manner *as their husbands should behave* towards them, according to what is just: but the men ought to have a superiority over them. God is mighty and wise.

57 (53). No. 229. SIPARA II, CHAPTER II, p. 372, Vol. I.

Ye may divorce *your wives* twice; and then either retain *them* with humanity, or dismiss *them* with kindness. But it is not lawful for you to take away anything of what ye have given them, unless both fear that they cannot observe the ordinance of God. And if ye fear that they cannot observe the ordinance of God, it shall be no crime in either of them on account of that for which *the wife* shall redeem herself. These are the ordinances of God; therefore transgress them not; for whoever transgresseth the ordinances of God, they are unjust doers.

58 (54). No. 230. SIPARA II, CHAPTRR II, p. 373, Vol. I.

But if *the husband* divorce her *a third time,* she shall not be lawful for him again, until she marry another husband. But if he *also* divorce her, it shall be no crime in them if they return to each other, if they think they can observe the ordinances of God, and these are the ordinances of God; he declareth them to people of understanding.

59 (55). No. 231. SIPARA II, CHAPTER II, p. 374, Vol. I.

But when ye divorce women, and they have fulfilled their prescribed time, either retain them with humanity or dismiss them with kindness; and retain them not by violence, so that ye transgress; for he who doth

this surely injureth his own soul. And make not the signs of God a jest: but remember God's favour towards you, and that he hath sent down unto you the book *of the Quran*, and wisdom admonishing you thereby; and fear God, and know that God is omniscient.

60 (56). No. 232. SIPARA II, CHAPTER II, p. 374, Vol. I.

But when ye have divorced *your* wives, and they have fulfilled their prescribed time, hinder them not from marrying their husbands, when they have agreed among themselves according to what is honourable. This is given in admonition unto him among you who believeth in God, and the last day. This is most righteous for you, and most pure. God knoweth but ye know not.

61 (57). No. 233. SIPARA II, CHAPTER II, p. 375, Vol. I.

Mothers, *after they are divorced* shall give suck unto their children two full years, to him who desireth the time of giving suck to be completed; and the father shall be obliged to maintain them and clothe them *in the meantime*, according to that which shall be reasonable. No person shall be obliged beyond his ability. A mother shall not be compelled *to what is unreasonable* on account of her child, nor a father on account of his child. And the heir *of the father* shall be obliged to do in like manner. But if they choose to wean *the child before the end of two years*, by common consent and on mutual consideration, it shall be no crime in them. And if ye have a mind to provide a nurse for your children, it shall be no crime in you, in case ye fully pay what ye offer *her*, according to that which is just. And fear God, and know that God seeth whatsoever ye do.

62 (58). No. 234. SIPARA II, CHAPTER II, p. 375, Vol. I.

Such of you as die, and leave wives, *their wives* must wait concerning themselves four months and ten *days*, and when they shall have fulfilled their term, it shall be no crime in you, for that which they shall do with themselves, according to what is reasonable. God well knoweth that which ye do.

63 (59). No. 235. SIPARA II, CHAPTER II, p. 375, Vol. I.

And it shall be no crime in you, whether ye make public overtures of marriage unto *such* women, *within the said four months and ten days*, or whether ye conceal *such your designs* in your minds: God knoweth that ye will remember them. But make no promises unto them privately, unless ye speak honourable words.

64 (60). No. 235. SIPARA II, CHAPTER II, p. 376, Vol. I.

And resolve not on the knot of marriage until the prescribed time be accomplished; and know that God knoweth that which is in your minds, therefore beware of him and know that God is gracious and merciful.

65 (61). No. 236. SIPARA II, CHAPTER II, p. 376, Vol. I.

It shall be no crime in you if ye divorce your wives, so long as ye have not touched them, nor settled any dowry on them. And provide for them (he who is at his ease must provide according to his circumstances, and he who is straitened according to his circumstances) necessaries, according to what shall be reasonable. *This* is a duty *incumbent* on the righteous.

66 (62). No. 237. SIPARA II, CHAPTER II, p. 376, Vol. I.

But if ye divorce them before ye have touched them, and have already settled a dowry on them, *ye shall give them* half of what ye have settled, unless they release *any part*, or he release *part* in whose hand the knot of marriage is; and if ye release *the whole*, it will approach nearer unto piety. And forget not liberality among you, for God seeth that which ye do.

67 (63). No. 238. SIPARA II, CHAPTER II, p. 376, Vol. I.

Carefully observe the *appointed* prayers, and the middle prayer, and be assiduous *therein*, with devotion towards God.

68 (64). No. 239. SIPARA II, CHAPTER II, p. 377, Vol. I.

But if ye fear *any danger*, *pray* on foot or on horseback; and when ye are safe remember God, how he hath taught you what as yet ye knew not.

69 (65). No. 240. SIPARA II, CHAPTER II, p. 377, Vol. I.

And such of you as shall die and leave wives, ought to bequeath their wives a year's maintenance, without putting them out *of their houses*: but if they go out *voluntarily*, it shall be no crime in you, for that which they shall do with themselves, according to what shall be reasonable; God is mighty and wise.

70 (66). No. 241. SIPARA II, CHAPTER II, p. 377, Vol. I.

And unto those who are divorced, a reasonable provision *is also due; this is* a duty *incumbent* on those who fear God.

71 (67). No. 242. SIPARA II, CHAPTER II, pp. 378 and 438.

Thus God declareth his signs unto you, that ye may understand.

72 (68). No. 243. SIPARA II, CHAPTER II, p. 378, Vol. I.

Hast thou not considered those who left their habitations (and they were thousands) for fear of death? And God said unto them, Die; then he restored them to life, for God is gracious towards mankind; but the greater part of men do not give thanks.

73 (69). No. 255. SIPARA III, CHAPTER II, p. 382, Vol. I.

God! there is no God but he; the living, the self-subsisting: neither slumber nor sleep seizeth him; to him *belongeth* whatsoever is in heaven, and on earth. Who is he that can intercede with him, but through his good pleasure? He knoweth that which is past, and that which is to come unto them, and they shall not comprehend anything of his knowledge, but so far as he pleaseth. His throne is extended over heaven and earth, and the preservation of both is no burden unto him. He is the high, the mighty.

74 (70). No. 267. SIPARA III, CHAPTER II, p. 386, Vol. I.

O true believers, bestow *alms* of the good things which ye have gained, and of that which we have produced for you out of the earth, and choose not the bad thereof, to give it *in alms*, such as ye would not accept yourselves, otherwise than by connivance: and know that God is rich and worthy to be praised.

75 (71). No. 268. SIPARA III, CHAPTER II, p. 386, Vol. I.

The devil threateneth you with poverty, and commandeth you filthy covetousness; but God promiseth you pardon from himself and abundance: God is bounteous and wise.

76 (72). No. 269. SIPARA III, CHAPTER II, p. 387, Vol. I.

He giveth wisdom unto whom he pleaseth; and he unto whom wisdom is given hath received much good: but none will consider, except the *wise* of heart.

77 (73). No. 270. SIPARA III, CHAPTER II, p. 387, Vol. I.

And whatever alms ye shall give, or *whatever* vow ye shall vow, verily God knoweth it; but the ungodly shall have none to help *them*.

78 (74). No. 271. SIPARA III, CHAPTER II, p. 387, Vol. I.

If ye make your alms to appear, it is well; but if ye conceal them, and give them unto the poor, this *will be* better for you, and will atone for your sins; and God is well informed of that which ye do.

79 (75). No. 275. SIPARA III, CHAPTER II, p. 388, Vol. I.

They who devour usury shall not arise *from the dead*, but as he ariseth whom Satan hath infected by a touch: this *shall happen to them* because they say, Truly selling is but as usury: and yet God hath permitted selling and forbidden usury. He therefore who when there cometh unto him an admonition from his Lord abstaineth *from usury for the future*, shall have what is past *forgiven him*, and his affair belongeth unto God. But whoever returneth to *usury* they shall be the companions of *hell*-fire, they shall continue therein forever.

80 (76). No. 278. SIPARA III, CHAPTER II, p. 389, Vol. I.

O true believers, fear God and remit that which remaineth of usury, if ye *really* believe.

81 (77). No. 279. SIPARA III, CHAPTER II, p. 389, Vol. I.

But if ye do it not, hearken unto war, *which is declared against you* from God and his apostle: yet if ye repent, ye shall have the capital of your money. Deal not unjustly *with others*, and ye shall not be dealt with unjustly.

82 (78). No. 280. SIPARA III, CHAPTER II, p. 389, Vol. I.

If there be any *debtor* under a difficulty *of paying his debt*, let *his creditor* wait till it be easy *for him to do it;* but if ye remit it as alms, it will be better for you, if ye knew it.

83 (79). No. 282. SIPARA III, CHAPTER II, p. 389, Vol. I.

O true believers, when ye bind yourselves one to the other in a debt for a certain time, write it down; and let a writer write between you according to justice, and let not the writer refuse writing according to what God hath taught him; but let him write, and let him who oweth the debt dictate, and let him fear God his Lord, and not diminish aught thereof. But if he who oweth the debt be foolish, or weak, or be not able to dictate himself, let his agent dictate according to equity; and call to witness two witnesses of your *neighbouring* men; but if there be not two men, *let there be* a man and two women of those whom ye shall choose for witnesses: if one of those *women* should mistake, the other of them will cause her to recollect. And the witnesses shall not refuse, whensoever they shall be called. And disdain not to write it down, be it a large *debt*, or be it a small one, until its time of *payment:* this will be more just in the sight of God, and more right for bearing witness, and more easy, that ye may not doubt. But if it be a present bargain which ye transact be-

tween yourselves, it shall be no crime in you, if ye write it not down. And take witnesses when ye sell one to the other, and let no harm be done to the writer, nor to the witness; *which* if ye do, it will surely be injustice in you; and fear God, and God will instruct you, for God knoweth all things.

84 (80). No. 283. Sipara III, Chapter II, p. 390, Vol. I.

And if ye be on a journey, and find no writer, *let* pledges *be* taken: but if one of you trust the other, let him who is trusted return what he is trusted with, and fear God his Lord. And conceal not the testimony, for he who concealeth it hath surely a wicked heart: God knoweth that which ye do.

85 (81). No. 284. Sipara III, Chapter II, p. 390, Vol. I.

Whatever is in heaven and on earth is God's; and whether ye manifest that which is in your minds, or conceal it, God will call you to account for it, and will forgive whom he pleaseth, and will punish whom he pleaseth; for God is almighty.

86 (82). No. 286. Sipara III, Chapter II, p. 391, Vol. I.

God will not force any soul beyond its capacity: it shall have *the good* which it gaineth, and it shall suffer *the evil* which it gaineth. O Lord, punish us not if we forget or act sinfully.

87 (83). No. 7. Sipara III, Chapter III, p. 5, Vol. II.

It is he who hath sent down unto thee the book, wherein are some verses clear to be understood, they are the foundation of the book; and others are parabolical. But they whose hearts are perverse will follow that which is parabolical therein, out of love of schism, and a desire of the interpretation thereof; yet none knoweth the interpretation thereof, except God. But they who are well grounded in the knowledge say, We believe therein, the whole is from our Lord; and none will consider except the prudent.

88 (84). No. 8. Sipara III, Chapter III, p. 6, Vol. II.

O Lord, cause not our hearts to swerve *from truth,* after thou hast directed us: and give us from thee mercy, for thou art he who giveth.

89 (85). No. 33. Sipara III, Chapter III, p. 13, Vol. II.

God hath surely chosen Adam, and Noah, and the family of Abraham, and the family of Imrân above the *rest of the* world.

90 (86). No. 34. SIPARA III, CHAPTER III, p. 13, Vol. II.

A race *descending* the one from the other: God is he who heareth and knoweth.

91 (87). No. 80. SIPARA III, CHAPTER III, p. 28, Vol. II.

And *remember* when God accepted the covenant of the prophets, *saying, This* verily *is* the scripture and the wisdom which I have given you: hereafter shall an apostle come unto you, comfirming the truth of that *scripture* which is with you; ye shall surely believe in him, and ye shall assist him. God said, Are ye firmly resolved, and do ye accept any covenant on this *condition?* They answered, We are firmly resolved: *God* said, Be ye therefore witnesses; and I also bear witness with you.

92 (88). No. 81. SIPARA III, CHAPTER III, p. 29, Vol. II.

And whosoever turneth back after this, they are surely the transgressors.

93 (89). No. 97. SIPARA III, CHAPTER III, p. 32, Vol. II.

Therein are manifest signs: the place where Abraham stood; and whoever entereth therein shall be safe. And *it is a duty* towards God, *incumbent* on those who are able to go thither, to visit this house.

94 (90). No. 97. SIPARA III, CHAPTER III, p. 32, Vol. II.

But whosoever disbelieveth, verily God needeth not *the service* of any creature.

95 (91). No. 104. SIPARA IV, CHAPTER III, p. 34, Vol. II.

Let there be people among you who invite to the best *religion;* and command that which is just, and forbid that which is evil; and they shall be happy.

96 (92). No. 110. SIPARA IV, CHAPTER III, p. 35, Vol. II.

Ye are the best nation that hath been raised up unto mankind: ye command that which is just, and ye forbid that which is unjust, and ye believe in God.

97 (93). No. 130. SIPARA IV, CHAPTER III, p. 41, Vol. II.

O true believers, devour not usury, doubling it two-fold, but fear God, that ye may prosper.

98 (94). No. 131. SIPARA IV, CHAPTER III, p. 41, Vol. II.

And fear the fire which is prepared for the unbelievers.

99 (95). No. 132. SIPARA IV, CHAPTER III, p. 41, Vol. II.

And Obey God and *his* apostle, that ye may obtain mercy.

100 (96). No. 188. SIPARA IV, CHAPTER III, p. 58, Vol. II.

And when God accepted the covenant of those to whom the book *of the law* was given, *saying,* Ye shall surely publish it unto mankind, ye shall not hide it: yet they threw it behind their backs, and sold it for a small price: but woful *is the price* for which they have sold *it.*

101 (97). No. 3. SIPARA IV, CHAPTER IV, p. 66, Vol. II.

And if ye fear that ye shall not act with equity towards orphans *of the female sex,* take in marriage of such *other* women as please you, two, or three, or four, *and not more.* But if ye fear that ye cannot act equitably *towards so many, marry one only,* or the slaves which ye shall have acquired. This will be easier, that ye swerve not *from righteousness.*

102 (98). No. 3. SIPARA IV, CHAPTER IV, p. 69, Vol. II.

And give women their dowry freely; but if they voluntarily remit unto you any part of it, enjoy it with satisfaction and advantage.

103 (99). No. 4. SIPARA IV, CHAPTER IV, p. 69, Vol. II.

And give not unto those who are weak of understanding the substance which God hath appointed you to preserve *for them;* but maintain them thereout, and clothe them, and speak kindly unto them.

104 (100). No. 5. SIPARA IV, CHAPTER IV, p. 69, Vol. II.

And examine the orphans until they attain *the age of* marriage: but if ye perceive they are able to manage their affairs well, deliver their substance unto them; and waste it not extravagantly or hastily, because they grow up. Let him who is rich abstain *entirely from the orphan's estates;* and let him who is poor take *thereof* according to what shall be reasonable. And when ye deliver their substance unto them, call witnesses thereof in their presence: God taketh sufficient account *of your actions.*

105 (101). No. 6. SIPARA IV, CHAPTER IV, p. 70, Vol. II.

Men ought to have a part of what *their* parents and kindred leave *behind them when they die:* and women *also* ought to have a part of what *their* parents and kindred leave, whether it be little, or whether it be much; a determinate part *is due to them.*

106 (102). No. 7. SIPARA IV, CHAPTER IV, p. 70, Vol. II.

And when they who are of kin are present at the dividing *of what is left,* and also the orphans and the poor, distribute unto them *some part* thereof; and *if the estate be too small, at least* speak comfortably unto them.

107 (103). No. 10. SIPARA IV, CHAPTER IV, p. 71, Vol. II.

God hath *thus* commanded you concerning your children. A male shall have as much as the share of two females; but if they be females *only, and* above two *in number,* they shall have two-third parts of what *the deceased* shall leave; and if there be *but* one, she shall have the half. And the parents of *the deceased* shall have each of them a sixth part of what he shall leave, if he have a child; but if he have no child, and his parents be his hiers, then his mother shall have the third part. And if he have brethren, his mother shall have a sixth part, after the legacies which he shall bequeath and his debts *be paid.* Ye know not whether your parents or your children be of greater use unto you. *This is* an ordinance from God, and God is knowing and wise.

108 (104). No. 11. SIPARA IV, CHAPTER IV, p. 72, Vol. II.

Moreover, ye may claim half of what your wives shall leave, if they have no issue; but if they have issue, then ye shall have the fourth part of what they shall leave, after the legacies which they shall bequeath and the debts *be paid.* They also shall have the fourth part of what ye shall leave, in case ye have no issue; but if ye have issue, then they shall have the eighth part of what ye shall leave, after the legacies which ye shall bequeath, and your debts *be paid.*

109 (105). No. 11. SIPARA IV, CHAPTER IV, p. 72, Vol. II.

And if a man or woman's *substance* be inherited by a distant relation, and he *or she* have a brother or sister; each of them shall have a sixth part *of the estate.* But if there be more than this *number,* they shall be *equal* sharers in a third part, after *payment of* the legacies which shall be bequeathed and the debts, without prejudice *to the heirs. This is* an ordinance from God, and God is knowing and gracious.

110 (106). No. 14. SIPARA IV, CHAPTER IV, p. 74, Vol. II.

If any of your women be guilty of whoredom, produce four witnesses from among you against them, and if they bear witness *against them,* imprison them in *separate* apartments until death release *them,* or God affordeth them a way *to escape.*

111 (107). No. 15. SIPARA IV, CHAPTER IV, p. 75, Vol. II.

And if two of you commit the like *wickedness,* punish them both: but if they repent and amend, let them both alone; for God is easy to be reconciled and merciful.

112 (108). No. 16. Sipara IV, Chapter IV, p. 75, Vol. II.

Verily repentance *will be accepted* with God from those who do evil ignorantly, and then repent speedily; unto them will God be turned: for God is knowing and wise.

113 (109). No. 17. Sipara IV, Chapter IV, p. 75, Vol. II.

But no repentance *shall be accepted* from those who do evil until *the time* when death presenteth itself unto one of them, *and he* saith, Verily I repent now; nor unto those who die unbelievers; for them have we prepared a grievous punishment.

114 (110). No. 18. Sipara IV, Chapter IV, p. 76, Vol. II.

O true believers, it is not lawful for you to be heirs of women against their will, nor to hinder them *from marrying others*, that ye may take away part of what ye have given them *in dowry*; unless they have been guilty of a manifest crime.

115 (111). Sipara IV, Chapter IV, p. 76, Vol. II.

But converse kindly with them. And if ye hate them, it may happen that ye may hate a thing wherein God had placed much good.

116 (112). Sipara IV, Chapter IV, p. 76, Vol. II.

If ye be desirous to exchange a wife for *another* wife, and ye have already given one of them a talent, take not away anything therefrom: will ye take it by slandering *her*, and *doing her* manifest injustice?

117 (113). No. 19. Sipara IV, Chapter IV, p. 76, Vol. II.

And how can ye take it, since the one of you hath gone in unto the other, and they have received from you a firm covenant?

118 (114). No. 20. Sipara IV, Chapter IV, p. 76, Vol. II.

Marry not women whom your fathers have had to wife; (except what is already past:) for this is uncleanness, and an abomination, and an evil way.

119 (115). No. 21. Sipara IV, Chapter IV, p. 77, Vol. II.

Ye are forbidden to *marry* your mothers, and your daughters, and your sisters, and your aunts both on the father's and on the mother's side, and your brother's daughters, and your sister's daughters, and your mothers who have given you suck, and your foster-sisters, and your wive's mothers, and your daughters-in-law which are under your tuition, *born* of your wives unto whom ye have gone in, (but if ye have not gone in unto them, it shall be no sin in you *to marry them*).

120 (116). No. 21. SIPARA IV, CHAPTER IV, p. 77, Vol. II.

And the wives of your sons who *proceed* out of your loins; and *ye are also forbidden* to take to wife two sisters, except what is already past: for God is gracious and merciful.

121 (117). No. 22. SIPARA IV, CHAPTER IV, p, 77, Vol. II.

Ye are also *forbidden to take to wife* free women *who are married*, except those *women* whom your right hands shall possess *as slaves. This is* ordained you from God. Whatever is beside this is allowed you; that ye may with your substance provide *wives* for yourselves, acting that which is right, and avoiding whoredom. And for the advantage which ye receive from them, give them their reward, according to what is ordained: but it shall be no crime in you to make any other agreement among yourselves, after the ordinance *shall be complied with*; for God is knowing and wise.

122 (118). No. 24. SIPARA IV, CHAPTER IV, p. 78, Vol. II.

Whoso among you hath not means sufficient that he may marry free women, who are believers, *let him marry* with such of your maid-servants whom your right hands possess, as are true believers; for God well knoweth your faith. Ye are the one from the other: therefore marry them with the consent of their masters; and give them their dower according to justice; *such as are* modest, not guilty of whoredom, nor entertaining lovers. And when they are married, if they be guilty of adultery, they shall suffer half the punishment which *is appointed* for the free women. This *is allowed* unto him among you who feareth to sin *by marrying free women*; but if ye abstain *from marrying slaves, it will be* better for you; God is gracious and merciful.

123 (119). No. 28. SIPARA V, CHAPTER IV, p. 80, Vol. II.

O true believers, consume not your wealth among yourselves in vanity, unless there be merchandising among you by mutual consent: neither slay yourselves; for God is merciful towards you.

124 (120). No. 32. SIPARA V, CHAPTER IV, p. 81, Vol. II.

We have appointed unto every one kindred, *to inherit part* of what their parents and relations shall leave *at their deaths*. And unto those with whom your right hands have made an alliance, give their part *of the inheritance*; for God is witness of all things.

125 (121). No. 33. SIPARA V, CHAPTER IV, p. 82, Vol. II.

Men shall have the pre-eminence above women, because of those

advantages wherein God hath caused the one of them to excel the other, and for that which they expend of their substance *in maintaining their wives.* The honest women *are* obedient, careful in the absence *of their husbands,* for that God preserveth *them, by committing them to the care and protection of the men.* But those whose perverseness ye shall be apprehensive of, rebuke; and remove them into separate apartments, and chastise them. But if they shall be obedient unto you, seek not an occasion *of quarrel* against them: for God is high and great.

126 (122). No. 34. SIPARA V, CHAPTER IV, p. 83, Vol. II.

And if ye fear a breach between the *husband and wife,* send a judge out of his family, and a judge out of her family: if they shall desire a reconciliation, God will cause them to agree; for God is knowing and wise.

127 (123). No. 35. SIPARA V, CHAPTER IV, p. 83, Vol. II.

Serve God, and associate no creature with him; and *show* kindness unto parents, and relations, and orphans, and the poor, and *your* neighbour who is of kin to you, and also *your* neighbour who is a stranger, and to *your* familiar companion, and the traveller, and *the captives* whom your right hands shall possess.

128 (124). No. 42. SIPARA V, CHAPTER IV, p. 84, Vol. II.

O true believers, come not to prayers when ye are drunk, until ye understand what ye say; nor when ye are polluted by emission of seed, unless ye be travelling on the road, until ye wash yourselves. But if ye be sick, or on a journey, or any of you come from easing nature, or have touched women, and find no water; take fine clean sand and rub your faces and your hands *therewith;* for God is merciful and inclined to forgive.

129 (125). No. 46. SIPARA V, CHAPTER IV, p. 87, Vol. II.

Surely God will not pardon the giving him an equal, but will pardon any other *sin* except that, to whom he pleaseth; and whoso giveth a companion unto God hath devised a great wickedness.

130 (126). No. 56. SIPARA V, CHAPTER IV, p. 89, Vol. II.

Moreover God commandeth you to restore what ye are trusted with to the owners; and when ye judge between men, that ye judge according to equity: and surely an excellent *virtue it is* to which God exhorteth you; for God *both* heareth and seeth.

131 (127). No. 57. SIPARA V, CHAPTER IV, p. 89, Vol. II.

O true believers, obey God and obey the apostle, and those who are in authority among you; and if ye differ in anything, refer it unto God and the apostle, if ye believe in God and the last day: this is better, and a fairer *method of* determination.

132 (128). No. 69. SIPARA V, CHAPTER IV, p. 92, Vol. II.

O true believers, take your *necessary* precaution *against your enemies*, and *either* go forth *to war* in separate parties, or go forth all together, *in a body*.

133 (129). No. 85. SIPARA V, CHAPTER IV, p. 95, Vol. II.

When ye are saluted with a salutation, salute *the person* with a better salutation, or *at least* return the same; for God taketh an account of all things.

134 (130). No. 91. SIPARA V, CHAPTER IV, p. 97, Vol. II.

It is not *lawful* for a believer to kill a believer, unless *it happen* by mistake; and whoso killeth a believer by mistake, *the penalty shall be* the freeing of a believer from slavery, and a fine to be paid to the family of *the deceased*, unless they remit *it* as alms: and if *the slain person* be of a people at enmity with you, and be a true believer, *the penalty shall be* the freeing of a believer; but if he be of a people in confederacy with you, a fine to be paid to his family, and the freeing of a believer. And he who findeth not *wherewith to do this* shall fast two months consecutively *as* a penance *enjoined* from God; and God is knowing and wise.

135 (131). No. 92. SIPARA V, CHAPTER IV, p. 98, Vol. II.

But whoso killeth a believer designedly, his reward shall be hell; he shall remain therein *forever;* and God shall be angry with him, and shall curse him, and shall prepare for him a great punishment.

136 (132). No. 93. SIPARA V, CHAPTER IV, p. 98, Vol. II.

O true believers, when ye are on a march in defence of the true religion, justly discern *such as ye shall happen to meet,* and say not unto him who saluteth you, thou art not a true believer; seeking the accidental goods of the present life; for with God is much spoil. Such have ye formerly been; but God hath been gracious unto you; therefore make a just discernment, for God is well acquainted with that which ye do.

137 (133). No. 96. SIPARA V, CHAPTER IV, p. 99, Vol. II.

Moreover unto those whom the angels put to death, having injured their own souls, *the angels* said, Of what *religion* were ye? they answered,

We were weak in the earth. The *angels* replied, Was not God's earth wide *enough*, that ye might fly therein *to a place of refuge?* Therefore their habitation shall be hell; and an evil journey *shall it be thither.*

138 (134). No. 97. SIPARA V, CHAPTER IV, p. 100, Vol. II.

Except the weak among men, and women, and children, who were not able to find means, and were not directed in the way.

139 (135). No. 98. SIPARA V, CHAPTER IV, p. 100, Vol. II.

These peradventure God will pardon, for God is ready to forgive, *and* gracious.

140 (136). No. 99. SIPARA V, CHAPTER IV, p. 100, Vol. II.

Whosoever flieth *from his country* for the sake of God's true religion, shall find in the earth many forced *to do the same,* and plenty *of provisions.* And whoever departeth from his house, and flieth unto God and his apostle, if death overtake him *in the way,* God will be obliged to reward him, for God is gracious *and* merciful.

141 (137). No. 100. SIPARA V, CHAPTER IV, p. 100, Vol. II.

When ye march *to war* in the earth, it shall be no crime in you if ye shorten your prayers, in case ye fear the infidels may attack you; for the infidels are your open enemy.

142 (138). No. 101. SIPARA V, CHAPTER IV, p. 101, Vol. II.

But when thou, *O Prophet,* shalt be among them, and shalt pray with them, let a party of them arise to prayer with thee, and let them take their arms; and when they shall have worshipped, let them stand behind you, and let another party come that hath not prayed, and let them pray with thee, and let them be cautious and take their arms. The unbelievers would that ye should neglect your arms and your baggage *while ye pray,* that they might turn upon you at once. It shall be no crime in you, if ye be incommoded by rain or be sick, that ye lay down your arms; but take your *necessary* precaution: God hath prepared for the unbelievers an ignominious punishment.

143 (139). No. 102. SIPARA V, CHAPTER IV, p. 101, Vol. II.

And when ye shall have ended *your* prayer, remember God, standing, and sitting, and *lying* on your sides. But when ye are secure *from danger* complete *your* prayers: for prayer is commanded the faithful, *and* appointed *to be said* at the stated times.

144 (140). No. 104. SIPARA V, CHAPTER IV, p. 102, Vol. II.

We have sent down unto thee the book *of the Quran* with truth, that thou mayest judge between men through that *wisdom* which God showeth thee *therein*; and be not an advocate for the fraudulent.

145 (141). No. 105. SIPARA V, CHAPTER IV, p. 102, Vol. II.

But ask pardon of God *for thy wrong intention*, since God is indulgent *and* merciful.

146 (142). No. 106. SIPARA V, CHAPTER IV, p. 102, Vol. II.

Dispute not for those who deceive one another, for God loveth not him who is a deceiver *or* unjust.

147 (143). No. 107. SIPARA V, CHAPTER IV, p. 102, Vol. II.

Such conceal themselves from men, but they conceal not themselves from God; for he is with them when they imagine by night a saying which pleaseth *him* not, and God comprehendeth what they do.

148 (144). No. 114. SIPARA V, CHAPTER IV, p. 103, Vol. II.

But whoso separateth himself from the apostle, after *true* direction hath been manifested unto him, and followeth any other way than that of the true believers, we will cause him to obtain that to which he is inclined, and will cast him to be burned in hell; and an unhappy journey shall it be *thither*.

149 (145). No. 127. SIPARA V, CHAPTER IV, p. 107, Vol. II.

If a woman fear ill usage, or aversion from her husband, it shall be no crime in them if they agree the matter amicably between themselves; for a reconciliation is better *than a separation*. *Men's* souls are naturally inclined to covetousness: but if ye be kind *towards women*, and fear *to wrong them*, God is well acquainted with what ye do.

150 (146). No. 128. SIPARA V, CHAPTER IV, p. 108, Vol. II.

Ye can by no means carry yourselves equally between women *in all respects*, although ye study *to do it*; therefore turn not *from a* wife with all *manner of* aversion, nor leave her like one in suspense: if ye agree and fear *to abuse your wives*, God is gracious *and* merciful.

151 (147). No. 129. SIPARA V, CHAPTER IV, p. 108, Vol. II.

But if they separate, God will satisfy *them* both of his abundance; for God is extensive *and* wise.

152 (148). No. 133. SIPARA V, CHAPTER IV, p. 108, Vol. II.

O true believers, observe justice when ye bear witness before God,

although *it be* against yourselves, or *your* parents, or relations; whether *the party* be rich, or *whether he be* poor; for God is more worthy than them both; therefore follow not *your own* lust *in bearing testimony* so that ye swerve *from justice.*

153 (149). No. 133. SIPARA V, CHAPTER IV, p. 108, Vol. II.

And whether ye wrest *your evidence* or decline *giving it,* God is well acquainted with that which ye do.

154 (150). No. 140. SIPARA V, CHAPTER IV, p. 110, Vol. II.

And God will not grant the unbelievers means *to prevail over* the faithful.

155 (151). No. 159. SIPARA VI, CHAPTER IV, p. 114, Vol. II.

Because of the iniquity of those who Judaise, we have forbidden them good things, which had been *formerly* allowed them; and because they shut out many from the way of God.

156 (152). No. 160. SIPARA VI, CHAPTER IV, p. 114, Vol. II.

And have taken usury, which was forbidden them *by the law,* and devoured men's substance vainly: we have prepared for such of them as are unbelievers a painful punishment.

157 (153). No. 175. SIPARA VI, CHAPTER IV, p. 117, Vol. II.

They will consult thee *for thy decision in certain cases;* say *unto them,* God giveth you *these* determinations concerning the more remote degrees of kindred. If a man die without issue, and have a sister, she shall have the half of what he shall leave: and he shall be heir to her, in case she have no issue. But if there be two *sisters,* they shall have *between them* two-third parts of what he shall leave; and if there be *several, both* brothers and sisters, a male shall have as much as the portion of two females. God declareth unto you *these precepts,* lest ye err: and God knoweth all things.

158 (154). Nos. 1 and 2. SIPARA VI, CHAPTER V, p. 121, Vol. II.

O true believers, perform your contracts. Ye are allowed *to eat* the brute cattle, other than what ye are commanded *to abstain from;* except the game which ye are allowed *at other times, but not* while ye are on pilgrimage *to Makkah;* God ordaineth that which he pleaseth.

159 (155). No. 3. SIPARA VI, CHAPTER V, p. 121, Vol. II.

O true believers, violate not the holy rites of God, nor the sacred month, nor the offering, nor the ornaments hung *thereon,* nor those who

are travelling to the holy house, seeking favour from their Lord, and to please *him*. But when ye shall have finished *your pilgrimage*, then hunt. And let not the malice of some, in that they hindered you *from entering* the sacred temple, provoke you to transgress, *by taking revenge on them in the sacred months*. Assist one another according to justice and piety, but assist not one another in injustice and malice: therefore fear God; for God is severe in punishing.

160 (156). No. 4. SIPARA VI, CHAPTER V, p. 122, Vol. II.

Ye are forbidden *to eat* that which dieth of itself, and blood, and swine's flesh, and that on which the name of any besides God hath been invocated; and that which hath been strangled, or killed by a blow, or by a fall, or by the horns *of another beast*, and that which hath been eaten by a wild beast, except what ye shall kill *yourselves;* and that which hath been sacrificed unto idols. *It is likewise unlawful for you* to make division by casting lots with arrows.

This is an impiety. On this day woe be unto those who have apostatised from their religion; therefore fear not them, but fear me. This day have I perfected your religion for you, and have completed my mercy upon you; and I have chosen for you Islam, *to be your* religion. But whosoever shall be driven by necessity through hunger *to eat of what we have forbidden*, not designing to sin, surely God *will be* indulgent *and* merciful *unto him*.

161 (157). No. 5. SIPARA VI, CHAPTER V, p. 123, Vol. II.

They will ask thee what is allowed them as *lawful to eat*. Answer, Such things as are good are allowed you; and what ye shall teach animals of prey *to catch*, training them up for hunting after the manner of dogs, *and* teaching them according to the *skill* which God hath taught you. Eat therefore of that which they shall catch for you; and commemorate the name of God thereon; and fear God, for God is swift in taking an account.

162 (158). No. 6. SIPARA VI, CHAPTER V, p. 123, Vol. II.

This day are ye allowed to eat such things as are good, and the food of those to whom the scriptures were given is *also* allowed as lawful unto you; and your food is allowed as lawful unto them. And *ye are also allowed to marry* free women that are believers, and also free women of those who have received the scriptures before you, when ye shall have assigned them their dower, living chastely *with them*, neither committing

fornication, nor taking *them for* concubines. Whoever shall renounce the faith, his work shall be vain, and in the next life he shall be of those who perish.

163 (159). No. 7. SIPARA VI, CHAPTER V, p. 124, Vol. II.

O true believers, when ye prepare yourselves to pray, wash your faces, and your hands unto the elbows; and rub your heads and your feet unto the ankles; and if ye be polluted by having lain with a woman, wash yourselves *all over*.

164 (160). No. 7. SIPARA VI, CHAPTER V, p. 124, Vol. II.

But if ye be sick, or on a journey, or any of you cometh from the privy, or *if* ye have touched women, and ye find no water, take fine clean sand, and rub your faces and your hands therewith: God would not put a difficulty upon you; but he desireth to purify you, and to complete his favour upon you, that ye may give thanks.

165 (161). No. 37. SIPARA VI, CHAPTER V, p. 132, Vol. II.

But the recompense of those who fight against God and his apostle, and study to act corruptly in the earth, *shall be* that they shall be slain, or crucified, or have their hands and their feet cut off on the opposite *sides*, or be banished the land. This shall be their disgrace in this world, and in the next world they shall suffer a grievous punishment.

166 (162). No. 38. SIPARA VI, CHAPTER V, p. 133, Vol. II.

Except those who shall repent before ye prevail against them; for know that God *is* inclined to forgive, *and* merciful.

167 (163). No. 42. SIPARA VI, CHAPTER V, p. 133, Vol. II.

If a man or a woman steal, cut off their hands, in retribution for that which they have committed; *this is* an exemplary punishment *appointed* by God; and God is mighty *and* wise.

168 (164). No. 43. SIPARA VI, CHAPTER V, p. 133, Vol. II.

But whoever shall repent after his iniquity and amend, verily God will be turned unto him, for God *is* inclined to forgive, *and* merciful.

169 (165). No. 49. SIPARA VI, CHAPTER V, p. 136, Vol. II.

We have therein commanded them, that they *should give* life for life, and eye for eye, and nose for nose, and ear for ear, and tooth for tooth; and *that* wounds *should also be punished by* retaliation: but whoever should remit it as alms, *it should be accepted as* an atonement for him. And whoso judgeth not according to what God hath revealed, they are unjust.

170 (166). No. 60. SIPARA VI, CHAPTER V, p. 140, Vol. II.

Verily your protector is God, and his apostle, and those who believe, who observe the stated times of prayer, and give alms, and who bow down *to worship*.

171 (167). No. 61. SIPARA VI, CHAPTER V, p. 140, Vol. II.

And whoso taketh God, and his apostle, and the believers for his friends, *they are* the party of God, *and* they *shall be* victorious.

172 (168). No. 63. SIPARA VI, CHAPTER V, p. 140, Vol. II.

Nor those who, when ye call to prayer, make a laughing-stock and a jest of it; this *they do* because they are people who do not understand.

173 (169). No. 91. SIPARA VII, CHAPTER V, p. 148, Vol. II.

God will not punish you for an inconsiderate word in your oaths; but he will punish you for what ye solemnly swear *with deliberation*. And the expiation of such *an oath shall be* the feeding of ten poor men with such moderate *food* as ye feed your own families withal; or to clothe them; or to free the neck *of a true believer from captivity:* but he who shall not find *wherewith to perform one of these three things* shall fast three days. This is the expiation of your oaths, when ye swear *inadvertently*. Therefore keep your oaths. Thus God declareth unto you his signs, that ye may give thanks.

174 (170). No. 92. SIPARA VII, CHAPTER V, p. 148, Vol. II.

O true believers, surely wine, and lots, and images, and divining arrows *are* an abomination of the work of Satan; therefore avoid them that ye may prosper.

175 (171). No. 93. SIPARA VII, CHAPTER V, p. 148, Vol. II.

Satan seeketh to sow dissension and hatred among you by means of wine and lots, and to divert you from remembering God and from prayer: will ye not therefore abstain *from them?*

176 (172). No. 96. SIPARA VII, CHAPTER V, p. 149, Vol. II.

O true believers, kill no game while ye are on pilgrimage; whosoever among you shall kill any designedly shall restore the like of what he shall have killed in domestic animals, according to the determination of two just persons among you, to be brought as offering to the Kaabah; or in atonement thereof shall feed the poor; or instead thereof shall fast that he may taste the heinousness of his deed. God hath forgiven what is past, but whoever returneth *to transgress*, God will take vengeance on him; for God is mighty *and* able to avenge.

177 (173). No. 97. SIPARA VII, CHAPTER V, p. 150, Vol. II.

It is lawful for you to fish in the sea, and to eat *what ye shall catch,* as a provision for you and for those who travel; but it is unlawful for you to hunt by land while ye are performing the rights of pilgrimage; therefore fear God, before whom ye shall be assembled *at the last day.*

178 (174). No. 98. SIPARA VII, CHAPTER V, 150, Vol. II.

God hath appointed the Kaabah, the holy house, an establishment for mankind; and *hath ordained* the sacred month, and the offering, and the ornaments hung *thereon.* This *hath he done* that ye might know that God knoweth whatsoever *is* in heaven and on earth, and that God is omniscient.

179 (175). No. 101. SIPARA VII, CHAPTER V, p. 151, Vol. II.

O true believers, inquire not concerning things which, if they be declared unto you, may give you pain; but if ye ask concerning them when the Quran is sent down, they will be declared unto you: God pardoneth *you as to* these matters; for God is ready to forgive *and* gracious.

180 (176). No. 102. SIPARA VII, CHAPTER V, p. 151, Vol. II.

People who have been before you formerly inquired concerning them; and afterwards disbelieved therein.

181 (177). No. 102. SIPARA VII, CHAPTER V, p. 151, Vol. II.

God hath not ordained *anything* concerning Bahaira, nor Saiba, nor Wasila, nor Hami; but the unbelievers have invented a lie against God: and the greater part of them do not understand.

182 (178). No. 105. SIPARA VII, CHAPTER V, p. 152, Vol. II.

O true believers, let witnesses be taken between you, when death approaches any of you, at the time of *making* the testament; *let there be* two *witnesses,* just men, from among you; or two others of *a* different *tribe or faith* from yourselves, if ye be journeying in the earth, and the accident of death befall you. Ye shall shut them both up after the *afternoon* prayer, and they shall swear by God, if ye doubt *them, and they shall say,* We will not sell *our evidence* for a bribe, although *the person concerned* be one who is related *to us,* neither will we conceal the testimony of God, for then should we certainly be *of the number* of the wicked.

183 (179). No. 106. SIPARA VII, CHAPTER V, p. 153, Vol. II.

But if it appear that both have been guilty of iniquity, two others shall stand up in their place, of those who have convicted them *of false-*

hood, the two nearest *in blood*, and they shall swear by God, *saying*, Verily our testimony is more true than the testimony of these two, neither have we prevaricated; for *then* should we become *of the number* of the unjust.

184 (180). No. 107. SIPARA VII, CHAPTER V, p. 154, Vol. II.

This will be easier, that *men* may give testimony according to the plain intention thereof, or fear lest a *different* oath be given, after their oath. Therefore fear God and hearken; for God directeth not the unjust people.

185 (181). No. 67. SIPARA VII, CHAPTER VI, p. 175, Vol. II.

When thou seest those who are engaged in *cavilling at or ridiculing* our signs, depart from them until they be engaged in some other discourse: and if Satan cause thee to forget *this precept* do not sit with the ungodly people after recollection.

186 (182). No. 68. SIPARA VII, CHAPTER VI, p. 176, Vol. II.

They who fear *God* are not at all accountable for them, but *their duty is* to remember, that they may take heed to themselves.

187 (183). No. 118. SIPARA VII, CHAPTER VI, p. 189, Vol. II.

Eat of that whereon the name of God hath been commemorated, if ye believe in his signs.

188 (184). No. 119. SIPARA VII, CHAPTER VI, p. 189, Vol. II.

And why do ye not eat of that whereon the name of God hath been commemorated? since he hath plainly declared unto you what he hath forbidden you; except that which ye be compelled to eat of by necessity; many lead *others* into error, because of their appetities, being void of knowledge; but thy Lord well knoweth *who are* the transgressors.

189 (185). No. 120. SIPARA VIII, CHAPTER VI, p. 189, Vol. II.

Leave both the outside of iniquity and the inside thereof: for they who commit iniquity shall receive the reward of that which they shall have gained.

190 (186). No. 121. SIPARA VIII, CHAPTER VI, p. 189, Vol. II.

Eat not therefore of that whereon the name of God hath not been commemorated; for this is certainly wickedness: but the devils will suggest unto their friends, that they dispute with you *concerniny this precept;* but if ye obey them, ye *are* surely idolaters.

191 (187). No. 136. SIPARA VIII, CHAPTER VI, p. 192, Vol. II.

Those of Makkah set apart unto God a portion of that which he hath

produced of the fruits of the earth, and of cattle; and say, This *belongeth* unto God (according to their imagination) and this unto our companions. And that which is *destined* for their companions cometh not unto God; yet that which *is set apart* unto God cometh unto their companions. How ill do they judge!

192 (188). No. 137. Sipara VIII, Chapter VI, p. 193, Vol. II.

In like manner have their companions induced many of the idolaters to slay their children, that they might bring them to perdition, and that they might render their religion obscure and confused unto them. But if God had pleased, they had not done this: therefore leave them and that which they falsely imagine.

193 (189). No. 138. Sipara VIII, Chapter VI, p. 193, Vol. II.

They also say, These cattle and fruits of the earth are sacred; none shall eat thereof, but who we please (according to their imagination); and *there are* cattle whose backs are forbidden *to be rode on, or laden with burdens;* and *there are* cattle on which they commemorate not the name of God *when they slay them;* devising a lie against him. *God* shall reward them for that which they falsely devise.

194 (190). No. 139. Sipara VIII, Chapter VI, p. 194, Vol. II.

And they say, That which is in the bellies of these cattle *is* allowed to our males *to eat*, and *is* forbidden to our wives: but if it prove abortive, then they are *both* partakers thereof. *God* shall give them the reward of their attributing *these things to him:* he *is* knowing *and* wise.

195 (191). No. 140. Sipara VIII, Chapter VI, p. 194, Vol. II.

They are utterly lost who have slain their children foolishly, without knowledge; and have forbidden that which God hath given them for food, devising a lie against God. They have erred, and were not *rightly* directed.

196 (192). No. 141. Sipara VIII, Chapter VI, p. 194, Vol. II.

He it is who produceth gardens of *vines, both those which are* supported on trails *of wood,* and *those which are* not supported, and palm trees, and the corn affording various food, and olives, and pomegranates, alike and unlike unto one another. Eat of their fruit when they bear fruit, and pay the due thereof on the day whereon ye shall gather it; but be not profuse, for *God* loveth not those who are too profuse.

197 (193). No. 142. Sipara VIII, Chapter VI, p. 194, Vol. II.

And *God hath given you* some cattle fit for bearing of burdens, and

some fit for slaughter only. Eat of what God hath given you for food; and follow not the steps of Satan, for he is your declared enemy.

198 (194). No. 143. SIPARA VIII, CHAPTER VI, p. 194, Vol. II.

Four pair *of cattle hath God given you;* of sheep one pair, and of goats one pair. Say *unto them,* Hath *God* forbidden the two males, *of sheep and of goats,* or the two females; or that which the wombs of the two females contain? Tell me with certainty, if ye speak truth.

199 (195). No. 144. SIPARA VIII, CHAPTER VI, p. 195, Vol. II.

And of camels *hath God given you* one pair, and of oxen one pair. Say, Hath he forbidden the two males *of these,* or the two females; or that which the wombs of the two females contain? Were ye present when God commanded you this? And who is more unjust than he who deviseth a lie against God, that he may seduce men without understanding? Verily God directed not unjust people.

200 (196). No. 145. SIPARA VII, CHAPTER V, p. 195, Vol. II.

Say, I find not in that which hath been revealed unto me anything forbidden unto the eater, that he eat it not, except it be that which dieth of itself, or blood poured forth, or swine's flesh; for this is an abomination: or *that which is* profane, having been slain in the name of some other than of God. But whoso shall be compelled by necessity *to eat of these things,* not lusting, nor *wilfully* transgressing, verily thy Lord *will be* gracious *unto him* and merciful.

201 (197). No. 146. SIPARA VIII, CHAPTER VI, p. 195, 793.

Unto the Jews did we forbid every *beast* having an *undivided* hoof; and of bullocks and sheep, we forbade them the fat of both; except that which should be on their backs, or their inwards, or which should be intermixed with the bone. This have we rewarded them with, because of their iniquity; and we are surely speakers of truth.

202 (198). No. 154. SIPARA VII, CHAPTER VI, p. 197, Vol. II.

And *that ye may know* that this is my right way: therefore follow it, and follow not the path *of others,* lest ye be scattered from the path *of God.* This hath he commanded you, that ye may take heed.

203 (199). No. 158. SIPARA VII, CHAPTER VI, p. 198, Vol. II.

Do they wait for *any other* than that the angels should come unto them, *to part their souls from their bodies,* or that thy Lord should come *to punsih them,* or that some of the signs of thy Lord should come to pass, *showing the day of Judgment to be at hand?* On the day whereon some of

thy Lord's signs shall come to pass, its faith shall not profit a soul which believed not before, or wrought not good in its faith. Say, Wait ye *for this day;* we surely do wait *for it.*

204 (200). No. 30. SIPARA VIII, CHAPTER VII, p. 208, Vol. II.

Say, My Lord hath commanded me *to observe* justice; therefore set your faces *to pray* at every place of worship, and call upon him, approving unto him the sincerity *of your* religion. As he produced you at first, *so unto him* shall ye return.

205 (201). No. 31. SIPARA VII, CHAPTER VII, p. 239, Vol. II.

A part *of mankind* hath he directed; and a part hath been justly led unto error, because they have taken the devils for *their* patrons besides God, and imagine they are *rightly* directed.

206 (202). No. 32. SIPARA VIII, CHAPTER VII, p. 209 Vol. II.

O children of Adam, take your decent apparel at every place of worship, and eat and drink, but be not guilty of excess; for he loveth not those who are guilty of excess.

207 (204). No. 47. SIPARA VIII, CHAPTER VII, p. 212, 822.

And between the *blessed and the damned* there shall be a veil; and men *shall* stand on Al Aráf who shall know every one *of them* by their marks; and shall call unto the inhabitants of Paradise, *saying,* Peace be upon you: *yet* they shall not enter therein, although they earnestly desire *it.*

208 (204). No. 48. SIPARA VIII, CHAPTER VII, p. 213, Vol. II.

And when they shall turn their eyes towards the companions of *hell*-fire, they say, O Lord, place us not with the ungodly people!

209 (205). No. 49. SIPARA VIII, CHAPTER VII, p. 213, Vol. II.

And those who stand on Al Aráf shall call unto *certain* men, whom they shall know by their marks, *and* shall say, What hath your gathering *of riches* availed you, and that you were puffed up with pride?

210 (206). No. 50. SIPARA VIII, CHAPTER VII, p. 213, Vol. II.

Are these the men on whom you swear that God would not bestow mercy? Enter ye into Paradise; *there shall come* no fear on you, neither shall ye be grieved.

211 (207). No. 81. SIPARA VIII, CHAPTER VII, p. 221, Vol. II.

And *remember* Lot, when he said unto his people, Do ye commit a wickedness wherein no creature hath sent you an example?

212 (208). No. 81. SIPARA VIII, CHAPTER VII, p. 221, Vol. II.

Do ye approach lustfully unto men; leaving the women? Certainly ye are people who transgress *all modesty.*

213 (209). No. 100. SIPARA VIII, CHAPTER VII, p. 225, Vol. II.

Were they therefore secure from the stratagem of God? But none will think himself secure from the stratagem of God except the people who perish.

214 (210). No. 158. SIPARA IX, CHAPTER VII, p. 237, Vol. II.

Who shall follow the apostle, the illiterate prophet, whom they shall find written down with them in the law and the gospel: he will command them that which is just, and will forbid them that which is evil, and will allow them as lawful the good things *which were before forbidden,* and will prohibit those which are bad; and he will ease them of their heavy burden, and of the yokes which were upon them. And those who believe in him, and honour him, and assist him, and follow the light, which hath been sent down with him, *shall be* happy.

215 (211). No. 173. SIPARA IX, CHAPTER VII, p. 241, Vol. II.

And when thy Lord drew forth their posterity from the loins of the sons of Adam, and took them to witness against themselves, *saying,* Am not I your Lord? They answered, Yea: we do bear witness. *This was done* lest ye should say at the day of resurrection, Verily we were negligent as to this *matter, because we were not apprised thereof.*

216 (212). No. 174. SIPARA IX, CHAPTER VII, p. 241, Vol. II.

Or lest ye should say, Verily our fathers were formerly guilty of idolatry, and we are *their* posterity who have succeeded them; wilt thou therefore destroy us for that which vain men have committed?

217 (213). No. 204. SIPARA IX, CHAPTER VII, p. 247, Vol. II.

And when the Quran is read attend thereto, and keep silence that ye may obtain mercy.

218 (214). No. 205. SIPARA IX, CHAPTER VII, p. 247, Vol. II.

And meditate on thy Lord in thine own mind, with humility and fear, and without loud speaking, evening and morning; and be not *one* of the negligent.

219 (215). No. 1. SIPARA IX, CHAPTER VIII, p. 250, Vol. II.

They will ask thee concerning the spoils: Answer, The *division of the* spoils *belongeth* unto God and the Apostle. Therefore fear God, and

compose the matter amicably among you: and obey God and his Apostle, if ye are true believers.

220 (216). No. 11. SIPARA IX, CHAPTER VIII, p. 253, Vol. II.

When a sleep fell on you as a security from him, and he sent down upon you water from heaven, that he might thereby purify you, and take from you the abomination of Satan, and that he might confirm your hearts, and establish *your* feet thereby.

221 (217). No. 15. SIPARA IX, CHAPTER VIII, p. 254, Vol. II.

O true believers, when ye meet the unbelievers marching *in great numbers against you,* turn not *your* backs unto them.

222 (218). No. 16. SIPARA IX, CHAPTER VIII, p. 254, Vol. II.

For whoso shall turn his back unto them in that day, unless he turneth aside to fight or retreateth to *another* party *of the faithful,* shall draw on himself the indignation of God, and his abode shall be in hell; an ill journey *shall it be thither!*

223 (219). No. 27. SIPAR IX, CHAPTER VIII, p. 257, Vol. II.

O true believers, deceive not God and *his* apostle; neither violate your faith against your own knowledge.

224 (220). No. 39. SIPARA IX, CHAPTER VIII, p. 260, Vol. II.

Say unto the unbelievers, that if they desist *from opposing thee,* what is already past shall be forgiven them; but if they return *to attack thee,* the exemplary punishment of the former *opposers of the prophets* is already past, *and the like shall be inflicted on them.*

225 (221). No. 40. SIPARA IX, CHAPTER VIII, p. 260, Vol. II.

Therefore fight against them until there be no opposition *in favour of idolatry,* and the religion be wholly God's. If they desist, verily God seeth that which they do.

226 (222). No. 41. SIPARA X, CHAPTER VIII, p. 261, Vol. II.

But if they turn back, know that God is your patron; *he is* the best patron, and the best helper.

227 (223). No. 42. SIPARA X, CHAPTER VIII, p. 261, Vol. II.

And know that whenever ye gain any *spoils,* a fifth part thereof belongeth unto God, and to the Apostle and *his* kindred, and the orphans, and the poor, and the traveller; if ye believe in God, and that which we have sent down unto our servant on the day of distinction, on the day whereon the two armies met: and God is almighty.

228 (224). No. 58. SIPARA X, CHAPTER VIII, p. 265, Vol. II.

As to those who enter into a league with thee, and afterwards violate their league at every *convenient* opportunity, and fear not *God.*

229 (225). No. 59. SIPARA X, CHAPTER VIII, p. 265, Vol. II.

If thou take them in war, disperse, by *making* them *an example,* those *who shall come* after them, that they may be warned.

230 (226). No. 60. SIPARA X, CHAPTER VIII, p. 265, Vol. II.

Or if thou apprehend treachery from any people, throw back *their league* unto them with like treatment; for God loveth not the treacherous.

231 (227). No. 61. SIPARA X, CHAPTER VIII, p. 265, Vol. II.

And think not that the unbelievers have escaped *God's vengeance,* for they shall not weaken *the power of God.*

232 (228). No. 62. SIPARA X, CHAPTER VIII, p. 266, Vol. II.

Therefore prepare against them what force ye are able, and troops of horse, whereby ye may strike a terror into the enemy of God, and your enemy, and into other *infidels* besides them, whom ye know not, *but* God knoweth them. And whatsoever ye shall expend in the defence of the religion of God, it shall be repaid unto you, and ye shall not be treated unjustly.

233 (229). No. 63. SIPARA X, CHAPTER VIII, p. 266, Vol. II.

And if they incline unto peace, do thou *also* incline thereto; and put thy confidence in God, for it is he who heareth *and* knoweth.

234 (230). No. 66. SIPARA X, CHAPTER VIII, p. 267, Vol. II.

O Prophet, stir up the faithful to war: if twenty of you persevere *with constancy,* they shall overcome two hundred, and if there be one hundred of you, they shall overcome a thousand of those who believe not; because they are a people which do not understand.

235 (231). No. 67. SIPARA X, CHAPTER VIII, p. 267, Vol. II.

Now hath God eased you, for he knew that ye were weak. If there be an hundred of you who persevere *with constancy,* they shall overcome two hundred; and if there be a thousand of you, they shall overcome two thousand, by the permission of God; for God is with those who persevere.

236 (232). No. 68. SIPARA X, CHAPTER VIII, p. 267, Vol. II.

It hath not been *granted* unto any prophet that he should possess captives, until he hath made a great slaughter *of the infidels* in the earth.

Ye seek the accidental *goods* of this world, but God regardeth the life to come; and God *is* mighty *and* wise.

237 (233). No. 69. SIPARA X, CHAPTER VIII, p. 268, Vol. II.

Unless a revelation had been previously delivered from God, verily a severe punishment had been inflicted on you for *the ransom* which ye took *from the captives at Badr.*

238 (234). No. 70. SIPARA X, CHAPTER VIII, p. 269, Vol. II.

Eat therefore of what ye have acquired, *that which is* lawful *and* good; for God *is* gracious *and* merciful.

239 (235). No. 73. SIPARA X, CHAPTER VIII, p. 270, Vol. II.

Moreover, they who have believed, and have fled their country, and employed their substance and their persons in fighting for the religion of God, and they who have given *the Prophet* a refuge *among them,* and have assisted *him,* these *shall be deemed* the one nearest of kin to the other. But they who have believed, but have not fled their country, shall have no *right of* kindred at all with you, until they *also* fly. Yet if they ask assistance of you on account of religion, *it belongeth* unto you *to give them* assistance; except against a people between whom and yourselves *there shall be* a league *subsisting*: and God seeth that which ye do.

240 (236). No. 5. SIPARA X, CHAPTER IX, p. 279, Vol. II.

And when the months *wherein ye are* not allowed *to attack them* shall be past, kill the idolaters wheresoever ye shall find them, and take them *prisoners,* and besiege them, and lay wait for them in every convenient place. But if they shall repent, and observe the appointed times of prayer and pay the legal alms, dismiss them freely; for God *is* gracious *and* merciful.

241 (237). No. 6. SIPARA X, CHAPTER IX, p. 279, Vol. II.

And if any of the idolaters shall demand protection of thee, grant him protection, that he may hear the word of God, and afterwards let him reach the place of his security. This *shall thou do,* because they are people which know not *the excellency of the religion thou preachest.*

242 (238). No. 11. SIPARA X, CHAPTER IX, p. 280, Vol. II.

Yet if they repent and observe the appointed times of prayer, and give alms they shall be deemed your brethren in religion. We distinctly propound our signs unto people who understand.

243 (239). No. 12. SIPARA X, CHAPTER IX, p. 281, Vol. II.

But if they violate their oaths after their league, and revile your

religion, oppose the leaders of infidelity (for there is no trust in them) that they may desist *from their treachery.*

244 (240). No. 17. Sipara X, Chapter IX, p. 282, Vol. II.

It is not *fitting* that the idolaters should visit the temples of God, being witnesses against their own souls of *their* infidelity. The works of these *men* are vain, and they shall remain in *hell*-fire for ever.

245 (241). No. 18. Sipara X, Chapter IX, p. 282, Vol. II.

But he only shall visit the temples of God who believeth in God and the last day, and is constant at prayer, and payeth the legal alms, and feareth God alone. These perhaps may become of *the number of* those who are rightly directed.

246 (242). No. 19. Sipara X, Chapter IX, p. 283, Vol. II.

Do ye reckon the giving drink to the pilgrims and the visiting of the holy temple *to be actions as meritorious* as *those performed by* him who believeth in God and the last day, and fighteth for the religion of God? They shall not be held equal with God; for God directeth not the unrighteous people.

247 (243). No. 28. Sipara X, Chapter IX, p. 285, Vol. II.

O true believers, verily the idolaters are unclean; let them not therefore come near unto the holy temple after this year. And if ye fear want, *by the cutting off trade and communication with them,* God will enrich you of his abundance, if he pleaseth; for God *is* knowing *and* wise.

248 (244). No. 29. Sipara X, Chapter IX, p. 286, Vol. II.

Fight against them who believe not in God nor the last day, and forbid not that which God and his Apostle have forbidden, and profess not the true religion, of those unto whom the scriptures have been delivered, until they pay tribute by right of subjection, and they be reduced low.

249 (245). No. 34. Sipara X, Chapter IX, p. 289, Vol. II.

O true believers, verily many of the priests and monks devour the substance of God in vanity, and obstruct the way of God. But unto those who treasure up gold and silver, and employ it not for the advancement of God's true religion, denounce a grievous punishment.

250 (246). No. 35. Sipara X, Chapter IX, p. 290, Vol. II.

On the day *of Judgment their treasures* shall be intensely heated in the fire of hell, and their foreheads, and their sides, and their backs shall be stigmatised therewith; *and their tormentors shall say,* This is what ye have treasured up for your souls; taste therefore what which ye have treasured up.

251 (247). No. 36. Sipara X, Chapter IX, p. 290, Vol. II.

Moreover, the *complete* number of months with God is twelve months, *which were ordained* in the book of God on the day whereon he created the heavens and the earth : of these four are sacred. This is the right religion; therefore deal not unjustly with yourselves therein. But attack the idolaters in all *the months*, as they attack you in all; and know that God is with those who fear *him*.

252 (248). No. 41. Sipara X, Chapter IX, p. 292, Vol. II.

Go forth *to battle*, both light and heavy, and employ your substance and your persons for the advancement of God's religion. This will be better for you, if ye know it.

253 (249). No. 60. Sipara X, Chapter IX, p. 296, Vol. II.

Alms *are to be distributed* only unto the poor and the needy, and those who are employed in *collecting and distributing* the same, and unto those whose hearts *are* reconciled, and for *the redemption of* captives, and unto those who are in debt *and insolvent*, and for the advancement of God's religion, and unto the traveller. *This is* an ordinance from God; and God *is* knowing *and* wise.

254 (250). No. 66. Sipara X, Chapter IX, p. 299, Vol. II.

And if thou ask them *the reason of this scoffing* they say, Verily we were only engaged in discourse, and jesting *among ourselves*. Say, Do ye scoff at God and his signs, and at his Apostle?

255 (251). No. 67. Sipara X, Chapter IX, p. 299, Vol. II.

Offer not an excuse: now are ye become infidels, after your faith. If we forgive a part of you, we will punish a part, for that they have been wicked doers.

256 252. No. 85. Sipara X, Chapter IX, p. 306, Vol. II.

Neither do thou ever pray over any of them who shall die, neither stand at his grave, for that they believed not in God and his Apostle, and die in their wickedness.

257 253. No. 92. Sipara X, Chapter IX, p. 307, Vol. II.

In those who are weak, or are afflicted with sickness, or in those who find not wherewith to contribute *to the war*, it shall be no crime *if they stay at home*, provided they behave themselves faithfully towards God and his Apostle. There is no room *to lay blame* on the righteous; for God *is* gracious *and* merciful.

258 254. No. 104. SIPARA XI, CHAPTER IX, p. 311, Vol. II .

Take alms of their substance, that thou mayest cleanse them and purify them thereby; and pray for them, for thy prayers shall be a security *of mind* unto them; and God *both* heareth *and* knoweth.

259 255). No. 105. SIPARA XI, CHAPTER IX, p. 311, Vol. II.

Do they not know that God accepteth repentance from his servants and accepteth alms, and that God is easy to be reconciled *and* merciful?

260 256. No. 108. SIPARA XI, CHAPTER IX, p. 312, Vol. II.

There are some who have built a temple to hurt *the faithful*, and to *propagate* infidelity, and to *foment* division among the true believers, and for a lurking-place for him who hath fought against God and his Apostle in time past; and they swear, *saying*, Verily we intended no other than *to do* for the best; but God is witness that they do certainly lie.

261 267. No. 109. SIPARA XI, CHAPTER IX, p. 313, Vol. II.

Stand not *up to to pray* therein for ever. *There is* a temple founded on piety, from the first day *of its building*. *It is* more just that thou stand *up to pray* therein: therein *are* men who love to be purified, for God loveth the clean.

262 258. No. 121. SIPARA XI, CHAPTER IX, p. 317, Vol. II.

There was no *reason* why the inhabitants of Madina, and the Arabs of the desert who dwell around them, should stay behind the Apostle of God, or should prefer themselves before him. This *is unreasonable*, because they are not distressed either by thirst or labour or hunger, for the defence of God's true religion; neither do they stir a step which may irritate the unbelievers; neither do they receive from the enemy any damage, but a good work is written down unto them for the same; for God suffereth not the reward of the righteous to perish.

263 259. No. 122. SIPARA XI, CHAPTER IX, p. 318, Vol. II.

And they contribute not any sum either small or great, nor do they pass a valley; but it is written down unto them that God may reward them with a recompense exceeding that which they have wrought.

264 (260). No. 123. SIPARA XI, CHAPTER IX, p. 318, Vol. II.

The believers are not *obliged* to go forth *to war* altogether: if a part of every band of them go not forth, *it is* that they may diligently interest themselves in *their* religion, and may admonish their people when they return unto them, that they may take heed to themselves.

265 (261). No. 87. Sipara XI, Chapter X, p. 337, Vol. II.

And we spake by inspiration unto Moses and his brother, *saying,* Provide habitations for your people in Egypt, and make your houses a a place of worship, and be constant at prayer; and bear good news unto the true believers.

266 (262). No. 115. Sipara XII, Chapter XI, p. 366, Vol. II.

Pray regularly morning and evening; and in the former part of the night, for good *works* drive away evil. This is an admonition unto those who consider.

267 (263). No. 116. Sipara XII, Chapter XI, p. 366, Vol. II.

Wherefore persevere with patience; for God suffereth not the reward of the righteous to perish.

268 (264). No. 20. Sipara XII, Chapter XII, p. 375, Vol. II.

And they sold him for a mean price, for a few pence, and valued him lightly.

269 (265). No. 72. Sipara XIII, Chapter XII, p. 387, Vol. II.

They answered, We miss the prince's cup; and unto him who shall produce it *shall be given* a camel's load *of corn,* and I *will be* surety for the same.

270 (266). No. 88. Sipara XIII, Chapter XII, p. 390, Vol. II.

Wherefore Joseph's brethren returned into Egypt; and when they came into his presence they said, Noble *lord,* the famine is felt by us and our family, and we are come with a small sum of money; yet give unto us full measure, and bestow *corn* upon us *as* alms, for God rewardeth the almsgivers.

271 (267). No. 32. Sipara XIII, Chapter XIV, p. 8, Vol. III.

God shall confirm them who believe, by the steadfast word *of faith, both* in this life and in that which is to come: but God shall lead the wicked into error; for God doth that which he pleaseth.

272 (268). No. 5. Sipara XIV, Chapter XVI, p. 27, Vol. III.

He hath likewise created the cattle for you; from them ye have wherewith to keep yourselves warm, and *other* advantages; and of them do ye *also* eat.

273 (269). No. 6. Sipara XIV, Chapter XVI, p. 27, Vol. III.

And they are likewise a credit unto you, when ye drive them home *in the evening,* and when ye lead *them* forth to feed *in the morning.*

274 (270). No. 7. SIPARA XIV, CHAPTER XVI, p. 27, Vol. III.

And they carry your burdens to a *distant* country, at which ye could not *otherwise* arrive, unless with *great* difficulty to yourselves; for your Lord *is* compassionate and merciful.

275 (271). No. 8. SIPARA XIV, CHAPTER XVI, p. 27, Vol. III.

And *he hath also created* horses, and mules, and asses, that ye may ride thereon, and for an ornament *unto you*; and *he likewise* created *other things* which ye know not.

276 (272). No. 14. SIPARA XIV, CHAPTER XVI, p. 28, Vol. III.

It is he who hath subjected the sea *unto you,* that ye might eat fish thereout, and take from thence ornaments for you to wear; and thou seest the ships ploughing *the waves* thereof, that ye may seek *to enrich yourselves* of his abundance *by commerce*; and that ye might give thanks.

277 (273). No. 37. SIPARA XIV, CHAPTER XVI, p. 37, Vol. III.

And of the fruits of palm-trees, and of grapes, ye obtain an inebriating liquor, and also good nourishment. Verily herein is a sign unto people who understand.

278 (274). No. 77. SIPARA XIV, CHAPTER XVI, p. 38, Vol. III.

God propoundeth as a parable a possessed slave, who hath power over nothing, and him on whom we have bestowed a good provision from us, and who giveth alms thereout *both* secretly and openly: shall these *two* be esteemed equal? God forbid! But the greater part of men know *it* not.

279 (275). No. 82. SIPARA XIV, CHAPTER XVI, p. 39, Vol. III.

God hath also provided you houses for habitations for you; and hath *also* provided you tents of the skins of cattle, which ye find light *to be removed* on the day of your departure *to new quarters,* and *easy to be pitched* on the day of your sitting down *therein:* and of their wool, and their fur, and their hair, *hath he supplied you with* furniture and household stuff for a season.

280 (276). No. 83. SIPARA XIV, CHAPTER XVI, p. 40, Vol. III.

And God hath provided for you, of that which he hath created, conveniences to shade you *from the sun,* and he hath *also* provided you places of retreat in the mountains, and he hath given you garments to defend you from the heat, and coats *of mail* to defend you in your wars. Thus doth he accomplish his favour towards you, that ye may resign yourselves *unto him.*

281 (277). No. 100. SIPARA XIV, CHAPTER XVI, p. 43, Vol. III.

When thou readest the Quran, have recourse unto God, *that he may preserve thee* from Satan driven away with stones.

282 (278). No. 108. SIPARA XIV, CHAPTER XVI, p. 46, Vol. III.

Whoever denieth God, after he hath believed, except him who shall be compelled against his will, and whose heart continueth steadfast in the faith, *shall be severely chastised:* but whoever shall voluntarily profess infidelity, on those shall the indignation of God *fall,* and they shall suffer a grievious punishment.

283 (279). No. 1. SIPARA XV, CHAPTER XVII, p. 55, Vol. III.

Praise be unto him who transported his servant by night from the sacred temple *of Makkah* to the farther temple *of Jerusalem,* the circuit of which we have blessed, that we might show *some* of our signs; for *God is* he who heareth *and* seeth.

284 (280). No. 35. SIPARA XV, CHAPTER XVII, p. 61, Vol. III.

Neither slay the soul which God hath forbidden *you to slay,* unless for a just cause; and whosoever shall be slain unjustly, we have given his heir power to *demand satisfaction ;* but let him not exceed the bounds *of moderation* in putting to death *the murderer in too cruel a manner, or by revenging his friend's blood on any other than the person who killed him ;* since he is assisted *by this law.*

285 (281). No. 36. SIPARA XV, CHAPTER XVII, p. 62, Vol. III.

And meddle not with the substance of the orphan, unless it be to improve it, until he attain his age of strength: and perform *your* covenant; for the *performance of your* covenant shall be inquired into *hereafter.*

286 (282). No. 80. SIPARA XV, CHAPTER XVII, p. 69, Vol. III.

Regularly perform *thy* prayer at the declension of the sun, at the first darkness of the night, and the prayer of daybreak; for the prayers of daybreak is borne witness unto *by the angels.*

287 (283). No. 81. SIPARA XV, CHAPTER XVII, p. 70, Vol. III.

And watch *some part* of the night in the same *exercise,* as a work of supererogation for thee: peradventure thy Lord will raise thee to an honourable station.

288 (284). No. 110. SIPARA XV, CHAPTER XVII, p. 74, Vol. III.

Say, call upon God, or call on the Merciful: by whichsoever *of the two names* ye invoke, *him it is equal*; for he hath most excellent names.

Pronounce not thy prayer aloud, neither pronounce it with too low a voice, but follow a *middle* way between these.

289 (285). No. 111. SIPARA XV, CHAPTER XVII, p. 75, Vol. III.

And say, Praise *be* unto God, who hath not begotten any child; who hath no partner in the kingdom, nor hath any to protect him from contempt: and magnify him by proclaiming his greatness.

290 (286). No. 18. SIPARA XV, CHAPTER XVIII, p. 82, Vol. II.

And now send one of you with this your money into the city, and let him see which of its *inhabitants* hath the best and cheapest food, and let him bring you provision from him, and let him behave circumspectly, and not discover you to any one.

291 (287). No. 97. SIPARA XVI, CHAPTER XVIII, p. 97, Vol. III.

And Dhu-'l-Qarnain said, This *is* a mercy from my Lord: but when the prediction of my Lord shall come *to be fulfilled,* he shall reduce *the wall* to dust; and the prediction of my Lord is true.

292 (288). No. 72. SIPARA XVI, CHAPTER XIX, p. 111, Vol. III.

There shall be none of you, but shall approach near the same: *this* is an established decree with thy Lord.

293 (289). No. 73. SIPARA XVI, CHAPTER XIX, p. 111, Vol. III.

Afterwards we will deliver those who shall have been pious, but we will leave the ungodly therein on their knees.

294 (290). No. 13. SIPARA XVI, CHAPTER XX, p. 119, Vol. III.

And I have chosen thee; therefore hearken with attention unto that which is revealed *unto thee.*

295 (291). No. 14. SIPARA XVI, CHAPTER XX, p. 119, Vol. III.

Verily I am God; there is no God besides me; wherefore worship me, and perform *thy* prayer in remembrance of me.

296 (292). No. 130. SIPARA XVI, CHAPTER XX, p. 133, Vol. III.

Wherefore do thou, *O Mohammad,* patiently bear that which they say, and celebrate the praise of thy Lord before the rising of the sun, and before the setting thereof, and praise *him* in the hours of night and in the extremities of the day, that thou mayest be well pleased *with the prospect of receiving favour from God.*

297 (293). No. 22. SIPARA XVII, CHAPTER XXI, p. 140, Vol. III.

If there were either in *heaven or on earth* gods beside God, verily both would be corrupted. But far be that which they utter from God, the Lord of the throne!

298 (294). No. 26. SIPARA XVII, CHAPTER XXI, p. 141, Vol. III.

They say, The Merciful hath begotten issue, *and the angels are his daughters.* God forbid! They are his honoured servants.

299 (295). No. 27. SIPARA XVII, CHAPTEA XXI, p. 141, Vol. III.

They prevent him not in anything which they say, and they execute his command.

300 (296). No. 78. SIPARA XVII, CHAPTER XXI, p. 148, Vol. III.

And *remember* David and Solomon, when they pronounced judgment concerning a field, when the sheep of *certain people* had fed therein by night, having no shepherd; and we were witnesses of their judgment.

301 (297). No. 79. SIPARA XVII, CHAPTER XXI, p. 148 Vol. III.

And we gave the understanding thereof unto Solomon. And on all *of them* we bestowed wisdom and knowledge.

302 (298). No. 25. SIPARA XVII, CHAPTER XXII, p. 160, Vol. III.

But they who shall disbelieve and obstruct the way of God and *hinder men from visiting* the holy temple *of Makkah,* which we have appointed *for a place of worship* unto *all* men, the inhabitant thereof and the stranger *have an* equal *right to visit it*: and whosoever shall seek impiously to profane it we will cause him to taste a grievous torment.

303 (299). No. 27. SIPARA XVII, CHAPTER XXII, p. 161, Vol. III.

Call to mind when we gave the site of the house *of the Kaabah* for an abode unto Abraham, *saying,* Do not associate anything with me, and cleanse my house for those who compass *it,* and who stand up, and who bow down to worship.

304 (300). No. 28. SIPARA XVII, CHAPTER XXII, p. 161, Vol. III.

And proclaim unto the people a solemn pilgrimage; let them come unto thee on foot, and on every lean *camel,* arriving from every distant road.

305 (301). No. 29. SIPARA XVII, CHAPTER XXII, p. 162, Vol. III.

That they may be witnesses of the advantages *which accrue* to them *from the visiting this holy place,* and may commemorate the name of God on the appointed days, *in gratitude* for the brute cattle which he hath bestowed on them. Wherefore eat thereof, and feed the needy *and* the poor.

306 (302). No. 30. SIPARA XVII, CHAPTER XXII, p. 162, Vol. III.

Afterwards let them put an end to the neglect of their persons, and let them pay their vows and compass the ancient house.

307 (303). No. 34. SIPARA XVII, CHAPTER XXII, p. 163, Vol. III.

This is so. And whoso maketh valuable offerings unto God verily they *proceed* from the piety of *men's* hearts.

308 (304). No. 35. SIPARA XVII, CHAPTER XXII, p. 163, Vol. III.

Ye receive various advantages from the *cattle designed for sacrifices,* until a determined time *for slaying them* : then the place of sacrificing them *is* at the ancient house.

309 (305). No. 38. SIPARA XVII, CHAPTER XXII, p. 164, Vol. III.

The camels *slain for sacrifice* have we appointed for you as symbols of your obedience unto God; ye *also* receive *other* advantages from them. Wherefore commemorate the name of God over them *when ye slay them,* standing on their feet disposed in right order ; and when they are fallen down *dead* eat of them, and give to eat *thereof both* unto him who is content *with what is given him, without asking,* and unto him who asketh. Thus have we given you dominion over them, that ye might return *us* thanks.

310 (306). No, 39. SIPARA XVII, CHAPTER XXII, p. 165, Vol. III.

Their flesh is not accepted of God, neither their blood, but your piety is accepted of him. Thus have we given you dominion over them, that ye might magnify God, for *the revelations* whereby he hath directed you. And bear good tidings unto the righteous.

311 (307). No. 12. SIPARA XVIII. CHAPTR XXIII, p. 175, Vol. III.

We formerly created man in a finer sort of clay.

312 (308). No. 13. SIPARA XVIII. CHAPTER XIII, p. 175, Vol. III.

Afterwards we placed him *in the form of* seed in a sure receptacle.

313 (309). No. 14. SIPARA XVIII. CHAPTER XXIII, p. 175, Vol. III.

Afterwards we made the seed coagulated blood ; and we formed the coagulated blood into a piece of flesh ; then we formed the piece of flesh into bones : and we clothed those bones with flesh : then we produced the same by another creation. Wherefore blessed be God, the most excellant Creator !

314 (310). No. 2. SIPARA XVIII, CHAPTER XXIV, p. 189, Vol. III.

The whore and the whoremonger shall ye scourge with a hundred stripes. And let not compassion towards them prevent you from *executing* the judgment of God, if ye believe in God and the last day : and let some of the true believers be witnesses of their punishment.

315 (311). No. 3. SIPARA XVIII, CHAPTER XXIV, p. 190, Vol. III.

The whoremonger shall not marry *any other* than a harlot or an idolatress. And a harlot shall no *man* take in marriage, except a whoremonger or an idolater. And this *kind of marriage* is forbidden the true believers.

316 (312). No. 4. SIPARA XVIII, CHAPTER XXIV, p. 190, Vol. III.

But *as to* those who accuse women of reputation *of whoredom*, and produce not four witnesses *of the fact*, scourge them with fourscore stripes, and receive not their testimony for ever; for such are infamous prevaricators.

317 (313). No. 5. SIPARA XVIII, CHAPTER XXIV, p. 190, Vol. III.

Excepting those who shall afterwards repent, and amend; for *unto such will* God *be* gracious *and* merciful.

318 (314). No. 6. SIPARA XVIII, CHAPTER XXIV, p. 191, Vol. III.

They who shall accuse *their wives* of adultery, and shall have no witnesses *thereof* besides themselves, the testimony *which shall be required* of one of them *shall be*, that he swear four times by God that he speaketh the truth.

319 (314). No. 7. SIPARA XVIII, CHAPTER XXIV, p. 191, Vol. III.

And the fifth *time that he imprecate* the curse of God on him if he be a liar.

320 (316). No. 8. SIPARA XVIII, CHAPTER XXIV, p. 191, Vol. III.

And it shall avert the punishment from *the wife* if she swear four times by God that he is a liar.

321 (317). No. 9. SIPARA XVIII, CHAPTER XXIV, p. 191, Vol. III.

And if the fifth *time she imprecate* the wrath of God on her if he speaketh the truth.

322 (318). No. 10. SIPARA XVIII, CHAPTER XXIV, p. 191, Vol. III.

If *it were* not *for* the indulgence of God towards you, and his mercy, and that God is easy to be reconciled, *and* wise, *he would immediately discover your crimes.*

323 (319). No. 27. SIPARA XVIII, CHAPTER XXIV, p. 195, Vol. III.

O true believers, enter not any houses, besides your own houses, until ye have asked leave, and have saluted the family thereof; this *is* better for you, peradventure ye will be admonished.

324 (320). No. 28. SIPARA XVIII, CHAPTER XXIV, p. 195, Vol. III.

And if ye shall find no person in the *houses*, yet do not enter them until leave be granted you; and if it be said unto you, return back, do ye return back. This *will be* more decent for you; and God knoweth that which ye do.

325 (321). No. 29. SIPARA XVIII, CHAPTER XXIV, p. 195, Vol. III.

It shall be no crime in you that ye enter uninhabited houses, wherein ye may meet with a convenience. God knoweth that which ye discover and that which ye conceal.

326 (322). No. 30. SIPARA XVIII, CHAPTER XXIV, p. 195, Vol. III.

Speak unto the true believers, that they restrain their eyes, and keep themselves from immodest actions; this will be more pure for them, for God is well acquainted with that which they do.

327 (323). No. 31. SIPARA XVIII, CHAPTER XXIV, p. 196, Vol. III.

And speak unto the believing women, that they restrain their eyes and preserve their modesty, and discover not their ornaments, except what *necessarily* appeareth thereof; and let them throw their veils over their bosoms, and not show their ornaments, unless to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers, or their brother's sons, or their sister's sons, or their women, or the *captives* which their right hands shall possess, or unto such men as attend *them*, and have no need *of women*, or unto children who distinguish not the nakedness of women. And let them not make a noise with their feet, that their ornaments which they hide may *thereby* be discovered. And be ye all turned unto God, O true believers, that ye may be happy.

328 (324). No. 32. SIPARA XVIII, CHAPTER XXIV, p. 197, Vol. III.

Marry those who are single among you, and such as are honest of your men-servants and your maid-servants: if they be poor, God will enrich them of his abundance; for God *is* bounteous *and* wise.

329 (325). No. 33. SIPARA XVIII, CHAPTER XXIV, p. 197, Vol. III.

And let those who find not a match keep themselves *from fornication*, until God shall enrich them of his abundance. And unto such of your slaves as desire a written instrument *allowing them to redeem themselves on paying a certain sum*, write *one*, if ye know good in them; and give them of the riches of God, which he hath given you. And compel not your maid-servants to prostitute themselves, if they be willing to live chastely; that ye may seek the casual *advantage* of this present life; but whoever

shall compel them *thereto*, verily God *will be* gracious *and* merciful *unto such women* after their compulsion.

330 (326). No. 57. Sipara XVIII, Chapter XXIV, p. 202, Vol. III.

O true believers, let your slaves and those among you who shall not have attained the age of puberty ask leave of you, *before they come into your presence*, three times *in the day, namely,* before the morning prayer, and when you lay aside your garments at noon, and after the evening prayer. *These are the* three times for you *to be private:* it shall be no crime in you, or in them, *if they go in to you without asking permission* after these *times*, while ye are in frequent attendance, the one of you on the other. Thus God declareth *his* signs unto you; for God *is* knowing *and* wise.

331 (327). No. 58. Sipara XVIII, Chapter XXIV, p. 203, Vol. III.

And when your children attain *the age of* puberty, let them ask leave *to come into your presence at all times*, in the same manner as those who *have attained that age* before them ask leave. Thus God declareth his signs unto you; and God *is* knowing *and* wise.

332 (328). No. 59. Sipara XVIII, Chapter XXIV, p. 203, Vol. III.

As to such women as are past child-bearing, who hope not to marry *again because af their advanced age*, it shall be no crime in them if they lay aside their *outer* garments, not showing *their* ornaments; but if they abstain *from this, it will be* better for them. God *both* heareth *and* knoweth.

333 (329). No. 60. Sipara XVIII, Chapter XXIV, p. 204, Vol. III

It shall be no crime in the blind, nor shall it be any crime in the lame, neither shall it be any crime in the sick, or in yourselves, that ye, eat in your houses, or in the houses of your fathers, or the houses of your mothers, or in the houses of your brothers, or the houses of your sisters, or the houses of your uncles on the father's side, or the houses of your aunts on the father's side, or the houses of your uncle's on the mother's side, the houses of your aunts on the mother's side, or *in those houses* the keys whereof ye have in your possession, or *in the house* of your friend. It shall not be any crime in you whether ye eat together or separately. And when ye enter any houses, salute one another on the part of God with a blessed and a welcome salutation. Thus God declareth his signs unto you, that ye may understand.

334 (330). No. 63. Sipara XVIII, Chapter XXIV, p. 205, Vol. III.

Let not the calling of the Apostle be esteemed among you, as your

calling the one to the other. God knoweth such of you as privately withdraw themselves *from the assembly*, taking shelter behind one another. But let those who withstand his command take heed lest some calamity befall them *in this world*, or a grievous punishment be inflicted on them *in the life to come.*

335 (331). No. 50. SIPARA XIX, CHAPTER XXV, p. 215, Vol. III.
It is he who sendeth the winds, driving abroad the pregnant clouds, as the forerunners of his mercy : and we send down pure water from heaven.

336 (332). No. 51. SIPARA XIX, CHAPTER XXV, p. 216, Vol. III.
That we may thereby revive a dead country, and give to drink thereof unto what we have created, both of cattle and men, in great numbers.

337 (333). No. 63. SIPARA XIX, CHAPTER XXV, p. 217, Vol. III.
It is he who hath ordained the night and the day to succeed each other, for *the observation of* him who will consider, or desireth *to show his* gratitude.

338 (334). No. 192. SIPARA XIX, CHAPTER XXVI, p. 232, Vol, III.
This *book* is certainly a revelation from the Lord of all creatures,

339 (335). No. 193. SIPARA XIX, CHAPTFR XXVI, p. 232, Vol. III.
Which the faithful spirit hath caused to descend

340 (336). No. 194. SIPARA XIX, CHAPTER XXVI, p. 232, Vol. III.
Upon thy heart, that thou mightest be a preacher *to thy people*,

341 (337). No. 195. SIPARA XIX, CHAPTER XXVI, p. 252, Vol. III.
In the perspicuous Arabic tongue,

342 (338). No. 196. SIPARA XIX, CHAPTER XXVI, p. 232, Vol. III.
And it is *borne witness to* in the scriptures of former ages.

343 (339). No. 224. SIPARA XIX, CHAPTER XXVI, p. 234, Vol. III.
And those who err follow *the steps of the* poets.

344 (340). No. 225. SIPARA XIX, CHAPTER XXVI, p. 234, Vol. III.
Dost thou not see that they rove *as bereft of their senses* through every valley,

345 (341). No. 226. SIPARA XIX, CHAPTER XXVI, p. 234, Vol. III.
And that they say that which they do not ?

346 (342). No. 227. SIPARA XIX, CHAPTER XXVI, p. 234, Vol. III.
Except those who believe, and do good works, and remember God frequently,

347 (343). No. 228. SIPARA XIX, CHAPTER XXVI, p. 234, Vol. III.

And who defend themselves after they have been unjustly treated. And they who act unjustly shall know hereafter with what treatment they shall be treated.

348 (344). No. 84. SIPARA XX, CHAPTER XXVII, p. 249, Vol. III.

When the sentence shall *be ready to* fall upon them, we will cause a beast to come forth unto them from out of the earth, which shall speak unto them : verily men do not firmly believe in our signs.

349 (345). No. 27. SIPARA XX, CHAPTER XXVIII, p. 258, Vol. III.

And Shuaib said *unto Moses*, Verily I will give thee one of these my two daughters in marriage, on condition that thou serve me for hire eight years ; and if thou fulfil ten *years*, it *is* in thine own breast ; for I seek not to impose a hardship on thee : *and* thou shalt find me, if God please, a man of probity.

350 (346). No. 28. SIPARA XX, CHAPTER XXVIII, p. 259, Vol. III.

Moses answered, *Let* this *be the covenant* between me and thee : whichsoever of the two terms I shall fulfil, let it be no crime in me *if I then quit thy service* ; and God is witness of that which we say.

351 (347). No. 1. SIPARA XXI, CHAPTER XXX, p. 283, Vol. III.

The Greeks have been overcome *by the Persians* in the nearest part of the land.

352 (348). No. 2. SIPARA XXI, CHAPTER XXX, p. 283, Vol. III.

But after their defeat, they shall overcome *the others in their turn,* within a few years.

353 (349). No. 16. SIPARA XXI, CHAPTER XXX, p. 287, Vol. III.

Wherefore glorify God, when the evening overtaketh you, and when ye rise in the morning.

354 (350). No. 17. SIPARA XXI, CHAPTER XXX, p. 287, Vol. III.

And unto him be praise in heaven and earth ; and at sunset, and when ye rest at noon.

355 (351). No. 37. SIPARA XXI, CHAPTER XXX, p. 289, Vol. III.

Give unto him who is of kin *to thee* his reasonable due, and also to the poor and the stranger : this is better for those who seek the face of God ; and they shall prosper.

356 (352). No. 38. SIPARA XXI, CHAPTER XXX, p. 289, Vol. III.

Whatever ye shall give in usury, to be an increase of men's substance,

shall not be increased by *the blessing of* God; but whatever ye shall give in alms, for God's sake, they shall receive a twofold *reward.*

357 (353). No. 5. SIPARA XXI, CHAPTER XXXI, p. 294, Vol. III.

There is a man who purchaseth a ludicrous story, that he may seduce *men* from the way of God, without knowledge, and may laugh the same to scorn: these shall suffer a shameful punishment.

358 (354). No. 14. SIPARA XXI, CHAPTER XXXI, p. 297, Vol. III.

But if *thy parents* endeavour to prevail on thee to associate with me that concerning which thou hast no knowledge, obey them not; bear them company in this world in what shall be reasonable, but follow the way of him who sincerely turneth unto me. Hereafter unto me shall ye return, and then will I declare unto you that which ye have done.

359 (355). No. 34. SIPARA XXI, CHAPTER XXXI, p. 299, Vol. III.

Verily the knowledge of the hour *of judgment* is with God; and he causeth the rain to descend *at his own appointed time*; and he knoweth what *is* in the wombs *of females.* No soul knoweth what it shall gain on the morrow; neither doth any soul know in what land it shall die; but God *is* knowing *and* fully acquainted *with all things.*

360 (356). No. 13. SIPARA XXI, CHAPTER XXXII, p. 304, Vol. III.

If we had pleased, we had certainly given unto every soul its direction; but the word *which hath proceeded* from me must necessarily be fulfilled *when I said,* Verily I will fill hell with genii and men altogether.

361 (357). No. 4. SIPARA XXI, CHAPTER XXXIII, p. 309, Vol. III.

God hath not given a man two hearts within him; neither hath he made your wives (some of whom ye divorce, regarding them thereafter as your mothers) your *true* mothers; nor hath he made your adopted sons your *true* sons. This *is* your saying in your mouths: but God speaketh the truth; and he directeth the *right* way.

362 (358). No. 5. SIPARA XXI, CHAPTER XXXIII, p. 310, Vol. III.

Call *such as are adopted* the sons of their *natural* fathers: this *will be* more just in the sight of God. And if ye know not their fathers, *let them be as your* brethren in religion, and your companions: and it shall be no crime in you that ye err *in this matter*; but that *shall be criminal* which your hearts purposely design; for God is gracious *and* merciful.

363 (359). No. 6. SIPARA XXI, CHAPTER XXXIII, p. 310, Vol. III.

The Prophet *is* nigher unto the true believers than their own souls;

and his wives *are* their mothers. Those who are related by consanguinity *are* nigher of kin the one of them unto the others, according to the book of God, than the *other* true believers, and the Muhajjirun: unless that ye do what is fitting and reasonable to your relations *in general.* This is written in the book *of God.*

364 (360). No. 28. SIPARA XXI, CHAPTER XXXIII, p. 316, Vol. III.

O Prophet, say unto thy wives, if ye seek this present life and the pomp thereof, come, I will make a handsome provision for you, and I will dismiss you with an honourable dismission.

365 (361). No. 29. SIPARA XXII, CHAPTER XXXIII, p. 317, Vol. III.

But if ye seek God and his Apostle, and the life to come, verily God hath prepared for such of you as work righteousness a great reward.

366 (362). No. 32. SIPARA XXII, CHAPTER XXXIII, p. 317, Vol. III.

O wives of the Prophet, ye are not as other women: if ye fear *God,* be not too complaisant in speech, lest he should covet in whose heart is a disease *of incontinence*; but speak the speech which is convenient.

367 (363) No. 33. SIPARA XXII, CHAPTER XXXIII, p. 317, Vol. III.

And sit still in your houses; and set not out yourselves with the ostentation of the former *time of* ignorance; and observe the appointed times of prayer and give alms, and obey God and his Apostle; for God desireth only to remove from you the abomination *of vanity, since ye are* the household *of the prophet,* and to purify you by a *perfect* purification.

368 (364). No. 36. SIPARA XXII, CHAPTER XXXIII, p. 318, Vol. III.

It is not *fit* for a true believer of either sex, when God and his Apostle have decreed a thing, that they should have the liberty of choosing a *different* matter of their own: and whoever is disobedient unto God and his Apostle surely erreth with a manifest error.

369 (365). No. 37. SIPARA XXII, CHAPTER XXXIII, p. 319, Vol. III.

And *remember* when thou saidst to him unto whom God had been gracious, and on whom thou *also* hadst conferred favours, Keep thy wife to thyself, and fear God: and thou didst conceal that in thy mind which God had *determined* to discover, and didst fear men; whereas it *was* more just that thou shouldst fear God. But when Zaid had determined the matter concerning her, *and had resolved to divorce her,* we joined her in marriage unto thee, lest a crime should be *charged* on the true believers, in *marrying* the wives of their adopted *sons,* when they have determined the matter concerning them; and the command of God is to be performed.

370 (366). No. 40. SIPARA XXII, CHAPTER XXXIII, p.321, Vol. III.

Muhammad is not the father of any man among you; but the Apostle of God and the seal of the prophets: and God knoweth all things.

371 (367). No. 48. SIPARA XXII, CHAPTER XXXIII, p. 322, Vol.III.

O true believers, when ye marry *women who are* believers, and afterwards put them away before ye have touched them, *there is* no term prescribed you to fulfil towards them *after their divorce*; but make them a present, and dismiss them freely with an honourable dismission.

372 (368). No. 49. SIPARA XXII, CHAPTER, XXXIII, p. 322, Vol. III.

O Prophet, we have allowed thee thy wives unto whom thou hast given their dower, and also the *slaves* which thy right hand possesseth, of the *booty* which God hath granted thee; and the daughters of thy uncle, and the daughters of thy aunts, both on thy father's side and on thy mother's side, who have fled with thee *from Makkah,* and any *other* believing woman, if she give herself unto the Prophet, in case the Prophet desireth to take her to wife. *This is* a peculiar privilege *granted* unto thee above the rest of the true believers.

373 (369) No. 50. SIPARA XXII, CHAPTER XXXIII, p. 323, Vol. III.

We know what we have ordained them concerning their wives, and the *slaves* which their right hands possess: lest it should be *deemed* a crime in thee *to make use of the privilege granted thee*; for God is gracious *and* merciful.

374 (370). No. 53. SIPARA XXII, CHAPTER XXXIII, p. 325, Vol. III.

O true believers, enter not the houses of the Prophet, unless it be permitted you to *eat* meat *with him,* without waiting his convenient time; but when ye are invited, then enter. And when ye shall have eaten, disperse yourselves, and *stay* not to enter into familar discourse; for this incommodeth the Prophet. He is ashamed *to bid* you *depart*; but God is not ashamed of the truth. And when ye ask of *the Prophet's wives* what ye may have occasion for, ask *it* of them from behind a curtain. This will be more pure for your hearts and their hearts. Neither is it *fit* for you to give any uneasiness to the Apostle of God, or to marry his wives after him for ever: for this would be a grievous thing in the sight of God.

375 (371). No. 54. SIPARA XXII, CHAPTER XXXIII, p. 325, Vol. III.

Whether ye divulge a thing or conceal it, verily God knoweth all things.

376 (372. No. 55. Sipara XXII, Chapter XXXIII, p. 325, Vol. III.

It shall be no crime in them, as to their fathers, or their sons, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or the *slaves* which their right hands possess, *if they speak to them unveiled :* and fear ye God; for God is witness of all things.

377. (373) No. 56. Sipara XXII, Chapter XXXIII, p. 326, Vol. III.

Verily God and his angels bless the Prophet. O true believers, do ye *also* bless him, and salute *him* with *a respectful* salutation.

378 (374) No. 77. Sipara XXIII. Chapter XXXVI p.359, Vol. III.

Doth not man know that we have created him of seed ? Yet behold he is an open disputer *against the resurrection*.

379 (375). No. 78. Sipara XXIII. Chapter XXXVI p. 359, Vol. III.

And he propoundeth unto us a comparison, and forgetteth his creation. He saith, Who shall restore bones to life when they are rotten ?

380 (376). No. 79, Sipara XXIII, Chapter XXXVI, p.359, Vol. III.

Answer, He shall restore them to life who produced them the first time ; for he is skilled in every *kind* of creation.

381 (377). No. 80. Sipara XXIII, Chapter XXXVI, p.359, Vol. III.

Who giveth you fire out of the green tree, and behold, ye kindle *your fuel* from thence.

382 (378). No. 81. Sipara XXIII, Chapter XXXVI, p. 359, Vol. III.

Is not he who hath created the heavens and the earth able to create *new creatures* like unto them ? Yea, certainly ; for he *is* the wise Creator.

383 (379). No. 82. Sipara XXIII, Chapter XXXVI, p. 359 Vol. III.

His command, when he willeth a thing, *is* only that he saith unto it, Be ; and it is.

384 (380). No. 83. Sipara XXIII, Chapter XXXVI, p. 359, Vol. III.

Wherefore praise be unto him in whose hand is the kingdom of all things, and unto whom ye shall return *at the last day*.

385 (381). No. 100. Sipara XXIII, Chapter XXXVII, p. 368, Vol. III.

And when he had attained to *years of* discretion, *and could join in acts of religion* with him. *Abraham* said *unto him*, O my son, verily I saw in a dream that I should offer thee in sacrifice, consider therefore what thou art of opinion *I should do*.

386 (382). No. 102. Sipara XXIII, Chapter XXXVII, p. 369, Vol. III.

He answered, O my father, do what thou art commanded ; thou shalt find me, if God please, a patient person.

387 (383). No. 103. SIPARA XXIII, CHAPTER XXXVII, p. 369, Vol. III.
And when they had submitted themselves *to the Divine will*, and *Abraham* had laid *his son* prostrate on his face,

388 (384). No. 104. SIPARA XXIII, CHAPTER XXXVII, p. 369, Vol. III.
We cried unto him, O Abraham!

389 (385). No. 105. SIPARA XXIII, CHAPTER XXXVII, p. 369, Vol. III.
Now hast thou verified the vision. Thus do we reward the righteous.

390 (386). No. 106. SIPARA XXIII, CHAPTER XXXVII, p. 369, Vol. III.
Verily this was a manifest trial.

391 (387). No. 107. SIPARA XXIII, CHAPTER XXXVII, p. 369, Vol. III.

And we ransomed him with a noble victim.

392 (388). No. 20. SIPARA XXIII, CHAPTER XXXVIII, p. 379, Vol. III.
Hath the story of the *two* adversaries come to *thy knowledge*? when they ascended over the wall into the upper apartment.

393 (389). No. 21. SIPARA XXIII, CHAPTER XXXVIII, p. 379, Vol. III.
When they went in unto David, and he was afraid of them. They said: Fear not: *we are* two adversaries *who have a controversy to be deceived.** The one of us hath wronged the other: wherefore judge between us with truth, and be not unjust; and direct us in the even way.

394 (390). No. 22. SIPARA XXIII, CHAPTER XXXVIII, p. 380, Vol. III.
This my brother had ninety and nine sheep, and I had only one ewe; and he said: Give her me to keep, and he prevailed against me in the discourse *which we had together*.

395 (391). No. 23. SIPARA XXIII, CHAPTER XXXVIII, p. 380, Vol. III.
David answered, Verily he hath wronged thee in demanding thine ewe *as an addition* to his own sheep; and many of them who are concerned together *in business* wrong one another, except those who believe and do that which is right; but how few are they! And David perceived that we had tried him *by this parable*, and he asked pardon of his Lord, and he fell down and bowed himself, and repented.

* On comparing this text as in Reverend Wherry's book with the same text in Sale's Koran of the edition of 1891, page 378, line 8, it appears that in Sale's work this word is "decided."

396 (392). No. 24. SIPARA XXIII, CHAPTER XXXVIII, p. 380, Vol. III.

Wherefore we foregave him this *fault;* and he *shall be* admitted to approach near unto us, and *shall have* an excellent place of abode *in Paradise.*

397 (395). No. 9. SIPARA XXIII, CHAPTER XXXIX, p. 391, Vol. III.

If ye be ungrateful, verily God hath no need of you: yet he liketh not ingratitude in his servants; but if ye be thankful, he will be well pleased with you. A burdened *soul* shall not bear the burden of another; hereafter shall ye return unto your Lord, and he shall declare unto you that which ye have wrought, *and will reward you accordingly;* for he knoweth the innermost parts of *your* breasts.

398 (394). No. 68. SIPARA XXIV, CHAPTER XXXIX, p.399, Vol. III.

The trumpet shall be sounded, and whoever *are* in heaven, and whoever *are* on earth shall expire, except those whom God shall please *to exempt from the common fate.* Afterwards it shall be sounded again, and behold they shall arise and look *up.*

399 (395). No. 69. SIPARA XXIV, CHAPTER XXXIX, p.399, Vol. III.

And the earth shall shine by the light of its Lord; and the book shall be laid *open,* and the prophets and the martyrs shall be brought *as witnesses;* and judgment shall be given between them with truth, and they shall not be treated unjustly.

400 (396). No. 49. SIPARA XXIV, CHAPTER XL, p. 410, Vol. III.

They shall be exposed to the fire *of hell* morning and evening; and the day whereon the hour *of judgment* shall come *it shall be said unto them,* Enter, O people of Pharaoh, into a most severe torment.

401 (397). No. 37. SIPARA XXV, CHAPTER XLII, p. 17, Vol. IV.

And who, when an injury is done them, avenge themselves.

402 (398). No. 38. SIPARA XXV, CHAPTER XLII, p. 17, Vol. IV.

(And the retaliation of evil *ought to be* an evil proportionate thereto): but he who forgiveth and is reconciled *unto his enemy* shall receive his reward from God; for he loveth not the unjust doers.

403 (399). No. 39. SIPARA XXV, CHAPTER XLII, p. 17, Vol. IV.

And whoso shall avenge himself, after he hath been injured; as to these it is not lawful to punish them *for it.*

404 (400). No. 40. SIPARA XXV, CHAPTER XLII, p. 18, Vol. IV.

But it is only lawful to punish those who wrong men, and act insolently in the earth, against justice; these shall suffer a grevious punishment.

405 (401). No. 41. SIPARA XXV, CHAPTER XLII, p. 18, Vol. IV.

And whoso beareth *injuries* patiently and forgiveth, verily this *is* a necessary work.

406 (402). No. 50. SIPARA XXV, CHAPTER XLII, p. 19, Vol. IV.

It is not *fit* for man that God should speak unto him otherwise than by *private* revelation, or from behind a veil, or by his sending of a messenger to reveal, by his permission, that which he pleaseth; for he *is* high *and* wise.

407 (403). No. 61. SIPARA XXV, CHAPTER XLIII, p. 27, Vol. IV.

And he *shall be* a sign of the *approach of the last* hour; wherefore doubt not thereof. And follow me: this *is* the right way.

408 (404). No. 86. SIPARA XXV, CHAPTER XLIII, p. 29, Vol. IV.

They whom they invoke besides him have not the privilege to intercede *for others;* except those who bear witness to the truth, and know *the same.*

409 (405). No. 9. SIPARA XXV, CHAPTER XLIV, p. 33, Vol. IV.

But observe *them* on the day *whereon* the heaven shall produce a visible smoke,

410 (406). No. 10. SIPARA XXV, CHAPTER XLIV, p. 33, Vol. IV.

Which shall cover mankind: this *will be* a tormenting plague.

411 (407). No. 11. SIPARA XXV, CHAPTER XLIV, p. 33, Vol. IV.

They shall say, O Lord, take *this* plague from off us: verily we *will become* true believers.

412 (408). No. 14. SIPARA XXVI, CHAPTER XLVI, p. 46, Vol. IV.

We have commanded man *to show* kindness to his parents: his mother beareth him *in her womb* with pain, and bringeth him forth with pain: and *the space of* his being carried *in her womb,* and *of* his weaning, *is* thirty months; until when he attaineth his age of strength, and attaineth *the age* of forty years, he saith, O Lord, excite me, by thy inspiration, that I may be grateful for their favours, wherewith thou hast favoured me and my parents; and that I may work righteousness, which may please thee: and be gracious unto me in my issue; for I am turned unto thee, and am a Muslim.

413 (409). No. 28. SIPARA XXVI, CHAPTER XLVI, p. 48, Vol. IV.

Remember when we caused certain of the genii to turn aside unto thee, that they might hear the Quran; and when they were present at *the reading of* the same, they said *to one another,* Give ear: and when it was ended, they returned back unto their people, preaching *what they had heard.*

8

414 (410). No. 29. SIPARA XXVI, CHAPTER XLVI, p. 49, Vol. IV.

They said, Our people, verily we have heard a book *read unto us,* which hath been revealed since Moses, confirming the *scripture* which *was delivered* before it, *and* directing unto the truth and the rightway.

415 (411). No. 30. SIPARA XXVI, CHAPTER XLVI, p. 49, Vol. IV.

Our people, obey God's preacher; and believe in him; that he may forgive you your sins, and may deliver you from a painful punishment.

416 (412). No. 4. SIPARA XXVI, CHAPTER XLVII, p. 53, Vol. IV.

When ye encounter the unbelievers, strike off *their* heads, until ye have made a great slaughter among them; and bind *them* in bonds; and either *give them* a free dismission afterwards, or *exact* a ransom; until the war shall have laid down its arms.

417 (413). No. 16. SIPARA XXVI, CHAPTER XLVIII, p. 62, Vol. IV.

Say unto the Arabs of the desert who were left behind, Ye shall be called forth against a mighty *and* a warlike nation; ye shall fight against them, or they shall profess Islam. If ye obey, God will give you a glorious reward: but if ye turn back, as ye turned back heretofore, he will chastise you with a grievous chastisement.

418 (414). No. 17. SIPARA XXVI, CHAPTER XLVIII, p. 62, Vol. IV.

It shall be no crime in the blind, neither shall it be a crime in the lame, neither shall it be a crime in the sick, *if they go not forth to war:* and those who shall obey God and his Apostle, he shall lead them into gardens beneath which rivers flow; but whoso shall turn back, he will chastise him with a grievous chastisement.

419 (415). No. 24. SIPARA XXVI, CHAPTER XLVIII, p. 64, Vol. IV.

It was he who restrained their hands from you, and your hands from them, in the valley of Makka; after that he had given you the victory over them: and God saw that which ye did.

420 (416). No. 25. SIPARA XXVI, CHAPTER XLVIII, p. 65, Vol. IV.

These *are they* who believed not, and hindered you from *visiting* the holy temple, and *also hindered* the offering being detained, that it should not arrive at the place where it ought to be sacrified.

421 (417). No. 27. SIPARA XXVI, CHAPTER XLVIII, p. 66, Vol. IV.

Now hath God in truth verified unto his Apostile the vision *wherein he said,* Ye shall surely enter the holy temple *of Makka,* if God please, in full security; having your heads shaved and your hair cut: ye shall not

fear: for *God* knoweth that which ye know not; and he hath appointed *you*, besides this, a speedy victory.

422 (418). No. 28. SIPARA XXVI, CHAPTER XLVIII, p. 66, Vol. IV.

It is he who hath sent his Apostle with the direction, and the religion of truth; that he may exalt the same above every religion: and God is a sufficient witness *hereof*.

423 (419). No. 29. SIPARA XXVI, CHAPTER XLVIII, p. 67, Vol. IV.

Muhammad *is* the Apostle of God: and those who are with him *are* fierce against the unbelievers, *but* compassionate towards one another. Thou mayest see them bowing down, prostrate, seeking a recompense from God, and *his* good-will. Their signs *are* in their faces, being marks of *frequent* prostration. This *is* their description in the Pentateuch, and their description in the Gospel: *they are* as seed which putteth forth its stalk and strengtheneth it, and swelleth in the ear, and riseth upon its stem; giving delight unto the sower. *Such are the Muslims described to be*: that the infidels may swell with indignation at them. God hath promised unto such of them as believe and do good works pardon and a great reward.

424 (420). No. 1. SIPARA XXVI, CHAPTER XLIX, p. 69, Vol. IV.

O true believers, anticipate not *any matter* in the sight of God and his Apostle: and fear God; for God *both* heareth *and* knoweth.

425 (421). No. 6. SIPARA XXVI, CHAPTER XLIX, p. 69, Vol. IV.

O true believers, if a wicked man come unto you with a tale, inquire strictly *into the truth thereof;* lest ye hurt people through ignorance, and afterwards repent of what ye have done.

426 (422). No. 9. SIPARA XXVI, CHAPTER XLIX, p. 70, Vol. IV.

If two parties of the believers contend with one another, do ye *endeavour to* compose the matter between them: and if the one of them offer an insult unto the other, fight against that *party* which offered the insult, until they return unto the judgment of God*;* and if they do return, make peace between them with equity: and act with justice; for God loveth those who act justly.

427 (423). No. 10. SIPARA XXVI, CHAPTER XLIX, p. 70, Vol. IV.

Verily the true believers are brethren; wherefore reconcile your brethren; and fear God, that ye may obtain mercy.

428 (424). No. 35. SIPARA XXVII, CHAPTER LI, p. 82, Vol. IV.

And we brought forth the true believers who were in *the city*.

429 (425). No. 36. Sipara XXVII, Chapter LI, p. 82, Vol. IV.
But we found not therein more than one family of Muslims.

430 (426). No. 21. Sipara XXVII, Chapter LII, p. 86, Vol. IV.
And unto those who believe, and whose offspring follow them in the faith, we will join their offspring *in Paradise*; and we will not diminish unto them aught of *the merit of* their works. (Every man *is* given in pledge for that which he shall have wrought).

431 (427). No. 28. Sipara XXVII, Chapter LIV, p. 99, Vol. IV.
And prophesy unto them that the water *shall be* divided between them, and each portion *shall be* sat down to *alternately*.

432 (428). No. 68. Sipara XXVII, Chapter LV, p. 106, Vol. III.
In each of them *shall be* fruits, and palm-trees, and pomegranates.

433 (429). No. 73. Sipara XXVII, Chapter LVI, p. 113, Vol. IV.
Wherefore praise the name of thy Lord, the great *God.*

434 (430). No. 74. Sipara XXVII, Chapter LVI, p. 113, Vol. IV.
Moreover I swear by the setting of the stars,

435 (431). No. 75. Sipara XXVII, Chapter LVI, p. 113, Vol. IV.
(And it *is* surely a great oath, if ye knew *it*).

436 (432). No. 76. Sipara XXVII, Chapter LVI, p. 113, Vol. IV.
That this *is* the excellent Quran.

437 (433). No. 77. Sipara XXVI, Chapter LVI, p. 113, Vol. IV.
The original whereof is written in the preserved book.

438 (434). No 78. Sipara XXVII, Chapter LVI, p. 113, Vol. IV.
None shall touch the same except those who are clean.

439 (435). No. 79. Sipara XXVII, Chapter LVI, p. 113, Vol. IV.
It is a revelation from the Lord of all creatures.

440 (436). No. 1. Sipara XXVIII, Chapter LVIII,p. 123, Vol. IV.
Now hath God heard the speech of her who disputed with thee conceruing her husband, and made her complaint unto God; and God hath heard your mutual discourse: for God *both* heareth *and* seeth.

444 (437). No. 2. Sipara XXVIII, Chapter LVIII, p. 123, Vol. IV.
As to those among you who divorce their wives by declaring that they will thereafter regard them as their mothers, *let them know that* they *are* not their mothers. They only *are* their mothers who brought them forth; and they certainly utter an unjustfiable saying and a falsehood: but God *is* gracious *and* ready to forgive.

442 (438), No. 4. SIPARA XXVIII, CHAPTER LVIII, p. 124, Vol. IV.

Those who divorce their wives by declaring that they will for the future regard them as their mothers, and afterwards would repair what they have said, *shall be obliged* to free a captive before they touch one another. That *is* what ye are warned *to perform*: and God *is* well apprised of that which ye do.

443 (439). No. 5. SIPARA XXVIII, CHAPTER LVIII, p. 124, Vol. IV.

And whoso findeth not *a captive to redeem shall observe* a fast of two consecutive months before they touch one another. And whoso shall not be able *to fast that time shall* feed threescore poor men. This *is ordained you* that ye may believe in God and his Apostle. These *are* the statutes of God: and for the unbelievers *is prepared* a grievous torment.

444 (440). No. 2. SIPARA XXVIII, CHAPTER LIX, p. 129, Vol. IV.

It was he who caused those who believed not, of the people who receive the Scripture, to depart from their habitations at the first emigration. Ye did not think that they would go forth; and they thought that their fortresses would protect them against God. But *the chastisement of* God came upon them from whence they did not expect; and he cast terror into their hearts. They pulled down their houses with their own hands, and the hands of the true believers. Wherefore take example *from them*, O ye who have eyes.

445 (441). No. 5. SIPARA XXVIII, CHAPTER LIX, p. 130, Vol. IV.

What palm trees ye cut down or left standing on their roots, *were so cut down or left* by the will of God; and that he might disgrace the wicked doers.

446 (442). No. 6. SIPARA XXVIII, CHAPTER LIX, p. 130, Vol. IV.

And *as to the spoils* of these *people* which God hath granted *wholly* to his Apostle, ye did not push forward any horses or camels against the same; but God giveth unto his apostles dominion over whom he pleaseth: for God *is* almighty.

447 (443). No. 7. SIPARA XXVIII, CHAPTER LIX, p. 130, Vol. IV.

The spoils of the inhabitants of the towns which God hath granted to his Apostle *are due* unto God and to the Apostle, and to him who is of kin *to the Apostle*, and the orphans, and the poor, and the traveller; that they may not be *for ever divided* in a circle among such of you as are rich. What the Apostle shall give you, that accept; and what he shall forbid you, *that* abstain from: and fear God; for God *is* severe in chastising.

448 (444). No. 8. SIPARA XXVIII, CHAPTER LIX, p. 131, Vol. IV.

A part also belongeth to the poor Muhajirin, who have been dispossesed of their houses and their substance, seeking favour from God and *his* good-will, and assisting God and his Apostle. These are the men of veracity.

449 (445). No. 8. SIPARA XXVIII, CHAPTER LX, p. 136, Vol. IV.

As to those who have not borne arms against you on account of religion, nor turned you out of your dwellings, God forbiddeth you not to deal kindly with them, and to behave justly towards them; for God loveth those who act justly.

450 (446). No. 9. SIPARA XXVIII, CHAPTER LX, p. 137, Vol. IV.

But as to those who have borne arms against you on account of religion, and have dispossessed you of your habitations, and have assisted in dispossessing you, God forbiddeth you to enter into friendship with them: and whosoever *of you* entereth into friendship with them, those are unjust doers.

451 (447). No. 10. SIPARA XXVIII, CHAPTER LX, p. 137, Vol. IV.

O true believers, when believing women come unto you as refugees, try them: God well knoweth their faith. And if ye know them *to be* true believers, send them not back to the infidels: they *are* not lawful for the *unbelievers to have in marriage;* neither are *the unbelievers* lawful for them. But give *their unbelieving husbands* what they shall have expended *for their dowers.* Nor *shall it be* any crime in you if ye marry them, provided ye give them their dowries. And retain not the patronage of the unbelieving *women;* but demand back that which ye have expended *for the dowry of such of your wives as go over to the unbelievers;* and let them demand back that which they have expended *for the dowry of those who come over to you.* This *is* the judgment of God, which he establisheth among you, and God *is* knowing *and* wise.

452 (448). No. 11. SIPARA XXVIII, CHAPTER LX, p. 138, Vol. IV.

If any of your wives escape from you to the unbelievers, and ye have your turn *by the cominy over of any of the unbelievers' wives to you;* give unto those *believers* whose wives shall have gone away, *out of the dowries of the latter,* so much as they shall have expended *for the dowers of the former*: and fear God, in whom ye believe.

453 (449). No. 12. SIPARA XXVIII, CHAPTER LX, p. 138, Vol. IV.

O Prophet, when believing *women* come unto thee, and plight their

faith unto thee that they will not associate anything with God, nor steal, nor commit fornication, nor kill their children, nor come with a calumny which they have forged between their hands and their feet, nor be disobedient to thee in that which shall be reasonable: then do thou plight thy faith unto them, and ask pardon for them of God; for God *is* inclined to forgive, *and* merciful.

454 (450). No. 9. SIPARA XXVIII, CHAPTER LXII, p. 145, Vol. IV.

O true believers, when ye are called to prayer on the day of the assembly, hasten to the commemoration of God and leave merchandising. This *will be* better for you, if you knew *it*.

455 (451). No. 10, SIPARA XXVIII, CHAPTER LXII, p. 146, Vol. IV.

And when prayer is ended, then disperse yourselves through the land *as ye list*, and seek *gain* of the liberality of God: and remember God frequently, that ye may prosper.

456 (452). No. 11. SIPARA XXVIII, CHAPTER LXII, p. 146, Vol. IV.

But when they see any merchandising or sport, they flock thereto, and leave thee standing up *in the pulpit*. Say, The *reward* which *is* with God *is* better than any sport or merchandise: and God is the best provider.

457 (453). No. 1. SIPARA XXVIII, CHAPTER LXIII, p. 148, Vol. IV.

When the hypocrites come unto thee, they say, We bear witness that thou *art* indeed the Apostle of God. And God knoweth that thou *art* indeed his Apostle; but God beareth witness that the hypocrites *are* certainly liars.

458 (454). No. 2. SIPARA XXVIII, CHAPTER LXIII, p. 148, Vol. IV.

They have taken their oaths for a protection, and they turn *others* aside from the way of God: it is surely evil which they do.

459 (455). No. 1. SIPARA XXVIII, CHAPTER LXV, p. 155, Vol. IV.

O Prophet, when ye divorce women, put them away at their appointed term; and compute the term *exactly*: and fear God your Lord. Oblige them not to go out of their apartments, neither let them go out, *until the term be expired*, unless they be guilty of manifest uncleanness. These *are* the statutes of God; and whoever transgresseth the statutes of God assuredly injureth his own soul. Thou knowest not whether God will bring something new to pass, *which may reconcile them* after this.

460 (456). No. 2. SIPARA XXVIII, CHAPTER LXV, p. 155, Vol. IV.

And when they shall have fulfilled their term, either retain them with kindness, or part from them honourbly : and take witnesses from among you, men of integrity ; and give *your* testimony as in the presence of God. This admonition is given unto him who believeth in God and the last day.

461 (457). No. 4. SIPARA XXVIII, CHAPTER LXV, p. 155, Vol. IV.

As to such of your wives as shall despair having their courses, *by reason of their age ;* if ye be in doubt *thereof,* let their term *be* three months : and *let the same be the term of* those who have not yet had their courses. But *as to* those who are pregnant, their term *shall be* until they be delivered of their burden. And whoso feareth God, unto him will he make his command easy.

462 (458). No. 6. SIPARA XXVIII, CHAPTER LXV, p. 156, Vol. IV.

Suffer the *women whom ye divorce* to dwell in *some part* of *the houses* wherein ye dwell ; *according to the room and conveniences* of the *habitations* which ye possess : and make them not uneasy, that ye may reduce them to straits. And if they be with child, expend on them *what shall be needful,* untill they be delivered of their burden. And if they suckle *their children* for you, give them their hire ; and consult among yourselves, according to what shall be just and reasonable. And if ye be put to a difficulty *herein,* and another *woman* shall suckle *the child* for him.

463 (459). No. 7. SIPARA XXVIII, CHAPTER LXV, p. 156, Vol. IV.

Let him who hath plenty expend *proportionably in the maintenance of the mother and the nurse* out of his plenty : and let him whose income is scanty expend *in proportion* out of that which God hath given him. God obligeth no man to more than be hath given him *ability to perform :* God will cause ease to succeed hardship.

464 (460). No. I. SIPARA XXVIII CHAPTER LXVI, p. 159, Vol. IV.

O Prophet, why holdest thou that to be prohibited which God hath allowed thee, seeking to please thy wives ; since God *is* inclined to forgive, *and* merciful !

465 (461). No. 2. SIPARA XXVIII, CHAPTER LXVI, p. 160, Vol. IV.

God hath allowed you the dissolution of your oaths ; and God *is* your master ; and he *is* knowing *and* wise.

466 (462). No. 9. SIPARA XXIX, CHAPTER LXXI, p. 183, Vol. IV.

And I said, Beg pardon of your Lord ; for he is inclined to forgive.

467 (463). No. 10. SIPARA XXIX, CHAPTER LXXI, p. 183, Vol. IV.

And he will cause the heaven to pour down rain plentifully upon you.

468 (464). No. 11. SIPARA XXIX, CHAPTER LXXI, p. 183, Vol. IV.

And he will give you increase of wealth and of children; and he will provide you gardens, and furnish you with rivers.

469 (465). No. 18. SIPARA XXIX, CHAPTER LXXII, p. 188, Vol. IV.

Verily the places of worship *are set apart* unto God: wherefore invoke not any *other therein* together with God.

470 (466). No. 1. SIPARA XXIX, CHAPTER LXXIII, p. 191, Vol. IV.

O thou wrapped up, arise *to prayer, and continue therein* during the night, except a small part; *that is to say, during* one half thereof: or do thou lessen the same a little or add thereto. And repeat the Quran with a distinct and sonorous voice.

471 (467). No. 20. SIPARA XXIX, CHAPTER LXXIII, p. 192, Vol. IV.

Thy Lord knoweth that thou continuest *in prayer and meditation sometimes* near two third parts of the night, and *sometimes* one half thereof, and *at other times* one third part thereof; and a part of *thy companions,* who *are* with thee, *do the same.* But God measureth the night and the day; he knoweth that ye cannot *exactly* compute the same: wherefore he turneth favourably unto you. Read, therefore, so much of the Quran as may be easy *unto you.* He knoweth that there will be some infirm among you; and others travel through the earth, that they may obtain *a competency* of the bounty of God; and others fight in the defence of God's faith. Read, therefore, so much of the same as may be easy. And observe the stated times of prayer, and pay the legal alms; and lend unto God an acceptable loan.

472 (468). No. 1. SIPARA XXIX, CHAPTER LXXIV, p. 195, Vol. IV.

O thou covered, arise and preach.

473 (469). No. 3. SIPARA XXIX, CHAPTER LXXIV, p. 195, Vol. IV.

And magnify thy Lord.

474 (470). No. 4. SIPARA XXIX, CHAPTER LXXIV, p. 195, Vol. IV.

And cleanse thy garments.

475 (471). No. 5. SIPARA XXIX, CHAPTER LXXIV, p. 195, Vol. IV.

And fly *every* abomination.

476 (472). No. 6. SIPARA XXIX, CHAPTER LXXIV, p. 195, Vol. IV.

And be not liberal in hopes to receive more in return.

477 (473). No. 7. SIPARA XXIX, CHAPTER LXXIV, p. 195, Vol. IV.

And patiently wait for thy Lord.

478 (474). No. 41. SIPARA XXIX, CHAPTER LXXIV, p. 198, Vol. IV.

Every soul *is* given in pledge for that which it shall have wrought: except the companions of the right hand.

479 (475). No. 42. SIPARA XXIX, CHAPTER LXXIV, p. 198, Vol. IV.

Who shall dwell in gardens, and shall ask one another questions concerning the wicked,

480 (476). No. 43. SIPARA XXIX, CHAPTER LXXIV, p. 198, Vol. IV.

And shall also ask the wicked themselves, saying, "What hath brought you into hell?"

481 (477). No. 44. SIPARA XXIX, CHAPTER LXXIV, p. 198, Vol. IV.

They shall answer, "We were not of those who were constant at prayer;

482 (478). No. 45. SIPARA XXIX, CHAPTER LXXIV, p. 198, Vol. IV.

"Neither did we feed the poor;

483 (479). No. 46. SIPARA XXIX, CHAPTER LXXIV, p. 198, Vol. IV.

"And we waded in vain disputes with the fallacious reasoners;

484 (480). No. 47. SIPARA XXIX, CHAPTER LXXIV, p. 198, Vol. IV.

"And we denied the Day of Judgment,

485 (481). No. 48. SIPARA XXIX, CHAPTER LXXIV, p. 198, Vol. IV.

"Until death overtook us."

486 (482). No. 49. SIPARA XXIX, CHAPTER LXXIV, p. 198, Vol. IV.

And the intercession of the interceders shall not avail them.

487 (483). No. 16. SIPARA XXIX, CHAPTER LXXV, p. 200, Vol. IV.

Move not thy tongue, *O Muhammad,* in *repeating the revelations brought thee by Gabriel, before he shall have finished the same,* that thou mayest quickly commit them to memory;

488 (484). No. 17. SIPARA XXIX, CHAPTER LXXV, p. 200, Vol. IV.

For the collecting the *Quran* in thy mind, and the *teaching thee the true* reading thereof, *are incumbent* on us.

489 (485). No. 18. SIPARA XXIX, CHAPTER LXXV, p. 201, Vol. IV.

But when we shall have read the same *unto thee by the tongue of the angel,* do thou follow the reading thereof;

490 (486). No. 19. SIPARA XXIX, CHAPTER LXXV, p. 201, Vol. IV.

And afterwards *it shall be* our part to explain it *unto thee.*

491 (487). No. 20. SIPARA XXIX, CHAPTER LXXV, p. 201, Vol. IV.
By no means *shalt thou be thus hasty for the future.* But ye love that which hasteneth away,

492 (488). No. 21. SIPARA XXIX, CHAPTER LXXV, p. 201, Vol. IV.
And neglect the life to come.

493 (489). No. 22. SIPARA XXIX, CHAPTER LXXV, p. 201, Vol. IV.
Some countenances on that day *shall be* bright,

494 (490). No. 23. SIPARA XXIX, CHAPTER LXXV, p. 201, Vol IV.
Looking towards their Lord;

495 (491). No. 24. SIPARA XXIX, CHAPTER LXXV, p. 201, Vol. IV.
And *some* countenances on that day *shall be* dismal:

496 (492). No. 25. SIPARA XXIX, CHAPTER LXXV, p. 201, Vol. IV.
They shall think that a crushing calamity shall be brought upon them.

497 (493). No. 21. SIPARA XXX, CHAPTER LXXXIV, p. 231, Vol. IV.
And that, when the Quran is read unto them, they worship not.

498 (494). No. 22. SIPARA XXX, CHAPTER LXXXIV, p. 231, Vol. IV.
Yea, the unbelievers accuse *the same* of imposture.

499 (495). No. 23. SIPARA XXX, CHAPTER LXXXIV, p. 231, Vol. IV.
But God well knoweth the *malice* which they keep hidden *in their breasts.*

500 (496). No. 14. SIPARA XXX, CHAPTER LXXXVII, p. 238, Vol. IV.
Now hath he attained felicity, who is purified *by faith,*

501 (497). No. 15. SIPARA XXX, CHAPTER LXXXVII, p. 238, Vol. IV.
And who remembereth the name of his Lord, and prayeth.

502 (498). No. 1. SIPARA XXX, CHAPTER CVIII, p. 286, Vol. IV.
Verily we have given thee Al Kauthar.

503 (499). No. 2. SIPARA XXX, CHAPTER CVIII, p. 286, Vol. IV.
Wherefore pray unto thy Lord, and slay *the victims.*

504 (500). No. 3. SIPARA XXX, CHAPTER CVIII, p. 287, Vol. IV.
Verily he who hateth thee shall be childless.

CHAPTER II.

Summary of the contents of the five hundred Texts of the Quran given in Chapter I.

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505. According to the "Tufseer-i-Ahmedy" (see pages 6 to 12 of the said Tufseer, Calcutta Edition of 1847), the following is a summary of the contents of the five hundred texts of the Quran given in the preceding Chapter, and a concise statement of what is established by those texts.

506. The opening Chapter or Soora (I) called the Soorai Fatiha,[1] or Prefatory and Introductory Chapter, does not contain any Hookm or command and obligation of the Shera.

The Soorai (II) Buqr[2] or the Soora called The Cow contains a large number of texts relating to commands.

Text 1. Ibahut, or permissibility of use, is the normal condition of all things (that is, all things are *primâ facie* allowable unless their use is disallowed by some text or authority).

Text 2. That Sulaat or Prayers are Furz[3] or obligatory; that Zukaat or poor rate is also Furz; that to make Rookoo or to bend down whilst saying prayers is also Furz; and that Jumaut, or forming an assembly for the purpose of saying prayers, is Wajib or obligatory.

Text 3. Nuskh or abrogation of the Quran is Jaiz, or permissible and possible, that is, such abrogation may be effected by some other text of the Quran or by the authority of the traditions.

Text 4. To demolish a mosque for the purpose of destruction is Huram or prohibited.

1 سورة الفاتحة

2 سورة البقرة

3 The difference between "Furz" and "Wajib," as explained further on, consists in this, that the observance of both is obligatory, and the non-performance involves sin in both cases. "Furz" being laid down by what is called "Dalil-qutuyee," belief in it is essential, and the denial thereof involves Koofr, or infidelism; whereas "Wajib" being established by what is called Dalil-i-Zunnee, a belief in it is not essential, and the denial thereof does not involve Koofr.

Text 5. Regarding the Nuskh or abrogation of the rule respecting Qibla or direction towards which prayers were said, (that is to say, the practice of directing prayers facing the Kaaba was abrogated in favor of the practice of directing prayers facing Jerusalem, or Bytool Mooquddus). (Note—This text was subsequently abrogated.)

Text 6. A child becomes free by being owned by the father. (That is to say, every thing on earth being owned by God, God could have no son: therefore ownership and sonship are used in the text as contrary notions; and therefore when ownership and sonship combine, the former must give way and the slave son must become free).

Text 7. The prophets are Masoom or innocent and sinless; that is, they are incapable of doing what is called the Goonah-i-Kubeera or grave sin, and God protects them from incurring such sin: an infidel (Kafir) has not the capacity or fitness to be an Imam or leader for the purpose of promulgating laws.

Text 8. Certain commands relating to Bytoollah or Mecca; and that the same is a place of security and immunity (Amun) to a refugee.

Text 9. That Ijmaa, or the concurrence of the Law Doctors, is a source or authority of law.

Text 10. It is Furz or obligatory to direct prayers towards the Kaaba.

Text 11. Fazail or Excellence awaits those who have become Shaheed, that is, who have lost their lives in the path or cause of God; the Naimut or the benign influence of God is on them (they being really alive though apparently dead).

Text 12. In making pilgrimage to Mecca it is necessary to run between the two hills called the Safa and the Marwa.

Texts 13 and 14. Certain things the eating of which is forbidden.

Text 15. Iman-i-Moofussal, or faith in detail, and the Ahkam or commandments of Islam.

Texts 16, 17 and 18. Qisas or retaliating and avenging homicide is Wajib or obligatory; and how Qisas may be pardoned and forgiven.

Texts 19, 20 and 21. Relate to Wills.

507. Texts 22, 23, 24, 25 and 26. To fast is Furz,[1] that is, Wajib[1] or obligatory; and how fast is to be observed. That the Sheikh-i-fanee, or an old man, incapable of fasting, is relieved of the obligation by

[1] Furz and Wajib, although really distinguishable as in a previous note, are sometimes used indiscriminately one for the other.

paying a Fidea, that is, maintaining a poor man; and that the sick and the travellers are relieved of the obligation of fasting immediately, provided they fast afterwards by way of Qaza, that is, by observing the fast when they are relieved of the disability. Whether prayers offered are granted. What is the period of fasting. *It is prohibited to have sexual intercourse during the period of Aitqaf, that is, whilst a person is confining himself in a mosque with an intention for that purpose.*

508. Text 27. It is Huram or unlawful to misappropriate property. It is also unlawful to eat, if edible, a misappropriated thing.

Text 28. Abrogation of some of the practices observed during pilgrimage before the time of our Prophet.

Texts 29, 30, 31, 32, 33 and 34. Lay down some of the provisions relating to Jehad or religious war.

Text 35. Relates to Hujj or pilgrimage, and Oomra (also a kind of pilgrimage). What ought to be done when one is prevented (Ihsar) from accomplishing them. The text also deals with Ahkam or commands relating to Tumutto, that is, to make Hujj and Oomra in the same journey, but with the double intention of accomplishing both of them.

Texts 36, 37 and 38. Deal with the appropriate time for making Hujj, and with the conditions relating to the same; and how to make Wuqoof, or stay in the Arfa and Moozdulifa.

Text 39—Deals with the Tukbeer or formula which should be uttered during prayers in the days of Tushreeq (which are the 11th, 12th and 13th days of Zilhij): it also deals with Rum-i- Jimar or throwing of small stones in making a pilgrimage.

Texts 40, 41, 42 and 43—Deal with the Hoormut or unlawfulness and sinfulness of wine and gambling; what property should be given by way of Zukat or charity: *how the rights of orphans are to be secured and preserved to them.*

509. *Texts 44 and 45—Deal with the prohibition relating to the Nikah or marriage of Momineen or Mussulman males, with Mooshrikat or female infidels* (i. e., *idolators*)*; and of Mominat or Mussulman females, with Mooshrikeen or male infidels* (*whether idolators or otherwise*).

Texts 46 and 47—Deal with the Hoormut or unlawfulness of sexual intercourse whilst a woman is in her courses.

510. Texts 48 and 49—Deal with the Hoormut or unlawfulness of taking an oath to do an unlawful act: and that it is unlawful to be con-

stantly swearing. The divisions of oaths; and which of them is sinful and which is not.

511. *Texts* 50 *and* 51—*Deal with Eela.*

Texts 52, 53, 54, 55 *and* 56—*Deal with the Iddut of a divorced wife; with Rujut or revocation of divorce during Iddut; with Rujae or reversible divorce; Khoola or divorce for consideration; Tulak-i-Mooghullaza, that is, the strong or triple divorce; expiry of the period of Iddut; and marrying after expiry of Iddut.*

512. *Text* 57—*Deals with Rizaut or suckling or fosterage; the period thereof; and maintenance and clothing, during that period, of the nurse and the mother.*

513. *Text* 58—*Deals with the Iddut of the woman whose husband has died.*

Texts 59 *and* 60—*Deal with the Juwaz or permissibility to make Khitba or overtures by hints to a woman who is observing her Iddut; and with the Muna or prohibition of Nikah or marriage before the expiry of the Iddut.*

Texts 61 *and* 62—*Deal with the question of Wajoob or obligation to give Mootat (specified number of clothing) and dower; and the absence of obligation to give dower, when divorce has been pronounced on a woman, with whom the husband has not had sexual intercourse (that is to say, when the dower is not specified then Mootat is Wajib, but when dower is specified then half of such dower is Wajib).*

514. Texts 63 and 64—Deal with the obligation to say prayers five times a day, and to make Qyam or observe a standing posture whilst saying prayers. Prayers need not be directed facing the Qibla when there is fear (of the enemy).

515. *Texts* 65, 66 *and* 67—*Deal with the question relating to the maintenance and housing of a woman who is observing her Iddut (either on account of divorce or her husband's death).*

516. Text 68. We should not fly from a place infected by plague and Taoon.

Text 69—Deals with the question of the unity of God and of His Sifat or attributes.

Texts 70, 71 and 72—Deal with the Zukat of trade and with the question of Ooshoor, that is, the sovereign's share of the produce, or tithe.

517. Text 73—Deals with the Fazail or excellence of providing maintenance.

Text 74 Whether maintenance should be provided with publicity and show, or without ostentation.

Text 75—Deals with the Hoormut or prohibition of Riba or usury, and the Azaab or pain which is incurred hereafter, by way of penalty, for breach of this prohibition.

Texts 76, 77 and 78—Deal with the question of interest on debt and of fixing a time for payment of debt due from one in poverty.

Texts 79 and 80—Deal with sales in the Sulum form: whether they should be reduced to writing and attested by witnesses: the mode of making witnesses attest the same: how the witnesses should be cited and examined to prove the sale: and the obligation to take a thing in pledge or security when no scribe is to be had to reduce the Sulum sale into writing.

Text 81—Lays down that Azm, or intention to commit Zoonoob or crimes and transgressions, is not forgiven.

Text 82—Lays down that a man is not called upon to do what is beyond his powers: and that mistake and want of memory avoid Mowakhaza or responsibility in the Akhirat or future world.

518. Soorai (III) Aal-i-Imraan,[1] or Imraan's Family.

Texts 83 and 84—Lay down that the texts of the Quran are of two classes, *viz.*, Moohkum and Mootshabeh.

519. Texts 85 and 86—Deal with the superiority and excellence of man over angels; *and with the nikah or marriage of infidels amongst themselves.*

520. Texts 87 and 88—Deal with the excellence and superiority of our Prophet over all other prophets who preceded him.

Texts 89 and 90—Lay down that Mecca is Jai Amun or a place of safety and protection; and that it is Furz or obligatory on him, who has ability to do so, to make a pilgrimage to Mecca.

Text 91—Lays down that it is Furz or obligatory to instruct others in what is good and to deter or prevent them from what is bad.

Text 92—Lays down that Ijmaa or concurrence of the Law Doctors, is an authority or source of law.

Texts 93, 94 and 95—Lay down that Riba or usury or interest is Huram or prohibited and that the believers, by committing what is called the Goonah-i-Kubeera, or grave sin, (*e.g.*, taking interest, or com-

[1] سورة آل عمران

mitting any other prohibitory act not amounting to Shirk or idolatry), do not become unbelievers and infidels.

Text 96—Shews how knowledge of the Shera should be promulgated, or taught to others, and lays down that the traditions called Khubur-i-wahid constitute Hoojjut or authority and source of law.

521. Soorai (IV) Nissa,[1] or Chapter on Women.

Text 97.—*Man is allowed to marry four wives, provided he is able to hold the balance equally by observing Adul (that is, justice), between them; otherwise he must marry only one wife.*

Text 98.—*Deals with the satisfaction of dower by the husband and the giving up or remitting of the dower by the wife.*

Texts 99 *and* 100.—*The surrender of a minor's property by the guardian after the ward has attained majority: but if the ward is an idiot (Sufeeh), it ought not to be surrendered, nor if he continues to be a minor.*

522. Text 101.—Nuskh or abrogation of rules of Meeras or inheritance prevalent in times of ignorance (and darkness); and the present rules of inheritance.

Text 102.—Nuskh or abrogation of the practice to make provision in favor of orphans, and poor, and relatives who are not heirs, out of property left by the deceased to his heirs.

Texts 103, 104 and 105.—Distribution of inheritance amongst the Ashab-i-Furaiz, or sharers.

523. Texts 106 and 107.—*Former punishment for Zina or whoredom, which was subsequently abrogated or made Nuskh.*

Texts 108 and 109.—Touba or Repentance from fear at seeing the angel of death at the last moment, and Iman or belief whilst under such fear are not accepted by God.

Texts 110 to 114.—Nuskh or Abrogation of some of the habits, customs and practices prevalent in times of ignorance and darkness, *in regard to marriage and in regard to other matters.*

524. Texts 115, 116 and 117.—*What women it is Huram or unlawful to marry: and what women it is Hulal or lawful to marry. The Wujoob or obligation of dower and power to increase dower.*

Text 118.—*Where there is no ability of means to marry a free woman (that is to say, where there is no Towl-i-Hoorrah), it is Jaiz or permissible to marry a slave girl or Amut, and such marriage is dependent on the Izn or*

[1] سورة النساء

permission and ratification of the master of the slave girl. The measure of punishment of such wives (who are Amut or slave girls) for Zina or adultery.

525. Text 119.—Jawaz or permissibility of the form of sale called Bye-i-Taatee, (*i. e.*, hand-to-hand sale without express or formal Eejab-o-qubool, that is, proposal or offer and consent or acceptance).

Text 120.—Wila (a form of inheritance) in favor of the Mowla or Master.

526. Texts 121 and 122—*How husband and wife should conduct themselves towards, and live with, each other* (*Sohbut and ishrut*).

527. Text 123.—What are other peoples' rights towards you (and your duty towards them).

Text 124.—Prayers are Huram or prohibited whilst in a state of intoxication and pollution or impurity and uncleanness (Junabut): what is Tyammoom (purification with something as a substitute for water).

Text 125.—Shirk or Idolatry is Ghyr Mughfoor or unpardonable: other sins are susceptible of pardon.

Text 126.—Amanut or deposits or trusts should be faithfully restored and made good.

Text 127.—Obedience to Sahiban-i-Amr or persons in authority is Wajib or obligatory.

Text 128.—In going forth to Jehad or religious war, whether the mode of the journey should be to travel singly or together in a body.

Text 129.—It is Furz or obligatory to answer and return the salutation, when Salam is made to you.

Text 130.—Homicide by mistake or accidental homicide; Wujoob or obligation to make Kuffara or penitentiary expiation and atonement and to make reparation in Deeut or damages in consequence thereof.

Text 131.—Kuffara or penitentiary atonement is not allowed in case of an intentional homicide.

Text 132.—Avowal or confession of the Kulma or the Articles of faith of Islam removes liability to be put to death in Jehad (whatever might be the real belief entertained) and renders the putting to death Huram or illegal.

Texts 133, 134 and 135.—Hijrut or permanent departure and emigration out of Darool Hurub to Darool Islam is Wajib or obligatory: (because the true believer cannot afford to dwell in a place where the Foreign

Government interferes with practices which are binding on his conscience, such as saying prayers and making sacrifices). (Note—India is not a Darool Hurub because there is perfect freedom of conscience and you can do whatever you like with yourself here, provided you pay your taxes and otherwise conform to the laws of the land).

Text 136.—On Fazail or excellence of Hijrut.

Text 137.—On relaxation of rules of prayers and Qusur or mitigation of such rules whilst on a journey.

Text 138.—On Prayers whilst there is fear (of surprise in war).

Text 139.—On Prayers by the sick.

Texts 140, 141, 142 and 143.—It was Jaiz or permissible for the prophet to make Ijtihad (that is, to lay down a command or obligation as the result of deduction and reasoning, apart from inspiration). Kulam-i-nufsy as an attribute of God is Huq or true (contrary to the view taken by the Motazellites).

528. Text 144.—Ijmaa as a source of law is an authority which leads to a rule with certainty (that is to say, it is Dalil or Hoojut-i-qutue).

Text 145.—*Gift by co-wife of her Nowbut or turn to live with the husband.*

Texts 146 and 147.—*Husband's obligation to maintain Adul or equality and justice between wives.*

529. Texts 148 and 149.—Shahadut or Deposition should be given truthfully: admissibility of evidence against parents and relatives.

530. Text 150.—*Infidels or Kafirs have no right of Wilayet or guardianship over the faithful or Momineen.*

531. Texts 151 and 152.—Riba or usury is Huram or prohibited in every system of religion.

Text 153.—Distribution of inheritance (amongst brothers and sisters, or what is called a case of Kulalut, that is, where a person dies without leaving a child or spouse).

532. Soorai (V) Maida[1] or the Table (or more properly Tray).

Texts 154 and 155.—What quadrupeds are lawful as meat. It is unlawful to kill or catch game after a person has made Ihram for pilgrimage, (that is, has reached a certain place in Arabia and has resolved upon and fixed his intention and mind on pilgrimage). Things which

[1] سورة المائدة

are prescribed as signs and tokens in relation to pilgrimage should be respected: Hudee (animals sent to Mecca for sacrifice) and Qalaid (animals sent to Mecca for Ihram with a Qoolada round the neck) are also to be respected: and such like commands.

Text 156.—What is Huram or prohibited to eat.

Text 157.—How to catch and secure game so that the same might be lawful to eat.

533. Text 158.—The requisite qualification of the person who is to slaughter (birds and animals) for meat. *Juwaz or validity of marriage with a Momina, that is a Mussulman woman, or with a Ketabiya, that is a Christian woman, or a Jewess.*

534. Texts 159 and 160.—Requirements which are Furz or obligatory in Ghoosool or washing; in Wazoo or ablution, and in Tyammoom (purification, in the absence of water, with something as a substitute for water).

Texts 161 and 162.—Punishment for highway robbery.

Texts 163 and 164.—Punishment for theft.

Text 165.—Punishment for wilful murder or wilful mutilation of the limb or any member of the body.

Texts 166 and 167.—Minor interruptions caused by trifling acts during prayers do not nullify the prayers.

Text 168.—Azan or call to prayers is Mushroo, that is in conformity with law.

Text 169.—Kuffara-i-Yumeen or penitentiary expiation and atonement for breaking oath.

Texts 170 and 171.—Wine and gambling are Huram or prohibited.

Text 172.—Prohibits the killing of game whilst in Ihram for pilgrimage. Kuffara or atonement for violating this rule.

Text 173.—It is Jaiz or permissible to fish in water whilst in Ihram for pilgrimage.

Text 174.—Hudee and Qalaid (in making pilgrimage) are allowed.

Texts 175 and 176.—It is not Jaiz or allowable (as a rule of construction) to interpret and read as qualified what is absolute or unqualified.

Text 177.—Nuskh or abrogation of what was considered as forbidden in times of ignorance relating to Baheera, Sayiba, Wuseela and Haam.

Texts 178, 179 and 180.—In regard to Ishhad, or making a witness attest a transaction; how a claim is to be preferred: how a witness should

be made to take an oath before the Qazi. Plaintiff's and defendant's position.

535. Soora (VI) Anaam[1] or Cattle.

Texts 181 and 182.—To be present in a meeting of Bidut (that is, where things contrary to the Shera are being done), is prohibited.

Text 183.—It is lawful to partake of what has been slaughtered according to rules.

Texts 184, 185 and 186.—The name of God alone should be pronounced whilst slaughtering.

Text 187.—Nuskh or abrogation of a particular practice in the mode of division prevalent in times of darkness (such as the setting apart a portion of the earning unto God, and so forth).

Texts 188 and 189.—Nuskh or abrogation of other practices prevalent in times of ignorance.

Texts 190 and 191.—The young of an animal, prematurely born dead, is unlawful (to eat).

Text 192.—Zukat (or the sovereign's tenth share, &c.), regarding the produce of the field, and the like.

Texts 193, 194 and 195.—Some things which were considered Hulal or lawful to eat, and others which were considered Huram or unlawful, in times of ignorance.

Texts 196 and 197.—What things are Huram or unlawful to eat.

Text 198.—Out of the seventy-three sects (of Moslems), Najaat or salvation is for one and not for the rest.

Text 199.—Signs of Kyamut or the day of Judgment—one of such signs being that the sun shall rise from the West.

536. Soora (VII) Aaraf[2] or the Partition Wall.

Texts 200 and 201.—To stand up for prayers; to direct prayers towards the Qibla; and to say prayers in a mosque.

Text 202.—What part of a woman's person it is Furz or obligatory to consider whilst in prayers as Sutur, or fit to be covered.

Texts 203 to 206.—Relate to heaven and hell and Aaraf (or the place midway between heaven and hell).

Texts 207 and 208.—Hoormut or prohibition of Liwatut or sodomy with males.

Text 209.—To be indifferent to the pain to be inflicted by God in the future world involves Koofr or infidelism.

[1] سورة الأنعام [2] سورة الاعراف

Text 210.—Prophecy in the Bible regarding our prophet who, upon his advent, would promulgate what is good and declare unlawful what is bad, and mitigate the rigour of previous religious systems.

Texts 211 and 212.—Meesaq or promise, which God obtained from mankind regarding His Unity and His being Creator, is true.

Texts 213 and 214.—The Mooqtudy or follower is not to make Quraut or recitals whilst saying his prayers behind the Imam.

537. Soorai (VIII) Anfál[1] or The Spoils.

Text 215.—Rules regarding Ghuneemut or booty.

Text 216.—Water is naturally a purifier (or Moottuhhir).

Texts 217 and 218.—One should not run away in a religious war: artifice and stratagem are not prohibited in battle.

Text 219.—There should be no Khyanut or misappropriation of Amanut or trust property, and there should be no theft or concealment of booty.

Text 220.—When a Moortud or apostate again becomes a Moslem, his previous religious transgressions are forgiven, and he shall not be required to make Quza or fulfil and make up for past Ibadut or religious worship.

Texts 221 and 222.—Jehad or religious war against infidels is Furz or obligatory.

Text 223.—Those among whom booty is to be divided.

Texts 224 to 227.—In regard to a Zimmee or an infidel, residing under a Mussulman sovereign, committing breach of his obligation or undertaking with that sovereign.

Texts 228 and 229.—Making Jehad or religious war by means of horses and arrows and making Sooluh or treaty (or settlement).

Texts 230 and 231.—Although the infidels be twice the number of the faithful, still Jehad or religious war should not be abandoned.

Texts 232 to 234.—Prisoners taken in war; whether they should be put to death: booty or spoil obtained in war is hulal or lawful.

Text 235.—Nuskh or abrogation of the rules of Meeras or inheritance as regards those who made Hijrut, that is, those who went from Mecca with the prophet to Medina, as bearing upon and relating to those Mussulmans who had not made Hijrut.

538. Soorai (IX) Baraut[2] or Touba or Repentance.

[1] سورة الانفال [2] سورة براءة

Text 236.—Infidels should not be put to death after they have made Touba, or repentance, said their prayers, and given their Zukat or poor rate (that is, after they have embraced Islàm).

Texts 237 and 238.—If an infidel flies to a Mussulman sovereign for safety, it is obligatory to provide him with Amun or refuge.

Text 239.—How a Zimmee (that is, an infidel who has taken refuge with a Mussulman sovereign) should be dealt with, if he commits breach of his contract or undertaking with such sovereign.

Texts 240 to 242.—Infidels are not to be permitted to convert a mosque into a place for their own worship.

Text 243.—An infidel is not to be permitted to enter into the mosque at Mecca, to make Hujj or pilgrimage, or to make Oomra.

Text 244.—It is Mushroo or lawful to exact Jezia or tribute payable by an infidel.

Texts 245 and 246.—Poor rate or Zukat to be paid on stored gold and silver.

Text 247.—The year, according to Shera, is reckoned by the moon.

Text 248.—Jehad is Furz or obligatory on all Mussulmans.

Text 249.—Who are fit objects of Zukat or poor-rate.

Texts 250 and 251.—To laugh as indicative of scorn and jesting at the Ahkam or rules and commands of the Shera is infidelism or Koofr.

Text 252.—It is not permissible to say prayers of Janaza, or the funeral service, for the repose of the soul of a Kafir or deceased infidel.

Text 253.—Those who are infirm may not take part in a Jehad, but must entertain sympathy.

Texts 254 and 255.—What Zukat (sovereign's right) should be exacted from Mussulmans: blessings to be invoked on them.

Texts 256 and 257.—Discussion regarding the impropriety and sinfulness of building a Musjid-i-Zirar or mosque near another, with the intention of lowering the prosperity and of causing the decline of the existing mosque. What is Tuqwa or piety. It is better to wash with water after urination. The purification resulting from Wuzoo or ablution is not put an end to by touching one's own private parts.

Texts 258 and 259.—He who aids and assists in a Jehad, or religious war, is equally entitled with those who actually take part in the fight, to the booty and spoil.

539. Text 260.—Traditions of the class called Khubur-i-Wahid

impose Wajoob or obligation to act in accordance therewith. Jehad or religious war is not Wajib or obligatory on those who are infirm.

540. Soorai (X) Yunoos[1] or Jonah.

Text 261. Musjid-i-Byt or household or private mosque: Fuzeelut or excellence thereof.

541. Soorai (XI) Hood[2] A Prophet.

Texts 262 and 263—Deal with the five portions of the day and night fit for saying prayers in.

542. Soorai (XII) Yusoof[3] or Joseph.

Text 264. Sale of one who is Hoorr or free, is Batil or void.

Text 265. Kufalut or suretyship is susceptible of Shurt or condition: the use of the word Zueem or Zimmadar or responsible, is sufficient to create liability as a surety.

Text 266. Edible grain (such as wheat, &c.), can be validly sold by reference to Kyl or measure. Bizaut or entrusting another to sell a thing is Jaiz or permissible.

543. Soorai (XIII) Rad[4] or Thunder contains no text of Ahkam or command.

544. Soorai (XIV) Ibrahim[5] or Abraham.

Text 267—Deals with the question of Azaab or pain in the grave.

545. Soorai (XV) Hajr[6] does not contain any text of command.

546. Soorai (XVI) Nahul[7] or The Bee.

Texts 268 to 270. Use and employment of quadrupeds or cattle.

Text 271. Hoormut or prohibition to eat the flesh of horse, mule, or ass.

Text 272. Fish is Hulal or lawful to eat. Pearls come under the denomination of ornaments.

Text 273—On sweet and inebriating drinks.

Text 274. On the disabilities of a Murqooq or slave.

Texts 275 and 276. Hair and wool and fine wool are Pak or pure (to touch, and can be used without involving the obligation of ablution).

Text 277. Reciting the formula of Istiaza or Aooz-oo-billah before commencing the reading of the Quran is Moostuhub or most praiseworthy.

[1] سورة يونس [2] سورة هود [3] سورة يوسف [4] سورة الرعد
[5] سورة ابراهيم [6] سورة الحجر [7] سورة النحل

Text 278. Expressions involving infidelism or Koofr are allowable only under compulsion giving rise to fear of death or mutilation.

547. Soorai (XVII) Bunee Israil[1] or The Children of Israel.

Text 279. Mairaj or ascension of the prophet to Heaven.

Text 280. Qisas or retaliation for wilful murder.

Text 281. *The limit of minority, and when Booloogh or puberty and majority commences.*

Texts 282 and 283. The times of prayer: and the excellence of the Tuhujjood, or prayer in the latter part of the night.

Text 284. Whether recitation of the Quran, whilst praying, should be aloud (Jihur) or in a low voice (Ikhfa).

Text 285. Tukbeer-i-Tuhreema or the formula at the commencement of the prayer.

548. Soorai (XVIII) Kuhuf[2] or The Cave.

Text 286. Vukalut or Agency is Mushroo or allowed.

Text 287. Yajooj and Majooj, that is, Gog and Magog: their appearance towards the habitable portion of the world will be a sign of Qyamut or the day of Judgment.

549. Soorai (XIX) Muryum[3] or Mary.

Texts 288 and 289. Pool-i-Surat or the Doom's-day bridge is undeniable (Huq).

550. Soorai (XX) Taha[4] or T. H. (that is the letters Toa and Hai).

Texts 290, 291 and 292. Obligation to pray, and the times fixed for prayers.

551. Soorai (XXI) Ambia[5] or the Prophets.

Text 293. Duleel or demonstration of the Wahdanyut or Unity of God.

Texts 294 and 295. Ismut, or freedom from sin, of Angels.

Texts 296 and 297. A Moojtuhid or Doctor of Law (able to make Ijtihad) may be right or may be wrong (that is, he is liable to err and is not infallible).

552. Soorai (XXII) Hujj[6] or Pilgrimage.

Texts 298 and 299. It is not Jaiz or permissible to sell houses and lands situated in Mecca (because Mecca is a Wukf made by Abraham).

[1] سورة بني اسرائيل [2] سورة الكهف [3] سورة مريم [4] سورة طه
[5] سورة الانبياء [6] سورة الحج

Texts 300, 301 and 302. On pilgrimage to Mecca. On slaughtering (or Zubah) of animals brought for Qoorbany or sacrifice to Mecca: to whom is the meat lawful to eat: Huluq or shaving of the head: fulfilment of Nuzur or vows. Tawaf-i-Ziyarut or going round Mecca on the 10th of the Zilhij after the Wuqoof-i-Arafaat.

Texts 303, 304, 305 and 306. Animals brought to Mecca for sacrifice should be free from defect or blemish. Zubah or Slaughter of Boodna, that is, a camel or cow brought for sacrifice to Mecca and the eating of the meat thereof.

553. Soorai (XXIII) Momineen[1] or the True Believer.

Texts 307 to 309. A Ghasib or usurper of eggs is obliged to make reparation for the eggs alone and not for the chickens hatched.

554. Soorai (XXIV) Noor or Light.[2]

Text 310. *Punishment of Zina or whoredom.*

Text 311. *A male Zanee or adulterer's marriage with a Saleha or virtuous woman is Huram or forbidden and vice-versa.* (This text, the divine Aboo Lais says, has been abrogated).

Texts 312 and 313. *Punishment for Quzuf or false accusation of Zina or adultery.*

Texts 314 to 318. *Punishment for Lyan or falsely accusing one's wife of Zina or adultery.*

Texts 319 to 321. Never enter another's house without his permission; and if he forbid you, then you must return back.

Texts 322 and 323. What part of a man's or a woman's person should be covered in the presence of strangers and in that of persons who are Maharim, that is, who stand within the prohibited degrees of marriage.

Text 324. *Marriage of a Ruqeeq or slave and Mookatib, that is, one whose period of slavery is limited with regard to time and is dependent on certain conditions.*

Text 325. A female (be she a slave or a maid-servant or anybody else) should not be compelled to commit Zina or to prostitute herself

Texts 326 and 327. Grown up children and slaves must obtain permission before entering the house (that is, into the Zenana).

Text 328. Old women must not expose their decorations.

Text 329. Regarding eating and drinking in another's house.

[1] سورة المومنين [2] سورة النور

Text 330. Amr or the imperative or mandatory form of an expression establishes Wujoob or obligation.

555. Soorai (XXV) Foorkan[1] or the Distinguisher *i.e.* the Quran.

Texts 331 and 332. Water is a Moottuhhir or purifier.

Text 333. How to repeat Wuzeefa (invoke blessings by sacred recitations at stated times).

556. Soorai (XXVI) Shoara[2] or Poets.

Texts 334 to 338. Qiraut or Recitation of the translation of the Quran in Persian (or in any other language) in prayers is Jaiz or permissible.

Texts 339 to 343. What sort of poetry is allowable and what not.

557. Soorai (XXVII) Numul[3] or The Ant.

Text 344. Dabbutool Arz (that is a beast of great size and variety of shape and proportions, having face like that of a man, ears like those of an elephant, chest like that of a lion, having on its finger the ring of Solomon, and having also the rod of Moses with him, knowing all languages) coming into the world, is a sign of the near approach of the day of judgment.

558. Soorai (XXVIII) Qusus[4] or Stories.

Texts 345 and 346. *To tend flock of goat or sheep may be assigned as dower.*

559. Soorai (XXIX) Ankuboot[5] or The Spider, contains no text of command.

560. Soorai (XXX) Room[6] or Constantinople.

Texts 347 and 348. Ooqood or Contracts which are Fasid or invalid between Mussulman and Mussulman are legal between Mussulman and Hurubee, (that is, an infidel who is living under an infidel sovereign in the Darool Hurub).

Texts 349 and 350. Five daily prayers or Sulat-i-Khums.

Texts 351 and 352. *Maintenance or Nufqa of the Maharim or those who stand within the prohibited degrees of marriage.*

561. Soorai (XXXI) Lookman.[7]

Text 353. Hoormut or prohibition to sing (Tughunnee).

[1] سورة الفرقان [2] سورة الشعراء [3] سورة النمل [4] سورة القصص
[5] سورة العنكبوت [6] سورة الروم [7] سورة لقمان

Text 354. Obedience to parents does not extend to acts involving Koofr or infidelism and to the commission of Goonah or sin.

Text 355. Five things are known only to God.

562. Soorai (XXXII) Alif, Lam, Meem-al-Sijda[1] or Adoration.

Text 356. God is not under compulsion or obligation to do good. Evil is also the creation of God.

563. Soorai (XXXIII) Ahzab or Crowds (or Confederates).[2]

Texts 357 and 358. *He who makes Zihar[3] with his wife, by comparing her with his mother, does not thereby make her his mother. By being adopted, the adopted son does not become one's own son.*

Text 359. Right of inheritance of the Zawil Arham or distant kindred.

Texts 360 and 361. *A wife, authorised by her husband to divorce herself, if she does not exercise her authority and does not divorce herself, does not become divorced.*

Texts 362 and 363. On the Fuzeelut or excellence and superiority of the wives of the prophet (on whom be peace) over other women.

Texts 364 and 365. Amr or the imperative or mandatory form of an expression establishes obligation or Wujoob: Man has freedom of action and option and liberty of choice: manumission of slaves: *the Huleela or wife of an adopted son is hulal, that is, she is lawful and does not rank within the prohibited degrees of marriage.*

Text 366. Our prophet, (on whom be peace), was the last in the line of prophets, the line being sealed with him.

Text 367. *A wife, who is Ghyr Mudkhool-biha that is to say, with whom her husband has had no sexual intercourse, need observe no Iddut, on being divorced.*

Texts 368 and 369. *On dower being paid, the wife becomes Hulal or lawful to the husband. Lawfulness of marriage with paternal uncle's daughter, or paternal aunt's daughter, or maternal uncle's daughter or maternal aunt's daughter. Nikah or marriage is effected by the use of the word Hiba or gift. The lowest amount of dower is fixed by the Shera.*

Texts 370 to 372. *Women should not appear in the presence of Ajanib or strangers, but they may appear in the presence of the Muharim, or those who stand to them within the prohibited degrees of marriage.*

[1] سورة الم السجدة [2] سورة الاحزاب

[3] Comparison of the wife's person with that of some female whom it is unlawful for the husband to marry.

Text 373. It is Wajib or obligatory on all Mussulmans to recite Sulat or Doorrood, that is, invoke blessings on the prophet, (on whom be peace).

564. Soorai (XXXIV) Saba[1] (a Place) and Soorai (XXXV) Fatir (or The Creator), do not contain texts of command.

565. Soorai (XXXVI) Yaseen[3] (name of our Prophet), Y. S.

Texts 374 to 380. Regarding the Hushr or Resurrection according to the Ilm-i-Aqaid or system of belief of the Mussulman also called Ilm-i-Kulam.

566. Soorai (XXXVII) Saffaat[4] (or those angels who will stand in array on the day of judgment).

Texts 381 to 387. If a person makes a Nuzur or vow to sacrifice his son, it becomes obligatory on him (instead of carrying out his vow) to sacrifice a goat (or a ram or a sheep).

567. Soorai (XXXVIII) Saad[5] (or the letter Swad).

Texts 388 to 392. If it becomes obligatory on a person to make the Sijda-i-Tilawut (or bowing of the head and prostrating), during the recitation of the Quran on an occasion different from ordinary prayer, (there being fourteen passages in the Quran, which, on being read, involve such obligation) then, by making Rookoo or bending down, this obligation is discharged, (the Rookoo being tantamount to the Sijda).

568. Soorai (XXXIX) Zoomoor[6] or The Troops.

Text 393. Khyr or goodness is pleasing to God, but not Shurr or wickedness.

Texts 394 and 395. Relate to the blowing of the trumpet or Soor (by the angel Israfeel on the day of judgment). That Baas or Resurrection is Huq or true. The virtue and vice of actions shall be weighed: and other like matters.

569. Soorai (XL) Momin[7] or The True Believer.

Text 396. On the truthfulness of the doctrine of Azab or pain in the grave.

570. Soorai (XLI) Ha Meem-ool Sijda,[8] does not contain any text of command.

[1] سورة سبا [2] سورة فاطر [3] سورة يس [4] سورة والصافات
[5] سورة ص [6] سورة زمر [7] سورة المؤمن [8] سورة حم السجدة

571. Soorai (XLII) Shoora[1] or Consultation.

Texts 397 to 401. Zuman or damages for Jinayat or encroachment on the rights of others, and other transgressions.

Text 402. On the various classes of inspiration or Wuhee.

572. Soorai (XLIII) Zookhroof[2] or The Ornaments of Gold.

Text 403. The advent of Isa (that is, Jesus Christ) on whom be peace, is one of the signs of the approach of Qyamut or the Day of Judgment.

Text 404. The Rookn or pillar in giving Shuhadut or deposition is Ilm or belief.

573. Soorai (XLIV) Dookhan[3] or Smoke.

Texts 405 to 407. Smoke (that is, an overwhelming volume of smoke surrounding the whole world from East to West) is one of the signs of the day of judgment.

574. Soorai (XLV) Jasiyah[4] or Kneeling, does not contain any text of command.

575. Soorai (XLVI) Ahqaf[5] or The Sandhills.

Text 408. The period of Reza or suckling, is two years and a half.

Texts 409 to 411. The Jinn or genii who are true believers (in the truthfulness of the prophet) shall be relieved and pardoned for their sins; but shall not go to Junnut or heaven.

576. Soorai (XLVII) Mohummud[6] (on whom be peace).

Text 412. Deals with a particular text on the Jehad (but this text has been abrogated according to the followers of Aboo Huneefa).

577. Soorai (XLVIII) Futuh[7] or Victory.

Text 413. The fate of the Mooshrikeen or infidels of Arabia is either acceptance of Islam or destruction by the sword. (Jezia or tax usually exacted from Zimmees living in Darool Islam shall not be accepted from them).

Text 414. It is not Wajib or obligatory to make Jehad or religious war on the weak and powerless.

Text 415. Mecca was obtained by means of victory and not by compromise or Sooluh, that is treaty.

Text 416. If a person, having made Ihram for Hujj or Oomra, is prevented from getting into Mecca for the purpose, by reason of sickness

[1] سورة شوریٰ [2] سورة زخرف [3] سورة الدخان [4] سورة الجاثية
[5] سورة الاحقاف [6] سورة محمد [7] سورة الفتح

or any other cause, he is termed Moohsur or person prevented: in order to be relieved from the obligation to complete the Ihram by making the Hujj or Oomra, he must send an animal to be sacrificed, and the place where the animal is to be sacrificed is in the Hurum at Mina in Mecca (according to Aboo Huneefa; whereas Shafei holds that the place of prevention is the place of sacrifice).

Texts 417 and 418. Hulq, or shaving of the head, is necessary after the Oomra.

Text 419. On the Fuzeelut or excellence of the companions of the prophet.

578. Soorai (XLIX) Hoojraat[1] or The Cells (The Sanctuary or Inner Apartments).

Text 420. It is Nuhee or prohibited to make sacrifice before saying the Eed-ool Zooha prayers. To fast on a doubtful day is Nuhee or prohibited (such day being the thirtieth day, if the evening before was cloudy).

Text 421. Khubur or Information given by a Fasiq (or one who commits what is called the Goonah-i-Kubeera or sins of a serious character) requires caution and hesitation before taking action (Wajib-ool Tuwuqqoof).

Texts 422 and 423. It is Wajib or obligatory to fight rebels or Baaghee.

579. Soorai (L) Qaf[2] or the letter Qaf, does not contain any text of command.

580. Soorai (LI) Zaryat[3] or The Dispersing.

Texts 424 and 425. Eman, or faith, and Islam are identical.

581. Soorai (LII) Toor[4] or The Mountain (where Moses received his Mission).

Text 426.* *The children of Momineen or the Faithful follow the religion of their fathers (during their minority).*

582. Soorai (LIII) Nujm[5] or The star, does not contain any text of command.

583. Soorai (LIV) Qumur[6] or The Moon.

Text 427. Moohayat or use by turns, of what is common, is valid.

[1] سورة الحجرات [2] سورة ق [3] سورة والزاريات [4] سورة الطور
[5] سورة النجم [6] سورة القمر

584. Soorai (LV) Rahman[1] or The merciful (an attribute of God).

Text 428. Nukhl or date and Roomman or pomegranate are not included in Fakiha or dessert fruit.

585. Soorai (LVI) Waqya[2] or The Inevitable (that is the Day of Judgment).

Texts 429 to 435. What is the Tusbeeh or particular formula to be repeated on making the Rookoo (bending posture), and the Soojood (laying down the forehead whilst prostrating) on the occasion of saying prayers. The Quran should not be touched by the Joonoob or those who are impure, and women who are in their Hyz and Nufaz, and by those who are Moohdis or without ablution.

586. Soorai (LVII) Hudeed[3] or Iron, does not contain any text of command.

587. Soorai (LVIII) Moojadila[4] or The Dispute.

Texts 436, 437, 438 and 439. *On the Kuffara or penitentiary expiation, which becomes obligatory on the husband, for having made Zihar (comparison of the wife's person to that of some woman, whom it is unlawful for the husband to marry).*

588. Soorai (LIX) Hushr[5] or The Resurrection.

Text 440. Qyas or reasoning by analogy is a Hoojjut or authority and source of law.

Texts 441 and 442. Hudm or ravaging the country of the infidels, and destroying their trees are permissible, (in a Jehad in the Darool Hurub).

Texts 443 and 444. How Fye or the booty is to be divided.

589. Soorai (LX) Moomtuhina[6] or The Testing.

Texts 445 and 446. A Will by a Mussulman may be made in favor of a Zimmee or an infidel living in the Darool Islam; but not in favor of a Hurubee or an infidel living under an infidel Government.

Texts 447 and 448. Regarding the wives of infidels (living in the Darool Hurub under infidel Government) making Hijrut or emigration into a Mahomedan country or vice versa: these texts have been abrogated.

Text 449. Regarding the Byut of women or the acceptance by them of the prophet's religious guidance and teachings.

[1] سورة الرحمن [2] سورة الواقعة [3] سورة الحديد [4] سورة المجادلة
[5] سورة الحشر [6] سورة الممتحنة

590. Soorai (LXI) Saaffat or Swad and Fai[1] (being the letters of the alphabet) does not contain any text of command.

591. Soorai (LXII) Joomaa[2] or Friday.

Texts 450 to 452.—On the Isbat or establishment of the Friday prayers. Sale and purchase, at the time of Azan or call to such prayers, are Huram or forbidden, that is, unlawful and illegal.

592. Soorai (LXIII) Moonafiqoon[3] or The Hypocrites.

Texts 453 and 454.—The expression Ashhado or I attest and depose, is a Seegha or formula of Aiman or oath.

593. Soorai (LXIV) Tughabun[4] or Mutual Misappropriation, does not contain any text of command.

594. Soorai (LXV) Tulaq[5] or Divorce.

Texts 455 and 456.—Tulaq Bidaee or reprehensible divorce, that is, a divorce which is not the Soonnee or traditionary divorce or one according to the traditions: the divorced wife is not to get out of home (until the expiry of the Iddut). In order that a person should be fit to be a witness, he must be Adil or just, that is pious and God-fearing.

Text 457.—Regarding the Iddut of a wife who is a minor, of one who is Aysa or so old that she no longer gets her courses, and that of one who is pregnant.

Texts 458 and 459.—In regard to lodging and maintenance for the divorced wife: suckling by her of infant.

595. Soorai (LXVI) Tuhreem[6] or Prohibition.

Texts 460 and 461.—Yumeen or oath involves that you make Huram or prohibited for yourself after the oath that which was, before the oath, Hulal or allowed. (When a man says, "By God, I will fast in the month of Rujjab!" that means, that fasting in Rujjub, which was Moobah or optional and not obligatory, has been made Lazim or obligatory on the swearer: this amounts to Nuzur or vow, that is, the making Lazim of what was Moobah. When a man makes what was Moobah, a thing Lazim on himself, then the result is, that he makes Huram upon himself, the Zidd or contrary of that Moobah; and that Zidd in the case of fasting is eating, drinking and sexual intercourse: and Yumeen is, when you make Huram to yourself what was Moobah).

[1] سورة الصف [2] سورة الجمعة [3] سورة المنافقون [4] سورة التغابن
[5] سورة الطلاق [6] سورة التحريم

596. Soorai (LXVII) Moolk[1] or The Kingdom, Soorai (LXVIII) Noon[2] or The Letter of the Alphabet (also called the Soorai Qulum), Soorai (LXIX) Alhaqqa[3] or The Day of Judgment, and Soorai (LXX) Maarij[4] or the Ladder, do not contain any text of command.

597. Soorai (LXXI) Nooh[5] or Noah.

Texts 462, 463 and 464.—In regard to Sulat-i-Istisqa or prayers for rain.

598. Soorai (LXXII) Jinn[6] or The Genii.

Text 465.—Kulam-i-Doonya or Worldly Matters, are not Jaiz or permissible to be talked of in a mosque.

599. Soorai (LXXIII) Moozzummil[7] or The Wrapped up in a Blanket (one of the names of our prophet, on whom be peace).

Texts 466 and 467.—Qyamool Lail, that is, standing in the night, meaning Sulat-i-Tuhujjood or night Prayers. The second text here abrogates the first text.

600. Soorai (LXXIV) Mooddussir[8] or The Wrapper of Sheet (one of the names of our prophet, on whom be peace).

Texts 468 to 473.—Tukbeer-i-Tuhreema or formula to be repeated when standing up for prayers. The clothing with which a person is dressed at prayers must be Paak or pure.

Texts 474 to 482.—On the day of judgment, the Momineen or faithful shall also have the privilege of making Shufaut or recommending to God to pardon other men's sins.

601. Soorai (LXXV) Qyamut[9] or The Day of Judgment.

Texts 483 to 488.—When there is a Moojmul or ambiguous text, then the Byan or explanation thereof may be postponed (that is, Byan-i-Tufseer could be brought after some time, but not so Byan-i-Tugheer).

Texts 489 to 492.—It is established that the Momineen or the Faithful shall have the privilege of seeing God.

602. The following Sooras do not contain any text of command.
Soorai (LXXVI) Duhur[10] or Time.
Soorai (LXXVII) Al Moorsilat[11] or The Messengers.

1 سورة الملک　2 سورة النون　3 سورة الحاقة　4 سورة المعارج
5 سورة النوح　6 سورة الجن　7 سورة المزمل　8 سورة المدثر
9 سورة القيامة　10 سورة الدهر　11 سورة المرسلات

Soorai (LXXVIII) Naba[1] or The News.
Soorai (LXXIX) An-Naziat[2] or Those who tear forth.
Soorai (LXXX) Abasa[3] or He frowned.
Soorai (LXXXI) Tukveer[4] or The Folding up.
Soorai (LXXXII) Infitar[5] or Cleaving in Sunder.
Soorai (LXXXIII) Tutfeef[6] or Those who give short measure.

603. Soorai (LXXXIV) Inshiqaq[7] or The Rending in sunder.
Texts 493, 494 and 495.—Obligation to make Sijda-i-Tilawat.

604. Soorai (LXXXV) Boorooj[8] or The Celestial Signs, does not contain any text of command.

605. Soorai (LXXXVI) Tariq[9] or The Star which appeared by night, does not contain any text of command.
Soorai (LXXXVII) Aala[10] or The Most High.
Texts 496 and 497.—Tuhreema is not included in prayers.

606. The following Sooras do not contain any text of command:—
Soorai (LXXXVIII) Ghashiya[11] The Overwhelming.
Soorai (LXXXIX) Fajr[12] or The Daybreak.
Soorai (XC) Al Bulud[13] or The Territory.
Soorai (XCI) Shums[14] or The Sun.
Soorai (XCII) Al Lail[15] or The Night.
Soorai (XCIII) Az-zohah[16] or The Brightness.
Soorai (XCIV) Al Inshirah[17] or Have we not opened.
Soorai (XCV) Al Teen[18] or The Fig.
Soorai (XCVI) Iqra[19] or Read Thou.
Soorai (XCVII) Al Qudar[20] or Night of Power.
Soorai (XCVIII) Byyuna[21] or The Evidence.
Soorai (XCIX) Az-zelzal[22] or Earthquake.
Soorai (C) Al-Adyat[23] or The War Horses which run swiftly.
Soorai (CI) Al Qaryah[24] or The Striking.

[1] سورة النبا [2] سورة والنازعات [3] سورة عبس [4] سورة التكوير
[5] سورة الانفطار [6] سورة التطفيف [7] سورة الانشقاق [8] سورة البروج
[9] سورة الطارق [10] سورة الاعلى [11] سورة الغاشية [12] سورة الفجر
[13] سورة البلد [14] سورة الشمس [15] سورة الليل [16] سورة الضحى
[17] سورة الانشراح [18] سورة التين [19] سورة اقرا [20] سورة القدر
[21] سورة البينة [22] سورة الزلزال [23] سورة العاديات [24] سورة القارعة

Soorai (CII) Al Takasoor[1] or The Emulous Desire of multiplying.
Soorai (CIII) Al Asur[2] or The Afternoon.
Soorai (CIV) Homaza[3] or The Slanderer.
Soorai (CV) Al Feel[4] or The Elephant.
Soorai (CVI) Al Qoraish[5] or The Qoraish.
Soorai (CVII) Al Maoon[6] or The Necessaries.

607. Soorai (CVIII) Al Kowsur[7] or The Abundance; or more properly, The Pond in Paradise.

Text 498 to 500.—These texts establish the reality of the existence of the Kowsur, which is (a vast) Howz or pond in Paradise: also that Tazhya, or offering Qoorbanee or Sacrifice, is Wajib or obligatory.

608. The following Sooras do not contain any text of command.
Soorai (CIX) Al Kafiroon[8] or The Unbelievers.
Soorai (CX) Al Nusr[9] or The Assistance.
Soorai (CXI) Al Luhub[10] or The Flaming Fire.
Soorai (CXII) Al Ikhlas[11] or The Declaration of God's Unity.
Soorai (CXIII) Al Fuluq[12] or The Daybreak.
Soorai (CXIV) Al Naas[13] or The Men.

[1] سورة التكاثر [2] سورة العصر [3] سورة الهمزة [4] سورة الفيل
[5] سورة القريش [6] سورة الماعون [7] سورة الكوثر [8] سورة الكافرون
[9] سورة النصر [10] سورة اللهب [11] سورة الاخلاص [12] سورة الفلق
[13] سورة الناس

THE TAGORE LAW LECTURES, 1891-92.

BOOK I, PART II.

CHAPTER I.

609. The following traditions relating to the subject of these Lectures are to be found in a work of recognised authority called the Mishkat-ool-Masabeeh, and the translation here given is taken from the work of Captain A. N. Mathews, published in Calcutta in 1829, excepting a few texts which were omitted in the said work and of which also a translation is here given in Smaller Type.

SECTION 1.

On Marriage.

610. (1.) *Abdullah-Ibn-Masuud.* The Apostle of God Said, "O youths! He amongst you who is able to cohabit, must marry; for verily marriage prevents the eye falling on strange women, and withholds you from fornication: but he who cannot marry, must keep fast; and that is verily equal to castration for him."

611. (2.) *Sad-ibn-Abu-Wakkas* said, "The Prophet forbade Othman -bin-Madhuun from avoiding women; and if he had permitted that to him, verily we (the other Muslemans) would have become eunuchs."

612. (3.) *Abuhurairah, A. G. S.* "A woman may be married by four qualifications; one on account of her money; another, on account of the nobility of her pedigree; another, on account of her beauty; the fourth, on account of her faith: therefore look out for a religious woman; but if you do it from any other consideration, may your hands be rubbed in dirt."

613. (4.) *Abdullah-Bin-Omer, A. G. S.* "The world and all things in it are valuable; but the most valuable thing in the world is a virtuous woman."

614. (5.) *Abuhurairah, A. G. S.* "The best women, that ride on camels, I mean the women of Arabia, are the virtuous of the Koraish; they are the most affectionate to infants, whether they be their own or their husbands' by other women; and they are most careful of their husbands' property."

615. (6.) *Usamah-Bin-Zaid, A. G. S.* "I have not felt any calamity more detrimental to man than woman."

616. (7.) *Abu-Said-Khudhri, A. G. S.* "The world is sweet in the heart and green to the eye; and verily God has brought you, after those that went before you; then look to your actions, abstain from the world and its wickedness, and abstain from women; for verily the first sin which was in the children of Israel, was on account of women."

617. (8.) *Ibn Omer, A. G. S.* "A bad omen is in three things, a woman, a house, and a horse."

618. (9.) *Jabir* said, "We were with the Prophet in a war with infidels; and when we returned, and were near Medinah, I said, 'O messenger of God! I am newly married; if you order me I will go on before to my house.' His Highness said, 'have you married?' I said, 'yes.' He said, 'is she a virgin or not?' I said, 'she is not.' The Prophet said, 'why did you not marry a virgin? for she would have had more affection for you; contrary to the other, for her heart will sometimes incline towards her first husband, if she does not find her second like him.' Then, when we arrived at Medinah, we went to our houses, and the Prophet said, 'Delay entering them till night; in order that the women may comb their dishevelled hair.'"

SECTION 2.

619. (10.) *Abuhurairah.* "Verily the Prophet said, 'There are three persons whom God assists: one a Mucatab desirous of discharging his bond to obtain his freedom; the second, one wishing to marry to avoid fornication; the third, one who fights in the road of God.'"

620. (11.) *Abuhurairah, A. G. S.* "When any one demands your daughter in marriage, whose disposition and observance of religion you are pleased with, then give her to him, but if you do not, there will be

contention and strife on the earth, because many women will be without husbands, and many husbands without wives, and there will be much fornication."

621. (12.) *Maqal, A. G. S.* "Marry women that will love their husbands, and be very prolific; and these two qualifications may be known in maidens from their relations; because, generally speaking, kindred are similar in disposition and habits; and because I wish that my sects should be more numerous than those of the other Prophets."

622. (13.) *Abdul-Rahman-Bin-Salim* relates from his forefathers, that the Prophet said, "May it be yours to marry virgins; because their mouths are sweet, and their wombs more prolific, and they are more easily satisfied with little."

SECTION 3.

623. (14.) *Ibn-Abbas, A. G. S.* "You will not see anything to increase the friendship of two men so much as marriage."

624. (15.) *Anas, A. G. S.* "He who wishes to meet God pure and made pure, must marry illustrious and free women."

625. (16.) *Abu-Umamah* said, "Verily the Prophet said, 'A Musleman has not obtained (after righteousness) anything better than a good dispositioned, beautiful wife: such a wife, who, when ordered by her husband to do anything, obeys; and if her husband looks at her, is happy; and if her husband swears by her to do a thing, she does it to make him a swearer to the truth; and if he is absent from her, she wishes him well, in her own person, by guarding herself from adultery, and takes care of his property.'"

626. (17.) *Anas, A. G. S.* "When a servant marries, verily he perfects half his religion; then let him practice abstinence before God for the remaining half."

627. (18.) *Aayeshah, A. G. S.* "Verily the best of women are those that are most content with little."

CHAPTER II.

Section 1.

In explanation of looking at a woman demanded in marriage.

628. (19.) *Abuhurairah* said, "A man came to the Prophet and said, 'I intend to marry a woman of the Assistants.' His Highness said, 'Then look at her; because in the eyes of the tribes of the Assistants, there is something blue or yellow.'"

629. (20.) *Ibn Masuud, A. G. S.* "Two women must not sit together; because one would describe the other to her husband, so that you might say the husband had seen her himself."

630. (21.) *Abu-Said-Khudhri, A. G. S.* "One man must not look at the private parts of another, nor a woman at a woman's; nor must two men sleep together on one bed, and under one cloth; neither must two women sleep together in the like manner."

631. (22.) *Jabir, A. G. S.* "Beware! a man must not spend the night near a young woman, unless he be her husband, or one with whom it is unlawful to marry."

632. (23.) *Ukbah-Bin-Aamir, A. G. S.* "Keep yourselves far from coming into the houses of other's women. Then a man said, 'O, messenger of God! inform me in the case of propinquity to wives on their husband's sides, whether it is lawful to go in to them or not?' He said, 'Wickedness is more to be apprehended from them.'"

633. (24.) *Jabir* relates, that Omm Salmah asked the Prophet's permission to be bled, and he ordered Abu-Taiyabah to bleed her. Jabir says, "I imagine that Abu-Taiyabah and Omm Salmah had been suckled by one woman, or he was a boy not arrived at puberty."

634. (25.) *Jarir-Bin-Abdullah* said, "I asked the Prophet about an accidental glance on the wife of another; he said, 'you must not follow that glance up with another.'"

635. (26.) *Jabir, A. G. S.* "Verily a woman presents herself in the image of the devil, and goes away in the like manner; when one of you is pleased with a strange woman, then let him go to his own wife, and connect himself with her; because that will remove any carnal desires excited by the strange woman."

SECTION 2.

636. (27.) *Jabir, A. G. S.* "When any one of you wishes to demand a woman in marriage, if he has the power of seeing her, let him do so."

637. (28.) *Mughairah-Bin-Shîbah* said, "I demanded a woman in marriage, and the Prophet said, 'did you see her?' I said, 'No.' He said, 'then look at her, because looking at her is a cause of increasing love.'"

638. (29.) *Ibn-Masuud* said, "The Prophet saw a woman who pleased him; and after seeing her, His Highness went to Saudah (one of his pure wives) and she was making perfumes; and there were other women with her, all of whom went out; and he satisfied his desires; after that, he said, 'Every man who sees a woman with whom he is pleased, must go to his own wife, and have connexion with her: because there is the same with his own wife as with other women.'"

639. (30.) *Ibn-Masuud, A. G. S.* "A woman is an Awrut* which it is proper to hide and cover; therefore, when a woman comes out, the devil looks at her, and wishes to carry her from the road."

640. (31.) *Buraidah, A. G. S.* "O Ali! do not follow up one look with another; that is, do not repeat a sudden glance which you may have on the wife of another; because verily, the first look is excusable, and the last unlawful."

641. (32.) *Amer-Ibn-Shuaib* relates from his forefathers, that His Highness said, "When any one of you gives his slave-girl in marriage to his slave-boy, he must not after that look towards her private parts." And in one tradition it is thus, "He must not look at anything below the navel, or above the knee."

642. (33.) *Jerhad* said, "Verily, I was sitting in the Masjid with my thigh naked, and His Highness came, and said, 'Cover your thighs, because the thighs are Awrut.'"

643. (34.) *Ali-Ibn-Abutalib* said, "The Prophet said to me, 'do not shew your thighs, or look at the thighs of the living or dead.'"

644. (35.) *Muhammed-Bin-Jahash* said, "The Prophet passed by Mamer, when both his thighs were naked, and he said, 'O, Mamer! cover your thighs, because they are Awrut.'"

* *Pudendum viri aut femini*; anything that ought to be concealed. From عار to render blind of an eye, or deprive of sight.

645. (36.) *Ibn-Omer, A. G. S.* "Keep yourselves far from nakedness, although ye be in private; because they are with you who are not separate from you, excepting during the time of your necessary evacuations, and when a man has connexion with his wife; therefore, have shame before them, and respect them?"

646. (37.) *Omm-Salmah* said, "Myself and Maimunah were sitting near the Prophet, and Ibn-Omm-Mactum abruptly presented himself; and the Prophet said to us, 'Go behind the curtain.' I said, 'O Prophet! is he not blind, and cannot see us?' He said, 'but do not you see him? I mean, if he is blind, you are not.'"

647. (38.) *Bahz-Bin-Hacim* relates, from his forefathers, that the Prophet said, "Cover your private parts, except from your own wife, or female slave." I said, "O Messenger of God! inform me, when a man is alone in private, whether he must cover his Awrut there also?" He said, "God is most worthy of modesty from you."

648. (39.) *Omer* said, from the Prophet of God, "A man doth not retire privately with his wife, but the third of them is the devil."

649. (40.) *Jabir, A. G. S.* "Do not visit the wives of men absent, because the devil circulates within you, like your blood." I said, "O Messenger of God! in you likewise?" He said, "In me also; but God has given me aid over him, therefore, I am safe from his wickedness."

650. (41.) *Anas* said, "His Highness came to Fatimah's house, with a slave-boy whom he had given to her; and at that time Fatimah had a cloth upon her, with which when she covered her head, it did not reach her legs, and when she covered her feet with it, it left her head bare. And when the Prophet observed the trouble Fatimah was put to, in covering her body, he said, 'Fear not, there is nothing here, but thy father, and thy slave.'"

SECTION 3.

651. (42.) *Omm-Salmah* said, "I was near the Prophet, when there was an eunuch in the house; and the eunuch said to Abdullah, my brother, "O Abdullah! if God should give you victory over Tayef to-morrow, verily I will shew you the way to the daughter of Ghailan, for verily she is fat." Then, when His Highness heard the eunuch say this, he said to his wives, 'You must not allow this eunuch to come into your house again.'"

652. (43.) *Miswar-Bin-Makhramah* said, "I lifted up a heavy stone; and while I was carrying it, my garment fell upon the ground, and I was not able to take it up; then His Highness saw me, and said, "Take up your garment, and go not naked."

653. (44.) *Aayeshah* said, "I never looked at the Prophet's private parts."

654. (45.) *Abu-Umamah, A. G. S.* "Every Musleman who looks at the beauties of a woman, after which shuts his eyes; God creates for him an obedience, from which he will taste the sweets."

655. (46.) *Hasan Basri* said, "It reached me, that verily the Prophet of God said, 'God curseth the looker at the wife of another; and curseth the woman looked at, if it be by her wish.'"

CHAPTER III.

SECTION 1.

In explanation of those without whose consent marriage cannot take place.

656. (47.) *Abuhurairah, A. G. S.* "A widow shall not be married, until she be consulted; nor shall a virgin be married, until her consent be asked." The companions said, "In what manner is the permission of a virgin?" He said, "Her consent is by her silence."

657. (48.) *Ibn-Abbas, A. G. S.* "A widow has more right over her own person, than her father has; and a virgin's consent shall be asked, which is her silence."

658. (49.) *Khansaa-Bint-Khidham* said, "My father married me to a man, when I was a widow; and I was displeased with it, and came to the Prophet, and represented my case; when His Highness forbade the marriage."

659. (50.) *Aayeshah* relates that, "The Prophet married me, when I was seven years old; I was sent to his house when nine years of age; and my dolls were along with me; and His Highness died, and was separated from me, when I was eighteen years old."

SECTION 2.

660. (51.) *Abumusa, A. G. S.* "There is no marriage without the permission of the father."

661. (52.) *Aayeshah, A. G. S.* "Every woman, who marries without the consent of her father, her marriage is null and void, is null and void, is null and void; then if her husband hath had connexion with her, for her is the settlement: and if her guardians dispute about her marriage, then the king is her guardian, and will decide upon it."

662. (53.) *Ibn Abbas, A. G. S.* "Those women commit fornication, who marry themselves without witnesses."

663. (54.) *Abuhurairah, A. G. S.* "A woman, ripe in years, shall have her consent asked, in her marriage: and if she remain silent, her silence is her consent; and if she refuse, she shall not be married by force."

664. (55). *Jabir, A. G. S.* "Every slave, who marries, without the permission of his master, is a fornicator."

SECTION 3.

665. (56.) *Ibn Abbas* said, "Verily a maiden came to the Prophet, and said, 'My father has given me, in marriage, to a man I do not like.' Then the Prophet left her to her choice."

666. (57.) *Abuhurairah, A. G. S.* "One woman shall not give another woman in marriage; nor a woman give herself in marriage; because she is a fornicatrix who giveth herself to a man."

667. (58.) *Abu Said* and *Ibn Abbas, A. G. S.* "Whoever hath a child born, must give it a good name, and teach it the orders of the law; and when it shall arrive at puberty, marry it: but if it arrive at puberty without being married, and commit a sin, it is on the father."

668. (59). *Omer Ibn-al-Khattab* and *Anas, A. G. S.* "It is written in the Bible, that whosoever's daughter hath reached twelve years, and her father doth not marry her, and she commits a fault, it is upon her father.

CHAPTER IV.

Section 1.

In explanation of publishing Marriages.

669. (60.) *Rubaiyya-Bint-Muawwidh* said, "The Prophet came to my house, when they were about sending me to my husband's, and His Highness sat down upon my bed, just as you are sitting upon it; and the women began to beat the drum for my going away, and making lamentations on account of my forefathers, who had been killed in the battle of Bedr; and all of a sudden one of their women said in her ditty, 'We have got a Prophet amongst us, who knows what will happen to-morrow.' Then the Prophet said to her, 'Let this alone; and repeat what you were repeating before.'"

670. (61.) *Aayeshah* said, "A young bride was sent to the house of one of the assistants, her husband; and the Prophet said, 'Have you no singing along with you?' because the assistants are fond of singing."

671. (62.) *Aayeshah* said, "The Prophet married me in the month of Shawwal, and I was sent to his house, in Shawwal; then which of the Prophet's wives hath benefited more than me?"

672. (63.) *Ukbah-Bin-Aamir, A. G. S.* "The most worthy of agreements to be performed, are marriage settlements."

673. (64.) *Abuhurairah, A. G. S.* "A man must not demand in marriage the woman demanded by another, till the other abandons her."

674. (65.) *Abuhurairah, A. G. S.* "One wife must not ask for the divorce of another, with the view of being particularly for the husband herself; because for her is her lot."

675. (66.) *Ibn-Omer* said, "Verily the Prophet has forbidden one person giving his daughter to another, with the agreement of the other's daughter being given to him, and no other settlement between them."

676. (67.) *Ali.* "Verily the Prophet prohibited, on the day of the battle of *Khaiber*, a *Mutah* marriage, which is for a fixed time, and he forbade the eating of the flesh of the domestic ass."

677. (68.) *Salmah-Bin-Acwa* said, "His Highness permitted (in the year in which he went to Awtas) *Mutah* for three days; after which he forbade it."

SECTION 2.

678. (69.) *Abdullah-Bin-Masuud* said, "The Prophet taught me this supplication, to be made in prayer, 'Salutations to God! and supplications and praises; peace to thee, O Prophet! and the mercy of God, and his blessing; peace be to us, and to the righteous servants of God. I bear witness that there is no God but God; and I bear witness that verily Muhammed is his servant and his apostle.' And he taught me this form of confession, to be repeated at my marriage, and other necessary occasions. 'Praise be to God! we implore his aid, and beg forgiveness of him; and we fly to God for refuge from the evil of our desires; whomsoever God guideth, no one can lead astray; and whomsoever he causeth to err, no one can direct into the right path. I bear witness that there is no God but God, who is one; he hath no partner: and I bear witness that Muhammed is his servant and his apostle;' and to repeat these three revelations; the first, 'O believers! fear God with his true fear; and die not unless ye also be true believers.' The second is this: 'O believers! fear God, by whom ye beseech one another; and respect the wombs (that have borne you); verily God is watching over you.' The third is this: 'O true believers! fear God, and speak words well directed; that God may correct your works for you, and may forgive you your sins; and whoever shall obey God and his apostle, shall enjoy great felicity.'"

679. (70.) *Abuhurairah*, *A. G. S.* "Every *khutbah* in which is not the praise of God, is like a cut-off hand."

680. (71.) *Abuhurairah, A. G. S.* "Every noble work, not begun with the praise of God, is incomplete." And in some traditions it is, that every noble work, not begun with these words, "In the name of God the most merciful," is imperfect.

681. (72.) *Aayeshah, A. G. S.* "Publish marriages, and perform them in *Masjids*, and beat drums for them."

682. (73.) *Muhammed-Bin-Hatib, A. G. S.* "The difference between the lawful and unlawful, in marriage, is proclamation and the beating of drums."

683. (74.) *Aayeshah.* "I had a daughter of an assistant, and gave her in marriage; and the messenger of God said, 'O Aayeshah! what! don't you sing? because the tribes of the assistants are fond of singing.'"

684. (75.) *Ibn Abbas* said, "Aayeshah gave a woman, who was nearly related to her, in marriage to one of the assistants; and the Prophet

came and said, 'Have you sent the young woman to her husband?' She said 'Yes.' The prophet said, 'Have you sent any singers with her?' She said, 'No.' On which the Prophet said, "Verily the assistants are a tribe fond of singing: therefore, had you sent any one with her to have sung *Atainacum, Atainacum**, then he would have prayed for your life and mine.'"

685. (76.) *Samurah-Bin-Jundub* said, "Verily the messenger of God said, 'Every woman who is given in marriage by two guardians, is for the man to whom the first guardian married her; and if any one sell a thing to two men, the thing is for the first purchaser.'"

SECTION 3.

686. (77.) *Ibn Masuud* said, "We fought against the infidels with the Prophet, when our wives were not along with us; and we said, 'May we castrate ourselves.' The Prophet forbade us; and after that permitted us to marry for a limited time: and one of us married a woman for his garment for a fixed period: after that Ibn Masuud repeated this revelation, "O ye, who have believed! make not unlawful those pure things which God has made lawful for you.'"

687. (78.) *Ibn Abbas* said, "*Mutah* was only in the beginning of *Islam*, at which time there was a man who arrived in a town, in which he had no acquaintance; and he married a woman for the time which he knew it would be necessary for him to remain there, that she might take care of his things, and dress his victuals nicely; till at length, this revelation came down, 'Except their wives, or the captives which their right hands possess.' Ibn Abbas said, 'Every connexion, besides these, is unlawful.'"

688. (79.) *Aamir-Bin-Sad* said, "I went to Kardhah-Bin-Cab, and Abu-Masuud-Ansari, in an assembly, in which was a bridal feast; and some women were singing; and I said, 'O ye two companions of the Prophet of God! and O ye men of *Bedr!* shall this act (that is, singing) be done near you?' They said to me, 'Sit down, if you please, and hear with us, but if you please, go away, because the Prophet permitted us to hear nuptial songs.'"

* *We are come to you, We are come to you;* the words of a song sung in marriage processions.

CHAPTER V.

Section 1.

In explanation of women, with whom it has been made unlawful to marry.

689. (80.) *Abuhurairah, A. G. S.* "A man shall not marry a woman and her paternal aunt; nor shall a man marry a woman and her maternal aunt."

690. (81.) It is reported from Aayeshah (wife of the Prophet) that she said that the apostle of God said, that the woman whom it is unlawful to marry, on account of birth, cannot likewise be married on account of fosterage or Rizaut. This tradition is to be found in the work called the Saheeh Bookharee.

691. (82.) *Aayeshah* said, "The brother of the woman's husband who had nursed me, came and asked permission to come to me; but I refused him, till asking the Prophet; then the Prophet came, and I asked him; and he said, 'Verily he is your uncle, then allow him to come in.' I said, 'O messenger of God! the woman nursed me, not the man.' The Prophet said, 'Verily he is your uncle, then tell him to come in, because the man whose wife hath suckled you, is your foster father and his brother your uncle;' and this his coming happened after the orders for shutting up women."

692. (83.) *Amir-al-Momminin Ali* said, "O messenger of God! have you a desire for the daughter of your father's brother, Hamzah? for verily she is the handsomest of women amongst the *Koraish*. His Highness said, 'Do not you know that Hamzah is my brother, on account of our having been suckled by the same nurse? and verily God has made unlawful for a child, the woman who suckled him; also her daughter, her sister, and her mother, in like manner as he hath forbidden it in near relationship.'"

693. (84.) *Omm-ul-Fasl, wife of Abbas, A. G. S.* "It is not unlawful for a boy to marry his nurse, having been suckled by her once or even twice; nor to marry any of the nurse's relations."

694. (85.) It is reported from Aayeshah that she said that at first the Quran ordained unlawfulness by fosterage to arise from ten sucks; then the provision regarding ten sucks was abrogated and rescinded for five sucks; and this latter provision remained in force until the death of the Prophet.

695. (86.) *Aayeshah* said, "Verily the Prophet came to me when a man was sitting with me; and he seemed to think it wrong: and I said, 'This is my brother, by having been suckled by the same woman.' Then the Prophet said, in the presence of all his women, 'The rules of sucking the same woman are in infancy, not in those of riper years.'"

696. (87.) *Ukbah-Bin-Haris* said, "I married the daughter of Abu-Ihab; and a woman came and said to me, 'I suckled you, and that woman you have married.' I said, I do not know this; you never told it me, nor did I hear so.' Then I sent a person on to the family of Abu Ihab, to ask them if this woman had suckled their daughter; and they said they did not know that she had. Then I rode to *Medinah*, to His Highness, and asked him the orders. He said, 'How can you marry this woman, since it has been said that you were suckled by the same woman, notwithstanding it is not established?' Then I separated myself from her, and married her to another husband."

697. (88.) *Abu Said Khudhri* said, "Verily the messenger of God sent an army to *Awtas* on the day of the battle of Honain, and they met an enemy, and fought them, and conquered them, and made their men and women captives for slaves; and some of His Highness' companions abstained from connexion with these women, on account of their husbands being present. Then God sent this revelation, 'Ye are also forbidden to take to wife free women who are married, except those women whom your right hands shall possess as slaves; therefore those women are lawful for their conquerors, although their husbands be present, after having passed their stated period.'"

Section 2.

698. (89.) It is reported from Abuhurairah that "Verily the Apostle of God, on whom be peace, prohibited marriage with a woman whose aunt on the father's side is already the wife of the husband; and that he also prohibited marriage with a woman whose niece, that is brother's daughter, is already the wife of the husband; and that he also prohibited marriage with a woman whose aunt on the mother's side is already the wife of the husband; and that he also prohibited marriage with a woman whose sister's daughter is already the wife of the husband: that is to say, whilst the senior or higher in degree (or the aunt) is already the wife, the lower in degree (or the niece) cannot be married over her; neither, whilst the inferior in degree of relationship is already the married wife, could

the superior be married over her." This tradition is reported by Tirmigy and Aboo Daood and Darmy and Nisai : the last stops with the words "whose sister 's daughter is already the wife of the husband."

699. (90.) *Baraa-Bin-Aazib* said, "My maternal uncle passed by me, having a standard, which His Highness had sent with him, as a sign that he was sent on business; and I said, 'Where are you going?' He said, 'His Highness has sent me to a man who has married one of his own father's wives, to bring his head.' (And in one tradition, it is that 'His Highness ordered me to strike off his head and take his property).'"

700. (91.) It is reported from Oommi Salma (one of the wives of the Prophet) that she said that the Prophet, on whom be peace, said, no sort of fosterage establishes prohibition (of marriage) except that sort of fosterage of the breast by which the milk forces entrance into the intestines (the intestines of the child during the period of fosterage which is two and a half years according to Aboo Huneefa, and two years according to Shafei, being supposed to be closed up before milk is received and then again after the milk is received) when the fosterage takes place before the time of weaning (the period of weaning being two and a half years after birth according to Aboo Huneefa and two years according to Shafei). (Note—The tradition says "fosterage of the breast" and not "by the breast"; because it is not a condition that the child should suck from the breast : the prohibition of fosterage is established even if the milk is poured down the throat of the child, as long as this is done within the period of fosterage.)

701. (92.) *Hajjaj-Ibn-Hajam-al Aslami* said, "My father said, 'O Messenger of God! how shall I discharge my duty to my nurse.' He said, 'Either by giving her a slave boy or slave girl, to wait upon her.'"

702. (93.) *Abu Tufail-Ghanawi* said, "I was sitting with His Majesty; and, all on a sudden, a woman presented herself; and the Prophet spread his cloth for her to sit down upon. Then, when she went away, it was observed, 'that woman suckled the Prophet.'"

703. (94.) *Ibn Omer* said, "Verily Ghailan-Bin-Salmah became a Musleman, and he had married ten women, in the days of his ignorance; and they all became of the faithful along with him. Then His Highness said 'keep four of them, and send the remainder away.'"

704. (95.) *Nawfal-Bin-Muawiah* said, "I became a Musleman when I had five wives; and I asked the Prophet about this matter. He said, 'send one away and keep four.' Then I wished to send the woman away who was sixty years of age, and had not bred; and I turned her off.".

705. (96.) *Zahhac-Bin-Firoz.* "My father said, 'O Messenger of God! I am become a Musleman, and have two wives that are sisters.' His Highness said, 'Choose whichever of the two you like.'"

706. (97.) *Ibn Abbas* said, "A woman embraced Islam, and married a man; and her first husband came to the Prophet, and said, 'O Messenger of God! verily I have embraced Islam, and you know it.' Then the Prophet drew away the woman from her last husband, and returned her to her first. (And it is related in the Shereh Sunnat, that the Prophet determined the right of the first husbands to them when they also embraced Islam.) Among those women was a daughter of Walid-Bin-Mughairah: she had married Safwan-Bin-Umuyyah; she embraced Islam, and her husband avoided it: and the Prophet sent the son of Safwan's uncle to him, with his own clothes, as a security to him. Then, when Safwan came, His Highness ordered him to travel four months; but at the expiration of one month, Safwan embraced *Islam;* and then the woman was fixed for him. And Omm Hacim, daughter of Harith, wife of Acrimah, embraced *Islam* on the day of the conquest of *Mecca,* and her husband Acrimah ran away from it, till he went to *Yemen.* Then Omm Hacim marched in search of her husband, by His Highness' orders, till she met with him in *Yemen,* and called him to embrace *Islam,* to which he consented; then the marriage of Omm Hacim and Acrimah stood good."

707. (98.) It is reported from Ibn-i-Abbas that he said that by reason of nusub or descent, seven women are made Huram or prohibited for marriage and that by reason of Sihur or marriage seven women are made Huram or prohibited for marriage: he then read (in proof of what he laid down), the text of the Quran commencing with, "It is made unlawful to you, your mother, etc.," up to the end of the text. This tradition is to be found in the Bookhary.

SECTION 3.

708. (99.) *Amer-Bin-Shuaib* relates, from his forefathers, that verily the Prophet said, "Every man who marries a woman, and has had connexion with her, then it is not right for that man to marry the daughter of that woman by another husband; but if he has not had connexion with the woman, then tell him to marry her if he likes; after separation from the woman; because it is not right for a man to connect himself with both mother and daughter: and every man who marries a woman, then it is not right for him to marry her mother; whether he has had connexion with that woman or not."

CHAPTER VI.

SECTION 1.

In explanation of having connexion with women.

709. (100.) *Jabir.* "The Jews would say, 'If a man has connexion with his wife from behind, the child will squint;' then this revelation came down, 'Your wives are your tillage: go in therefore unto your tillage in what manner soever ye will.'"

710. (101.) *Jabir.* "We used to drop our seed upon the ground, to prevent its going into the womb, at which time instructions from above were descending, but none forbidding it.' (And in one tradition it is thus, that 'the Prophet heard of it, and did not forbid it.'")

711. (102.) *Jaber* said, "Verily a man came to the Prophet and said, 'I have a slave girl with whom I have connexion, and do not wish her to become pregnant.' His Highness said, 'Avoid emitting into her womb, if you do not wish her to conceive; but there is nothing to be gained by it, because she will soon have a child.' Then the man delayed some time, after which he came to the Prophet and said, 'verily the slave girl is pregnant.' His Highness said, 'Verily I told thee, that she would soon bring forth a child.'"

712. (103.) *Abu-Said-Khudhri* said, "We went out with His Highness, to the war with Beni-Mustalak, and we got Arabian slave girls, and had a desire for them, as we were sorely distressed for want of our wives, and we approved of emitting upon the ground, in preference to having children by slaves, and we said, 'shall we do so, without asking the Prophet first?' Then we asked His Highness, who said, 'there will be no fault upon you if you do it; there is no man that is to be born, to the day of Resurrection, but will be so.'"

713. (104.) *Abu-Said-Khudhri,* said, "The Prophet was asked about emitting upon the ground, whether it was lawful or not; he said, 'A child is not produced by every emission; but when God wishes to create anything, nothing can prevent it.'"

714. (105.) *Sad-ibn-Abu-Wakkas* said, "A man came to His Highness, and said, 'Verily I emit on the ground when having connexion with my own wife.' The Prophet said, 'Why do you do so?' He said 'I am afraid it may be hurtful to the child she is suckling: lest she should become

pregnant, and her milk dry up.' Then the Messenger of God said, 'If this were detrimental, it would be so to all *Persia* and *Greece*.'

715. **(106.)** It is reported from Joozama, daughter of Wahab that she said "I appeared before the Prophet, on whom be peace, whilst he was sitting with people, and the Prophet, on whom be peace, said, 'Verily did I intend to prevent that women should suckle during pregnancy; but I observed that the people of Persia and Turkey do suckle their infants during pregnancy and no evil consequences resulted by the practice to those children.' Then people asked the Prophet, on whom be peace, regarding Azl (emission outside), and the Prophet said "This is in effect a concealed way of burying infants alive which is referred to in the Text of the Quran 'When the infants who were buried alive will be questioned.'" This tradition is reported by Mooslim.

716. (107.) *Abu-Said-Khudhri, A. G. S.* "The most wicked man, before God, on the day of Resurrection, is a man who has connexion with his wife, after which he makes public her secrets."

SECTION 2.

717. (108.) *Ibn Abbas* said, "This revelation was sent to His Highness, 'Your women are your tillage: go in therefore unto your tillage in what manner soever ye will; that is, from before or behind, contrary to the Jews; but abstain from preposterous venery, or connexion when they are in a menstrual state.'"

718. (109.) *Khuzaimah-Bin-Sabit, A. G. S.* "Verily God is not ashamed of the truth. Ye must not use preposterous venery with women."

719. (110.) *Abuhurairah, A. G. S.* "He is cursed who useth preposterous connexion with his wife."

720. (111.) *Abuhurairah, A. G. S.* "He who has preposterous connextion with his wife, God will not look kindly at, on the day of Resurrection."

721. (112.) *Ibn Abbas, A. G. S.* "God doth not look favourably on a man who useth preposterous venery with man or woman."

722. (113.) It is reported from Asma, a daughter of Yezid, that she said "I heard the Prophet, on whom be peace, say 'Do not kill your children in a concealed way (referring to the practice of Gheela or suckling infants whilst pregnant, which is, in effect, an indirect way of killing them); because Gheela or suckling in a pregnant condition, prevails amongst the Persians and (its effects remain lasting in their youth so that it enervates them) causes them to fall from horses (and deprives them of strength)?'" This tradition is reported by Aboo Daood.

SECTION 3.

723. (114.) *Omer Ibn-al-Khattab* said, "The Prophet forbade emitting on the ground, in connexion with a free woman, unless by her permission."

CHAPTER VII.

SECTION 1.

In completing what hath preceded.

724. (115.) *Urwah* relates, from Aayeshah, that "Verily the Prophet said to me, 'buy Barirah, and then set her free.' I did so, and her husband was a slave; and His Highness gave her an option to remain as his wife or not, as she pleased; and she chose to be separated from him. But if Barirah's husband had been a free man, the Prophet would not have given her this option."

725. (116.) *Ibn-Abbas* said, "The husband of Barirah was a black slave, his name Mughith. I think I still see him following her about in the streets of *Medinah*, crying, and his tears running over his beard. Then the Prophet said to me, 'O Abbas! do not you wonder at the love of Mughith for Barirah and the hatred of Barirah to Mughith?' Then the Prophet said to Barirah, 'If you make Mughith your husband, it will be better.' She said, 'O Messenger of God, do you order it?' He said, 'No. I recommend it.' Barirah said 'I have no need of Mughith.'"

SECTION 2.

726. (117.) *Aayeshah* said, "I intended to free two slaves, that were married to each other; and asked the Prophet which I should free first, the man or the woman, and His Highness ordered me to begin by freeing the man first."

727. (118.) *Aayeshah* said, "Barirah was emancipated when married to Mughith; and the Prophet of God gave her an option, and said to her, if your husband has connexion with you, after being freed, you have then no choice."

CHAPTER VIII.

Section 1.

In explanation of Marriage Settlements.

728. (119.) *Sahal-Bin-Sad* said, "Verily a woman came to the Prophet, and said, 'I have given myself to you.' The Prophet gave no answer; and the woman remained standing a long time; then a man stood up and said, 'O Messenger of God, if you have no occasion for her, give her in marriage to another.' His Highness said, 'Have you anything to settle upon her?' He said, 'No, except my trousers.' His Highness said, 'Procure a thing, although it be but an iron ring.' But the man could find nothing. The Prophet said, 'Have you any part of the *Koran*.' He said, 'Yes, I have such a Chapter.' The Prophet said, 'Then verily I have given the woman to you in marriage, by the part you have of the *Koran*; that is, I have made it her portion that you teach her the *Koran*.' (And in one tradition it is thus, that His Highness said to the man 'get up and go away I have made that woman your wife; then teach her the Koran')."

729. (120.) *Abu-Salmah* said, "I asked Aayeshah 'what did His Highness settle upon his wives?' she said, 'Five hundred *Dirhems* on each.'"

Section 2.

730. (121.) *Omer Ibn-al-Khattab, A. G. S.* "Beware! make not large settlements upon women; because, if great settlements were a cause of greatness in the world, and motives of righteousness near God, surely it would be most proper for the Prophet of God to make them." Omar Ibn-al-Khattab, says, "I do not know that His Highness married any of his wives, or gave any of his own daughters in marriage, with settlements of more than five hundred *Dirhems*, nay, the portion of Fatimah was four hundred *Dirhems*."

731. (122.) *Jabir, A. G. S.* "That person who gives two handfuls of dates or meal, in a settlement on his wife, verily has made her lawful for him."

732. (123.) *Aamir-Bin-Rabia* said, "A woman of the tribe of *Beni Fazarah* married on a settlement of a pair of shoes; and the Prophet said

to her, 'Are you pleased to give yourself and your property for these two shoes!' she said 'Yes,' then His Highness approved of the marriage."

733. (124.) *Alkamah* relates from Ibn-Masuud, who said, 'I was asked about the orders for a man who married a woman, and did not fix any settlement for her, and had no connexion with her till he died. I said, the settlement of this woman is the same as those of the women of her own tribe; neither more nor less; and for her is a legacy.' Then Makil got up and said, 'The Prophet of God ordered as you have done, O Ibn-Masuud!'"

SECTION 3.

734. (125.) *Omm-Habibah* said, "I was the wife of Abdullah-Bin-Jahash, and he in *Ethiopia*; and the King of *Ethiopia* married me to the Prophet, and made my settlement four hundred *Dirhems*; and he sent me to the Prophet, accompanied by Surahbil."

735. (126.) *Anas* said, "Abu-Talhah-Ansari married Omm-Salim, and the settlement between them was *Islam*; Omm-Salim embraced *Islam* before Abu-Talhah, and he demanded her in marriage; but she said 'If you become a Musleman I will marry you.' Then Ibu-Talhah embraced *Islam*, which was the settlement between them."

CHAPTER IX.

SECTION I.

In explanation of victuals prepared on the nuptial day.

736. (127.) *Anas* said, "Verily His Highness saw upon Abdul Rahman Bin-Awf yellow marks, and said, 'What is this?' He said, 'Verily I have married a woman on a settlement of five *Dirhems* weight of gold.' The Prophet said, 'God prosper thee, and give a feast, although it be little.'"

737. (128.) *Anas* said, "His Highness did not give a feast, on the marriage of any one of his wives, equal to that with Zainab, and that was with one goat."

738. (129.) *Anas* said, "When Zainab-Bint-Jahash was sent to the Prophet's house, he filled the people with bread and meat."

739. (130.) *Anas* said, "Verily the Prophet emancipated Safiah and married her, and made her freedom her settlement, and gave a feast of sweetmeats."

740. (131.) *Anas* said, "His Highness halted three nights between *Medinah* and *Khaiber*; and Safiah was sent to him; and I called the Muslemans to His Highness' feast, in which there were neither bread nor meat; but the Prophet ordered the tables of leather to be spread: which was done, and dates were thrown upon them, and butter put upon them."

741. (132.) *Safiah-Bint-Shaibah* said, "His Highness gave a feast, on the marriage of some of his women, with two Mudds of barley."

742. (133.) *Abdullah-Bin-Omer, A. G. S.* "When any one of you shall be called to eat of a marriage feast, then let him accept it." (And in one tradition, it is thus, "You must accept the invitation, whether it be a nuptial entertainment, or otherwise").

743. (134.) *Jabir, A. G. S.* "When any one of you shall be invited to a dinner, he must accept the invitation, but eat or not as he likes."

744. (135.) *Abuhurairah, A. G. S.* "The worst of feasts are marriage feasts to which the rich are invited and the poor left out; and he who abandons the acceptation of an invitation, then verily disobeys God and his Messenger."

745. (136.) *Abu-Masuud-Ansari* said, "There was a man of the assistants, whose name was Abu-Shuaib; and he had a slave who sold meat, and Abu-Shuaib said to him, 'Make a dinner ready for me, sufficient for five people; perhaps I may invite the Prophet, who shall be the fifth.' Then the slave made a dinner. Then Abu-Shuaib came to the Prophet and invited him; and a man followed the Prophet, and he said to Abu-Shuaib, 'Verily a man is following me: permit him, if you like; if not, let it alone.' Abu-Shuaib said 'I shall not leave him out, but allow him.'"

Section II.

746. (137.) *Anas* said, "Verily the Prophet made a feast of dates and meal on his marriage with Safiah."

747. (138.) *Safinah* said, "Ali-Ibn-Abu-Talib invited a man, and made a dinner for him; and Fatimah said, 'If we invite the Prophet, and eat with him, it will be better.' Then they invited His Highness; and he came and put his hands upon the door, then he saw a painted cloth, which was put to cover the wall of the house, and he returned

home. Then Fatimah said, 'I went after the Prophet, and said, O Messenger of God! what has made you go away?' He said, 'Verily it is not right for any Prophet to go into a house which is sculptured or ornamented.'"

748. (139.) *Abdullah-Bin-Omer, A. G. S.* "Any one that shall be invited to a dinner, and does not accept it, verily disobeys God and His Messenger; and any one who comes uninvited, you may say is a thief and returns a plunderer."

749. (140.) There is a tradition, by a man of the companions of His Highness, who said, the Messenger of God said, "When two people invite a person, he must accept the invitation which is nearest to his own house; but if one hath invited before the other, then the invitation of the first must be accepted."

750. (141.) *Ibn-Masuud, A. G. S.* "The giving of a feast on the nuptial day is enjoined by divine authority, and on the second day, *Sunnat;* and on the third day, it is to gain the praises of men: and he who celebrates himself for generosity, God will make him noted for falsehood on the day of resurrection."

751. (142.) *Acrimah* relates from Ibn-Abbas, who said, "The Prophet forbade eating of the victuals dressed by two persons in opposition to each other."

SECTION III.

752. (143.) *Abuhurairah, A. G. S.* "The meat of two persons prepared for ostentation, must not be partaken of."

753. (144.) *Imran-Bin-Husain* said, "The Prophet forbids the acceptation of the invitations of the wicked."

754. (145.) *Abuhurairah, A. G. S.* "When any one of you comes to the house of his brother Musleman, he must eat of his victuals, and not ask him, whence is it; and drink of his drink, and not ask whence is it; because it is clear that a Musleman would neither give to eat nor drink anything unlawful."

CHAPTER X.

Section I.

Concerning equal partition of cohabitation with women.

755. (146.) *Ibn-Abbas* said, "Although the wives of His Highness were a great many more than nine; still at his death, there were only nine present; and he made eight turns of them, and the ninth wife had no turn, because she had given hers up to Aayeshah; for her were two nights, and for each of his other wives one alternately."

756. (147.) *Aayeshah* said, "Verily when Saudah became an old woman, she said, 'O Messenger of God! my turn I give up to Aayeshah;' therefore the Prophet used to spend two days with me."

757. (148.) *Aayeshah* said, "Verily the Prophet said, in the illness in which he died, 'Where shall I be to-morrow? Where shall I be to-morrow?' Then his wives allowed him to be at the house of whichever he pleased." *Aayeshah* says, "His Highness was in my house until he expired."

758. (149.) *Aayeshah.* "When His Highness intended to travel, he would throw up a piece of wood, on which was the name of each, and determine by it which of his wives to take with him."

759. (150.) *Abu-Kilabah* relates from Anas, who said, "When a man marries a maiden after a widow, he shall stay with her seven nights after marriage; after which, alternately: and when a man marries a widow, he shall spend three nights with her; after that by turns."

760. (151.) *Abu-Bacr-Bin-Abd-ul-Rahman* said, "When the Prophet married Omm-Salmah, and spent the night with her, he said, 'Do not suppose that my spending only three nights with you is from a want of desire; but the order of the law is so; but, if you wish it, I will spend seven nights with you, and the like with my other wives; or, if you choose, I shall stay three nights with you, and one night with each of my other wives:' she said, 'Stay three nights with me.'"

Section II.

761. (152.) *Aayeshah.* "Verily the Prophet used to divide equally between his wives; and would say, 'O Lord! I divide impartially that

which Thou hast put in my power, then impute not blame to me for that which is not at my disposal.'"

762. (153.) *Abuhurairah, A. G. S.* "When a man has two wives, and does not treat them equally, he will come, on the day of resurrection, with half his body fallen off."

763. (154.) *Attaa* said, "I was present with Ibn-Abbas, at Maimunah's bier, and he said, 'This is the wife of the Prophet of God; therefore, when you take her up, do not shake her, but take her up, and carry her away gently, because verily His Highness had nine wives, and he used to take eight of them by turns, but not the ninth.' Attaa says, 'The ninth wife, whom the Prophet did not take in her turn, I have been told was Safiah, and she was the last of them that died;' and Razin says, 'That the wife with whom the Prophet did not connect himself, was Saudah; because when His Highness intended to divorce her,' she said, 'Keep me with your wives and do not divorce me, peradventure I may be of the number of your wives in Paradise; and give up my turn to Aayeshah.'"

CHAPTER XI.

Section I.

On intercourse with women, and the respective rights of each.

764. (155.) *Abuhurairah, A. G. S.* "Admonish your wives with kindness; because women were created from a crooked bone of the side; therefore if you wish to straighten it, you will break it: and if you let it alone, it will always be crooked."

765. (156.) It is reported from Abuhurairah that he said that the Prophet, on whom be peace, said, "Verily a woman was created from the rib, and she will not walk straight in the right path. Therefore if you get benefit from her it will be whilst she is still crooked, and if you wish to make her straight you will break her, and breaking her is divorcing." This tradition is reported by Mooslim.

766. (157.) *Abuhurairah, A. G. S.* "A Musleman must not hate his wife; and if he be displeased with one bad quality in her, then let him be pleased with another which is good."

767. (158.) *Abuhurairah, A. G. S.* "If the children of Israel had not been, there would have been no bad smell in meat; and if Eve had not been, no woman would have disobeyed, and been untrue to her husband."

768. (159.) *Abdullah-Bin-Zamah A. G. S.* "No one of you must

whip your wife, like whipping a slave, and after that have connexion with her, in the latter part of the same day." And in one tradition it is thus, "Do you whip your own wife as you would your slave? You must not do so, for peradventure you might sleep with her in the latter part of the day."

769. (160.) *Aayeshah* said, "I was playing with puppets near the Prophet, and other girls along with me; and when the Prophet came into the house, the girls hid themselves; and he would send them to me, and they would play with me."

770. (161.) *Aayeshah* said, "I swear by God, I saw His Highness standing at the door of my room, when Ethiopians were playing by throwing darts at a pillar in the Masjid; and he covered me with his own garment, that I might look at their play from behind his shoulder and ear; and His Highness remained standing until they went away. Then imagine what ambition young girls have to see play: I stood all that time, and His Highness remained standing to please me."

771. (162.) *Aayeshah* said, "The Prophet said to me, 'Verily I know when you are pleased and when displeased with me.' I said, 'From what do you know it?' He said, 'When you are pleased, you say, I swear by the Lord of Muhammad, and when you are displeased, you say, I swear by the Lord of Ibrahim.' I said, 'Yes, it is so, O Prophet of God! in displeasure I leave out your name.'"

772. (163.) *Abuhurairah, A. G. S.* "When a man calls his wife to his bed, and she does not come, and the man spends the night in anger; the angels curse the woman until the morning." (And in one tradition it is said, that His Highness said, 'I swear by God, in whose hands is my life, there is no man who calls his wife to his bed, and she refuses, but the angels that are upon the regions are displeased with her, until the husband becomes pleased with her.')

773. (164.) It is reported from Asmaa (a lady traditionist) that a woman said, "Oh! prophet, verily have I a co-wife; is it sinful in me that I should misrepresent (and create a false impression in my co-wife) regarding the husband giving to me in excess of what he does?" The Prophet said, "One who misrepresents (and makes a shew of) what he has not been given is like a person who wears a double garment of falsehood." This tradition is agreed upon by all (and is attributed to the prophet without any difference).

774. (165.) *Anas* said, "His Highness swore that he would not go near his wives for one month; and he had sprained his noble foot by a

fall from his horse; then he remained in a room, on the top of his house, twenty-nine nights; after that, he came down, and the people said: 'O Messenger of God! you swore for a month, which is thirty days; and why did you come down after twenty-nine.' His Highness said, "Verily this month is of twenty-nine days.'"

775. (166.) *Jabir* said, "Abu Bacr came to the door of the Prophet's house, and asked permission to go in; and he found other people sitting at the door, waiting for leave to go in, but not one of them was allowed: but Abu Bacr was, and he came in. After which, Omer came to the door and begged leave to go in, which was granted; and he found His Highness sitting with his wives around him silent, and sad, and Omer said, 'Verily, I will say something to make the Prophet laugh;' and he said, 'O Messenger of God! if my wife asks me for bread, and I give her a blow on the neck, to hinder her from doing so again,' then the Prophet laughed, and said, 'These women, who are sitting around me, ask me for bread.' Then Abu Bacr stood up near Aayeshah, and gave her a blow upon the neck; and Omer stood up near Hafsah, and struck her upon the neck; and they said, 'Do you ask the Prophet for what he has not got.' Then Aayeshah and Hafsah said, 'We swear by God, we never ask him for anything which he has not got.' After that His Highness secluded himself from his wives one month. After which this revelation came down. 'O Prophet! say unto thy wives, if ye seek this present life, and the pomp thereof, come, I will make a handsome provision for you, and I will dismiss you with an honorable dismission; but if ye seek God and his apostle, and the life to come, verily God hath prepared for such of you as work righteousness, a great reward.'" Jabir says, "His Highness told this to Aayeshah first; and said, 'O, Aayeshah, I wish to say a word to you, and shall be glad that you do not hurry in answering it; until you consult with your father and mother;' she said, 'what is it, O Messenger of God!' Then His Highness repeated to Aayeshah, the afore-mentioned revelation. She said, 'In my choice of you, must I consult my father and mother? No; but I make choice of God, his Messenger, and the last dwelling.' And Aayeshah said, 'I ask of you, not to inform any of your wives of what I have said to you.' The Prophet said, 'I shall inform every one that asks me what you have said; verily, God has not sent me to chagrin any one; but has sent me an instructor of the orders of religion to man, and a worker of good to him.'"

776. (167.) *Aayeshah* said, "I was reflecting on those women who had given themselves to the Prophet, and said, 'What! does a woman give herself away?' Then, when this revelation descended, 'Thou mayest postpone the turn of such of thy wives as thou shalt please, in being called to thy bed; and thou mayest take unto thee her whom thou shalt please, and her whom thou shalt desire of those whom thou shalt before have rejected; and it shall be no crime in thee.' I said I see nothing in which your lord doth not hasten to please you; whatever you wish he doth."

SECTION II.

777. (168.) *Aayeshah* said, "I was with His Highness on a journey, and we ran together, to try which could beat; and I beat him; but when I grew fat, we ran together again, and His Highness beat me, and said, 'My beating you now is in return for your beating me.'"

778. (169.) *Aayeshah, A. G. S.* "The best of you, before God and his creation, are those who are best in their own families, and I am the best to my family; when your friend dies, mention not his vices."

779. (170.) *Anas, A. G. S.* "When a woman performs the five times of prayer, and fasts the month of Ramdan, and guards her private parts, and obeys her husband, then tell her to enter Paradise by whichever door she likes."

780. (171.) *Abuhurairah, A. G. S.* "If I were to order men to worship each other, Verily I would order a wife to worship her husband."

781. (172.) *Omm-Salmah, A. G. S.* "Every woman who dies, and her husband is pleased with her, shall enter into Paradise."

782. (173.) *Talak, A. G. S.* "When a man calls his wife for his own wants, she must come, although she be at an oven."

783. (174.) *Muadh, A. G. S.* "No one woman vexes her husband in the world, but the husband's wife in Paradise says, 'Vex not thy husband, may God destroy thee; because he is nothing more than a traveller with thee; he will soon come to me in Paradise.'"

784. (175.) *Hacim-Bin-Muawiah* relates from his father, thus, "I said, 'O Messenger of God! what is my duty to my wives?' He said, 'That you give them to eat when you eat yourself, and clothe them when you clothe yourself, and do not slap them on the face, nor abuse them, nor separate yourself from them in displeasure, except in your own house.'"

785. (176.) *Lakit-Bin-Sabirah* said, "I said, 'O, Messenger of God! I have got a foolish prating wife.' He said, 'divorce her.' I said, 'How shall I divorce her? for I have children by her, and am pleased with her company.' His Highness said, 'Give her advice; and if she has goodness in her, she will soon take it, and leave off idle talking; and do not beat your noble wife like your slave girl."

786. (177.) *Ias-Bin-Abdullah, A. G. S.* "Beat not your wives." Then Omer came to the Prophet and said, "Wives have got the upper-hand of their husbands from hearing this." Then His Highness permitted beating of wives. Then an immense assemblage of women collected round the Prophet's family, and complained of their husbands beating them. And His Highness said, "Verily a great number of women are assembled near my family, complaining of their husbands, and those men who beat their wives do not behave well. He is not of my way who teaches a woman to stray; and who entices a slave from his master.' "

787. (178.) It is reported from Abuhurairah that he said that the Prophet of God on whom be peace, said, "He is not from amongst us who manœuvres so as to prejudice the wife in the eyes of her husband (by telling stories to him concerning her) or the slave in the eyes of his master." This is reported by Aboo Daood.

788. (179.) *Aayeshah, A. G. S.* "He is of the most perfect Muslemans, whose disposition is most liked by his own family."

789. (180.) *Abuhurairah, A. G. S.* "That is the most perfect Musleman whose disposition is best; and the best of you is he who behaves best to his wives."

790. (181.) *Aayeshah* said, "His Highness arrived from the expedition of Tabuc, and there was a curtain in my house let down, and wind blew and opened the side where my puppets were; and the Prophet said, making a sign to the puppets, 'What are these, O Aayeshah?' I said, 'They are my daughters.' And His Highness saw amongst the puppets the image of a horse with two wings and said, 'What thing is this, which I see amongst the puppets?' I said, 'It is a horse.' He said, 'What thing is that upon him?' I said 'Two wings.' The Prophet said with astonishment, 'This is a wonderful horse that has two wings!' I said, 'Have you not heard that Sulaiman had horses with wings, which flew?' Then His Highness laughed, to such a degree as to shew his grinders."

SECTION III.

791. (182.) *Kais-Bin-Sad* said, "I came to Hirah, and saw the inhabitants .worshipping their chief; and I said, 'Verily, the Prophet of God is worthy of being worshipped.' Then I came to the Prophet and said, 'I saw the people of Hirah worshipping the chief of their tribe, and you are most worthy of being worshipped.' Then His Highness said to me, 'Tell me that if you should pass by my grave, would you worship it?' I said, 'No,' and His Highness said, 'Worship not me; if I were to order men to worship each other, verily, I would order wives to worship their husbands; because God has ordained duty from woman to man.'"

792. (183.) *Omer, A. G. S.* "A man will not be interrogated in the world of futurity about the thing with which he has beaten his own wife, when it is in duty to the law."

793. (184.) *Abu Said Khudhri* said, "A woman came to the Prophet when I was by him, and said, my husband, whose name is Safwan, beats me when I am saying my prayers; and makes me break my fast when I am keeping it; and he does not say morning prayers until the sun has risen." Abu Said says, that Safwan was near the Prophet, when his wife made this complaint, and His Highness asked him about what his wife had said. Safwan said, 'O Messenger of God! her saying that I beat her when she is saying her prayers is because she repeats two chapters in her prayers, and I forbade her.' The Prophet said, 'One chapter is sufficient.' And her saying that I make her break her fast when she is keeping it, is for this, that she is always keeping fast, and I am a young man and cannot refrain from connection.' Then the Prophet said, 'No wife must keep fast without the permission of her husband.' 'And the woman's saying that I do not say my prayers till after sunrise, is for this reason, that it is customary with our tribe to remain awake at night, and water our fields; then it is by necessity that I sleep till after sunrise. His Highness said, 'O Safwan! perform your prayers when you awake.'

794. (185.) *Aayeshah* said, "Verily, the Prophet was in the middle of a crowd of the refugees and assistants, and a camel came and prostrated itself before him; and his friends said, 'O Messenger of God! beasts and trees worship you; then it is proper for us to worship you?' His Highness said, 'worship God, and honor your brother: that is, me.

If I were to order men to worship one another, verily I would order wives to worship their husbands; and if I were to order women to carry stones from yellow mountains to black, and from black mountains to white, it would be incumbent on them to do it.' "

795. (186.) *Jabir, A. G. S.* "There are three people, not one of whose prayers will be accepted, nor their good works carried upwards; one, a run-away slave, until he returns to his master's service; the second, a woman whose husband is angry with her; the third, an intoxicated person, until he gets sober."

796. (187.) *Abuhurairah* said, "It was said to the Prophet, 'What is the best woman?' He said, 'That is the best of women who pleases her husband most, when he looks at her, and obeys him when he orders her to do anything, and is not an enemy to him in his property; and doth not oppose him in her person, or in anything which he likes.' "

797. (188.) *Ibn-Abbas, A. G. S.* "There are four qualities, such that to whomsoever they are given, verily to him hath been given the good of the world and futurity; one of them, a grateful heart, and a tongue repeating the name of God; and a patient body in calamity; and a woman who does not disobey her husband, in her person or his property."

CHAPTER XII.

SECTION I.

On Khula or Repudiation of a wife, when desired by herself; and on a man's divorcing his wife.

798. (189.) *Ibn-Abbas* said, "The wife of Sabit-Bin-Kais came to the Prophet, and said, 'O Messenger of God! I am not angry with Sabit from his temper or religion; but I am afraid that something may happen to me contrary to Islam; on which account I wish to be separated from him.' The Prophet said, 'Will you give back to Sabit the garden which he gave you as your settlement?' She said, 'Yes.' Then the Prophet said to Sabit, 'Take your garden, and divorce her at once.' "

799. (190.) *Abdullah-Bin-Omer* said, "I divorced my wife when she was menstruous, which Omer mentioned to the Prophet, who was angry at it, and said, 'Ibn-Omer must take her back, and take care of her until she be pure, then let her menses come on again, and be pure from it;

and then, if he pleases to divorce her, let him do so when she is pure, and before having connection with her; then this mode of repudiation she as much as has been fixed by God.' "

800. (191.) *Aayeshah* said, "The Messenger of God gave me a choice, saying, 'If you desire the world I will send you away; but if you wish for God and his Prophet, with God are great rewards for you; and I chose God and his Messenger; but His Highness did not reckon this option anything in the way of divorce.' "

801. (192.) It is reported from Ibn-Abbas that he said that, if a person makes a vow making Huram on himself that which is Hulal, he shall be bound to make Kuffara or atonement (and the thing Hulal shall not become Huram): it is verily proper for thee to follow the Prophet, on whom be peace, (he having made atonement when he made honey huram on himself).

802. (193.) *Aayeshah* said, "Verily the Prophet would sit near Zainab-Bint-Jahash, after she had had her turn; and one day he ate honey near her. Then myself and Hafsah agreed that in whosesoever house the Prophet came, we should say, 'Verily I smell in you the smell of the Maghafir; have you eaten of it?' Then the Prophet came to one of us, and she asked him the question agreed upon. Then he replied, 'There is no fear; I ate honey with Zainab-Bint-Jahash; by God I will not do it again. I make it unlawful for myself: do not tell this secret to any of my other wives.' (Aayeshah says, the Prophet said this to please his wives). Then this revelation came down: 'O Prophet! Why holdest thou that to be prohibited which God hath allowed thee, seeking to please thy wives.' "

Section II.

803. (194.) *Thawban, A. G. S.* "Every woman who asks her husband to be divorced without cause, the smell of paradise is forbidden to her."

804. (195.) *Ibn Omer, A. G. S.* "The thing which is lawful, but disliked by God, is divorce."

805. (196.) *Ali, A. G. S.* "There is no divorce before marriage; and there is no setting free till after possession; and it is not right to fast the day and not eat at night; and there is no orphan after puberty; and there is no sucking child after two years and a half; and it is not right to be silent all day long."

806. (197.) *Omer-Ibn-Shuaib A. G. S.* relates from his forefathers "It is not right for the sons of Adam to make vows in things not their own property; nor in freeing what they do not possess; and there is no divorce for what is not possessed."

807. (198.) *Rucanah-Bin-Abd-Yezid* said, "I divorced my wife Suhaimah, and informed the Prophet of the case, and only gave her one divorce. Then the Prophet said, 'Did you only repeat one divorce?' I said, 'Yes.' Then His Highness ordered her to return to me. Then I divorced her a second time, in the reign of Omer; and a third time in the reign of Othman."

808. (199.) *Abuhurairah, A. G. S.* "There are three things which, whether done in joke or in earnest, shall be considered as serious and effectual. One, marriage; the second, divorce; the third, taking back."

809. (200.) *Aayeshah* said, "I heard the Messenger of God say, 'There is no divorce, and no emancipating by compulsion; that is, for one man to say to another, free your slave, and divorce your wife.'"

810. (201.) *Abuhurairah, A. G. S.* "Every divorce is lawful except a mad man's."

811. (202.) *Ali-Ibn-Abutalib, A. G. S.* "There are three persons whose actions are not written: One, a person asleep, until he awakes; the second, a boy, till arriving at puberty; the third, a mad man, till recovering his reason."

812. (203.) *Aayeshah, A. G. S.* "A slave-girl is unlawful for a man after his saying to her twice, 'I put you away;' like as a free woman, by three divorces; and the period of a slave-girl, after being turned away, is two menstrual periods, when she may marry another, as that of a free woman is three.

Section III.

813. (204.) It is reported from Nafai who reports from the Moulat, or slave-girl of Sufeea, daughter of Aboo Oohyd, that Sufeea obtained Khula from her husband in consideration of whatever belonged to her. Abdoollah son of Oomar (who was one of the Sihabees) did not refuse to recognise this. This is contained in the traditions collected by Malik.

814. (205.) *Abuhurairah, A. G. S.* "The wives that disobey their husbands and ask to be separated from them are hypocrites."

815. (206.) *Mahmud-Bin-Labid* said, "The Prophet was informed of a man who divorced his wife by three times at once, and he got up in anger and said, 'What! do you play with the book of God, while I am amongst you?' till a man stood up and said, 'O Messenger of God! shall I kill him?'"

816. (207.) *Malic.* "It reached me that a man said to Abdullah Bin-Abbas, 'Verily I have divorced my wife a hundred times: then what do you order for me?' He said, 'That woman is unlawful for you on three divorces; and the other ninety-seven, you have played with the book of God.'"

817. (208.) *Muadh-Bin-Jabal* said, "The Prophet said to me 'O Muadh! God has not created anything upon the face of the earth, which he loves better than emancipating; nor has he created anything upon the face of the earth which he dislikes more than divorce.'"

CHAPTER XIII.

Section I.

In explanation of women having been divorced by three repetitions.

818. (209.) *Aayeshah* said, "The wife of Rifaah came to the Prophet, and said, 'Verily I was married to Rifaah, and he divorced me by three repetitions; after which I married Abdul-Rahman-Bin-Zubair, and he has nothing but what is like the fringe of a garment.' Then His Highness said, 'Do you wish to return to Rifaah?' She said, 'Yes.' The Prophet said, 'Your return to Rifaah is not lawful, until you taste the honey of Abdul-Rahman, and he tastes yours.'"

Section II.

819. (210.) *Abdullah-Bin-Masuud* said, "The Prophet has cursed the second husband, who makes the wife lawful for her first husband; and has cursed the first husband for whom she is thus made lawful."

820. (211.) *Sulaiman-Bin-Yesar* said, "I was in company with about ten of the Prophet's companions, and every one of them said, "A man who swears that he will not go near his wife for four months shall be imprisoned until he return to her or divorce her."

821. (212.) *Abu-Salmah*, said, "Verily Sulaiman-Bin-Sakhr said to his wife, 'You are to me as the back of my own mother until after Ramdan.' Then, when half of the month of Ramdan had passed, Sulaiman slept with his wife one night, and mentioned the case to the Prophet, who said, 'Free a slave,' He said, 'I have not one.' The Prophet said, 'Fast two months successively.' He said, 'I am not able.' His highness said, 'Feed six poor people,' He said, 'I have not victuals for six poor men.' Then the Messenger of God said to Ferwah, Bin-Amer, give to Sulaiman fifteen Saas of dates, so that he may feed six poor people.'"

822. (213.) *Sulaiman-Bin-Yesar* said, "That Sulaiman-Bin-Sakhr said, 'I was more insatiable of connection with women than others, on which account I could have no patience.' Sulaiman-Bin-Yesar said that Sulaiman-Bin-Sakhr asked the Prophet, 'If a man says to his wife, you are to me like the back of my mother, and he has connection with her before making atonement for it; what is to be done?' His Highness said 'For him is freeing one slave, fasting two months, or feeding six poor people.'"

Section III.

823. (214.) *Acrimah* said, "Verily a man said to his wife, 'You are to me as the back of my own mother,' and had connection with her before making atonement for it, and went to the Prophet and mentioned the matter; who said, 'What caused you to do it before making atonement for it?' He said, 'O Messenger of God! I saw the whiteness of the ornaments round her legs by moonlight, and was not able to govern myself, and had connection with her. Then His Highness laughed, and ordered him not to have connection with her until after making atonement for it.'"

CHAPTER XIV.

Section I.

In Explanation of the foregoing.

824. (215.) *Muawiah-Bin-Hacam* said, "I came to the Prophet and said, 'O Messenger of God! verily my slave-girl was driving out my goats, and I went near her, and found one goat deficient, and asked her what had become of it, she said a wolf ate it. Then I was angry with her, and

being of the children of Adam, gave her a slap on the face. And it became incumbent upon me to free a slave; then is it right for me to free her or not?' The Prophet said to the slave-girl, in order to try her faith, 'Where is God? She said, 'In heaven.' The Prophet said, 'Who am I? She said, 'You are the Messenger of God.' Then the Prophet said, 'Free her.'"

CHAPTER XV.

Section I.

On Lian.

825. (216.) *Sahal-Ibn-Sád* said, "Verily Uwaimir-ul-Ajlani said, 'O Messenger of God! inform me, if a man finds another with his wife, may he put him to death? and will his relations kill him in retaliation, or how shall he act? The Messenger of God said, 'Verily I have received instructions from above in ordering between you and your wife; bring your wife.' Then Sahal says, 'Uwaimir and his wife were confronted in the Masjid; and myself, with other men, were near the Prophet; and when they had finished, Uwaimir said, 'If I keep this wife, I shall be called a liar.' Then Uwaimir divorced her thrice; after which the Messenger of God said to his companions, 'Attend, if she brings forth a black child, with very black eyes, large buttocks, and fleshy legs, I shall not suppose but that Uwaimir spoke the truth; but if she produce a red child, I shall suppose Uwaimir lied.' Then the woman brought forth a child of the first description which was called its mother's child.'"

826. (217.) *Ibn-Omer* said, "Verily the Prophet pronounced judgment between a man and woman that had been confronted before him; and he separated them, and gave the child to the mother. And it is related in another tradition, that His Highness advised the man, saying, 'Verily the punishments of the world are easier than those of futurity.' Then he called the woman, and admonished her, saying, 'Verily the punishments of the world are easier than those of futurity.'"

827. (218.) *Ibn-Omer* said, "Verily the Messenger of God said to a man and woman, that had been confronted, 'Your account is with God; one of you is a liar.' Again he said to the man, 'This woman is forbidden you for ever.' The man said, 'O Messenger of God! what is the case with respect to the money I settled upon her? He said, 'It is not yours,

if you have said true; it is gone in lieu of the use you have had of her; but if you have lied, then it is much further from you.' "

828. (219.) *Ibn-Abbas* said, "Verily Hilal-Bin-Umaiyyah, confronted his wife before the Prophet, and accused her of adultery with Shirric-Bin-Samhaa. The Prophet said to him, 'Bring witnesses, or take eighty lashes upon your back.' Then Hilal said, 'O Messenger of God, when one of us sees a man upon his wife, must he go away to look for witnesses?' The Prophet said, 'Bring witnesses, or receive eighty lashes upon your back.' Then Hilal said, 'I swear by God, who has sent you on earth, verily I am a teller of truth; and verily God will quickly send down an order which will save my back from being flogged." Then Gabriel brought a revelation in explanation of Lian. Then Hilal gave his oath, and the Prophet said, Verily God knows which of you is the liar; then do either of you repent.' Then the woman stood up, and made her oath; and when she came to, 'May the anger of God be upon me if I lie,' the people present forbade her repeating it, and said, 'Verily this fifth asseveration is a cause of punishment.' Ibn-Abbas says, 'Then the woman stopped, so that we imagined she would not repeat it; after which she said, 'I will not disgrace my family all my life; and she finished the fifth asseveration; and His Highness ordered a separation, and said, 'See the woman, if she brings a child with eyes the colour of antimony, large buttocks, and fleshy legs, it is for Shirric-Bin-Samhaa (because he was of this description).' Then the woman brought forth such a child; and the Prophet said, 'Verily, had not there been an order about it in the book of God, I would have done with the woman what I would have done.' "

829. (220.) *Abuhurairah* said, "Sad-Bin-Ubadah said to the Prophet, 'If I find a man with my wife, shall I not do anything till I bring four witnesses.' He said 'No.' Sad said, 'It is not so, I swear by the God who has sent you on earth, verily I should quickly punish him with the sword.' The Prophet said to the people, 'Hear what your chief says; verily he is very jealous, and I am more jealous than he, and God is more jealous than I.' "

830. (221.) *Mughairah* said, "That Sad-Bin-Ubadah said, 'If I see a man with my wife I shall certainly kill him with a sword,' which the Prophet heard, and said, 'Are ye astonished at Sad's jealousy, by God, I am more jealous than he, and God is more jealous than I, on account of displeasure. God has declared unlawful, faults external and internal; and God loves apologies; on which account he has sent Prophets, in order

that his servants might fear him, and apologize to him; and God is fond of praise, for which he has promised paradise, that his servants might speak in his praise.' "

831. (222.) It is reported from Abuhurairah that he said that the Prophet of God, on whom be peace, said, "Verily shame (as an attribute) is found in God, and verily true believers also possess shame. Shame (to be avoided) in God requires that the true believers should not be guilty of what God has forbidden. This tradition is concurred in by all.

832. (223.) *Abuhurairah*, "Verily an Aarabi came to the Prophet, and said, 'Verily my wife is brought to bed of a black child; and I disown it.' The Prophet said to him, 'Have you any camels?' He said, 'Yes.' The Prophet said, 'What colour are they?' He said, 'They are red.' His Highness said, 'Is there ever a black one amongst them?' He said, 'Yes.' His Highness said, 'Where is the black one from.' The Aarabi said, 'Probably from its progenitors.' His Highness said, 'Perhaps this child is also from the like cause,' and told the Aarabi not to be displeased with the child."

833. (224.) *Aayeshah* said, "Atabah-Bin-Abu-Wakkas said to Sad his brother, 'The son of the slave-girl of Zamah is mine, do you take him.' Aayeshah says, in the year of the conquest of Mecca, Sad took the boy, saying, 'This is my brother's son.' And Abd-Bin-Zamah said, 'This is my brother.' Then Sad and Abd both went to the Prophet; and Sad said, 'O Messenger of God! Verily my brother Atabah said the son of the slave-girl of Zamah is mine; and Abd-Bin-Zamah said 'This is my brother, and the son of my father's slave-girl, and was born upon his bed.' Then the Prophet said, 'This boy is your brother, O Abd-Bin-Zamah because the child is for the man under whom the slave-girl is, and for a fornicator is bad luck and disappointment.' Then His Highness said to Saudah-Bint-Zamah, 'Come not before this child, keep yourself shut up from him, on account of his resemblance to Atabah. Then Saudah never saw him till he died.' "

834. (225.) *Aayeshah* said, "One day the Prophet came home in high spirits, and said, 'O Aayeshah! verily Mujazziz Mudliji came and saw Usamah and Zaid covered over with a cloth, except their feet; and he said, verily I know from these feet the relationship of father and son.' "

835. (226.) *Sad-Bin-Abu-Wakkas* and Abu-Bacr said, "The Prophet said, 'The child who calls another his father, knowing him not to be so, for him paradise is forbidden.' "

836. (227.) *Abuhurairah, A. G. S.* "Turn not from your own father, for he who doth so, verily is ungrateful."

SECTION II.

837. (228.) *Abuhurairah.* "I heard the Prophet say, when the revelation concerning Lian came down, 'Every woman who brings into a family a person not of it, there is none of God's mercy for her, nor will he take her into paradise; and every man who denies his own child when knowing it to be so, God will hide his grace from him and will disgrace him in the presence of his creation in the day of resurrection.'"

838. (229.) *Ibn-Abbas* said, "A man came to the Prophet and said, 'Verily I have got a wife who refuses nobody that wishes to have connexion with her.' The Prophet said, 'Divorce her.' The man said, 'I am fond of her, on account of her beauty.' His Highness said, 'Then keep her, and prevent her from committing adultery.'"

839. (230.) *Amer-Ibn-Shuaib* relates, from his fore-fathers, that "Verily the Prophet ordered (in the right of a child by a slave-girl after the death of its father), that if the child is by a slave-girl, the property of the man having connexion with her, then it is to inherit his effects as his other children, if they own it as one of his descendants; but is not to partake in what his legitimate children may have divided previous to acknowledging it as a child of their father, but have its share in what may remain undivided. But a man's illegitimate child shall not be one of his posterity, if he shall have disowned it in his life-time. And if the child be by a slave-girl, not the property of its father, it will not inherit any part of his estate, or be his posterity, notwithstanding the adulterer should say in his life-time, 'that is my child.'"

840. (231.) *Jabir-Bin-Atic, A. G. S.* "There is a kind of jealousy, which God likes; and there is another kind which he abominates; then that jealousy which God likes, is the doubtful, such as, when the wife or slave-girl of a man comes and sits by a stranger; but the jealousy which God abominates is the suspicious, such as a man's harbouring in his heart a bad opinion of his wife. And verily there are some kinds of pride which God loves, and others which he hates; then the pride which God loves, is when fighting with infidels, and in not accepting of things offered in charity; but the pride which God hates is in tyrannizing."

Section III.

841. (232.) *Amer-Ibn-Shuaib*, relates, from his fore-fathers, that a man stood up and said, 'O Messenger of God! verily such a person is my son; because I committed adultery with his mother in the days of my ignorance.' The Prophet said, 'It is not right to claim a child of adultery in Islam, the doings of ignorance are gone, in which time children of adultery and fornication were claimed. The child is for him under whom its mother is, and for the fornicator is a stone.'

842. (233.) *Amer-Ibn-Shuaib*, relates from his fore-fathers, that "Verily the Prophet said, 'There are four kinds of women, between whom and their husbands Lian cannot be; a Christian woman married to a Musleman, and a Jewish woman to a Musleman, and a free woman to a slave, and a slave-girl to a free man.'"

843. (234.) *Ibn-Abbas* said, "Verily the Prophet ordered a man (when a man and his wife were confronted), to put his hand upon their mouths, when they came to the fifth asseveration, because it is a cause of punishment."

844. (235.) *Aayeshah* said, "Verily the Prophet left me one night, which was the night of my turn; and I was jealous, lest he might go to any of his other wives; and he came, seeing what I was doing (that is, following him), and said to me, 'What is come to you, O Aayeshah, art thou jealous?' I said, 'What is for me, if such a one as I am was not jealous of such a one as you are?' Then the Messenger of God said, 'Verily your devil is come to you and instilled into you such imaginations.' I said, 'O Messenger of God! is there a devil with me?' He said, 'Yes.' I said, 'And is there a devil with you also, O Prophet?' He said, 'Yes, but God assists me over him, so that I remain safe from his wickedness.'"

CHAPTER XVI.

Section I.

In explanation of Iddat, or the number of days a woman counts after being divorced.

845. (236.) *Abu-Salmah* relates from Fatimah-Bint-Kais who said, "Abu-Amer-Bin-Hafs divorced me when he was absent, and Abu-Amer's agent sent to me a little barley to eat during my Iddat; and I was dissatisfied with it; and the agent said, 'By God! you have no title

to any subsistence from me.' Then I came to the Prophet, and mentioned the circumstance; and he said, 'There is no subsistence for you; leave your husband's house and finish your Iddat in Omm-Sharic's. After which the Prophet said, 'Omm-Sharic is a rich woman, virtuous, generous; many of my kindred go to visit her, and dine with her; then go to the house of Omm-Mactum, because her son is blind, throw off your fine clothes in the day of Iddat; then when you are pure, and come out of Iddat inform me, that I may consider about your marriage.'" Fatimah says "When I had completed my Iddat, I said to His Highness, "Muawiah-Bin-Abu-Sufian and Abu-Jahm, have demanded me in marriage; what is the order?" The Prophet said, 'Abu-Jahm never puts down his stick from his shoulder, and Muawiah is a poor man; marry Usamah-Bin-Zaid.' Fatimah says 'I dislike him.' Again His Highness said, 'Marry Usamah.' "Then I approved of the Prophet's order, and married him; and God prospered it so much that people envied me." (And in one tradition it is thus related, that Fatimah said, "My husband divorced me by three repetitions of it; and I went to His Highness, and he said, 'There is no subsistence for you unless you are pregnant).'"

846. (237.) *Aayeshah* said, "Verily Fatimah-Bint-Kais was in an empty house, in which nobody dwelt; and His Highness was alarmed at her situation, and ordered her to remove to another house." (And in another tradition it is related that Aayeshah said, "What is come to Fatimah; doth she not fear God and his punishments? She told a lie by saying she had no place to stay in, in her husband's house, and no subsistence during the time of her Iddat)."

847. (238.) *Said-Bin-al-Musaib* said, "Fatimah was not removed in her Iddat, from her own place to another, but on account of her scurrilous and abusive tongue to her husband's relations and friends."

848. (239.) *Jabir* said, "My maternal aunt was divorced by three repetitions of it; and she sat down for her Iddat, and wished to go out, and gather the fruit of her date trees; but a man forbade her; then she went to the Prophet, and said, 'I am sitting in Iddat, and have occasion to come out to gather my fruit; what is the order? May I come out or not?' His Highness said, 'Come out, and gather in your fruits: for verily it is near that you shall discharge your legal alms, if the fruits amount to Nisab, otherwise you may bestow from them a voluntary benevolence.'"

879. (240.) *Miswar-Bin-Makhramah* said, "Verily Subaiah Aslamiah

was brought to bed of a child, a few days after her husband's decease; and she came to the Prophet, and asked permission to marry another husband; and the Prophet permitted her; and she married."

850. (241.) *Omm-Salmah* said, "A woman came to His Highness and said; 'O Messenger of God! the husband of my daughter is dead; and her eyes ache; may she put Collyrium to them.' He said, 'No;' after which His Highness said, 'Iddat is not more than four months and ten days; whereas, in the time of ignorance, it was a complete year.'"

851. (242.) *Omm-Habibah* and *Zainab-Bint-Jahash, A. G. S.* "It is not right for a woman who believes in God and the last day to sit mourning more than three nights, except for her husband, which is four months and ten days."

852. (243.) *Omm-Atiyah, A. G. S.* "A woman must not sit in mourning on account of the dead more than three nights, unless for her husband, which is four months and ten days; during which period she must not wear coloured cloths, except those coloured before weaving; and she must not use Surmah,* nor perfume herself; but when she becomes pure from the menses, she may use a little *Costus* and *Ungues Odorati*."†

SECTION II.

853. (244.) *Zainab-Bint-Cab* said, "Verily Furaiah-Bint-Malic informed me, saying, 'I went to the Prophet, to ask him if I should return to my family in the tribe of Beni Khudrah, because my husband had gone there to look for some slaves that had run away, and was killed, either by them or by thieves; and I said, my husband has not left me in a house of his own, nor have I any subsistence.' The Prophet said, 'Return to your family.' Then I returned from the Prophet, and had reached the court of the house, when he called me to him, and said, 'Stay in your house till the time of your Iddat be complete.' Then I did so four months and ten days."

854. (245.) *Omm-Salmah* said, "His Highness came to me when my husband Abu-Salmah died, and verily I had rubbed aloes upon my head; and he said, 'What is this, Omm-Salmah?' I said, 'It is nothing but

* Antimony applied as an ornament round the eyes.

† A little shell resembling the nail of a finger which yields a perfume in burning.

aloes; there is no perfume in it.' His Highness said, 'The rubbing of aloes upon the face increases its colour; then do not rub aloes upon your face except at night, and remove it in the day time; and do not comb your hair with a scented comb, nor with Henna, because it colours the hair.' I said, 'What shall I comb with, O Messenger of God?' He said, 'Wet your comb in the water of boiled Lotus leaves, and then comb your hair, and wet your hair well with the water.'"

855. (246.) *Omm-Salmah, A. G. S.* "A woman whose husband has died must not wear a red garment, nor one coloured with red clay, nor gold or silver ornaments, nor colour her face or hands, nor use surmah."

SECTION III.

856. (247.) *Sulaiman-Bin-Yesar* said, "Ahwas died in Syria, when his divorced wife was in her third menses, and she was in a perplexing state of uncertainty whether to do Iddat on account of the death of her husband for four months and ten days or not; then Muawiah wrote to Zaid-Ibn-Thabit, to ask the rule in this case; and Zaid wrote him an answer, saying, that, 'When the woman entered on her third menses, she was free from her husband, and the man became separated from her; I mean, the Iddat of divorce was completed; the woman cannot be his heir; and if the woman had died, the husband would not have been her heir.'"

857. (248.) *Said-Bin-al-Musaib* said, "Omer-Ibn-al-Khattab said, 'Every woman that is divorced, and has had her menses once or twice, and stopped, then verily she must wait nine months, and if she should shew signs of pregnancy, then her Iddat ends with the birth of her child, but if she should not appear to be pregnant, she must do Iddat three months more, after the nine months; after which she will come out of it.'"

CHAPTER XVII.

SECTION I.

In explanation of Istibra.

858. (249.) *Abu-Dardáa* said, "The Prophet passed by a pregnant woman, and asked, 'Whose is she.' They said, 'The purchased slave-girl of such a person.' His Highness said, 'Has he connexion with her.' They

said, 'Yes.' His Highness said, 'I have a great mind to curse him for ever; because he has had connexion with her without attending to Istibra; therefore when she brings forth a child, it is possible to be his, or the person's who had connexion with her before. If it is this person's, how can he take the service of the child? because it is not right to take service from one's own child; and if it is the others, and this person should claim it, then he makes a stranger his heir, and this is not right. Then he deserves to be cursed in both points of view.'"

Section II.

859. (250.) *Abu-Said-Khudhri*, A. G. S. "Concerning the slave-girls taken at the battle of Autas, that a pregnant woman should not be touched till she was brought to bed: nor should one not having arrived at puberty, till after a month."

860. (251.) *Ruwaifi-Bin-Thabit*, A. G. S. "After the victory at the battle of Hunain, it is not right for a man who believes in God and the last day, to give his own water to the field of another; that is, to have connexion with a pregnant woman; and it is not right for a man who believes in God and the last day, to have connexion with a woman without observing Istibra; and it is not right for a man who believes in God and the last day, to sell plundered property until divided."

Section III.

861. (252.) *Malic* said, "It has reached me that His Highness ordered the Istibra of slave-girls by one menses, for those that have them, and forbade giving water to strangers' fields."

862. (253.) *Ibn-Amer* said, "When a slave-girl with the menses is given, sold, or freed, she must Istibra herself by one menses, and a virgin is not to Istibra."

CHAPTER XVIII.

Section I.

In Explanation of Subsistence, and the duty of Slaves.

863. (254.) *Aayeshah* said, "Verily Hind-Bint-Utbah said, 'O Messenger of God! verily Abu Sufian is a miser, and does not give me

and my children sufficient to live upon, except what I take without telling him.' His Highness said, 'Take what will suffice you and your children.'"

864. (255.) *Jabir-Bin-Samurah, A. G. S.* "When God gives to any one of you great riches, he must first take care of himself, and give to his family and relations what is more than necessary to supply his own wants."

865. (256.) *Abuhurairah, A. G. S.* "It is incumbent upon the master of slaves to find them in victuals and clothes; and not order them to do what they are not able."

866. (257.) *Abudhar Ghaffari, A. G. S.* "God has ordained that your brothers should be your slaves; therefore, him whom God hath ordained to be the slave of his brother, his brother must give him of the food of which he eats himself, and of the clothes with which he clothes himself, and not order him to do anything beyond his power; but if he doth order such a work, he must assist him himself in doing it."

867. (258.) *Abdullah-Bin-Omer* said, "My treasurer came to me, and I said to him, 'Have you given my slaves their subsistence?' He said, 'No.' I said 'Go and give it them; because the Prophet of God has said, it is fault enough for a man to withhold the subsistence of his slaves.'"

868. (259.) *Abuhurairah, A. G. S.* "When your slave prepares your dinner, and brings it smoking hot, you must make him sit down with you and partake; then, if the victuals be little, put one or two mouthfuls into his hand."

869. 260. *Abdullah-Bin-Omer, A. G. S.* "When a slave wishes well to his master, and worships God well, for him are double rewards."

870. (261.) *Abuhurairah, A. G. S.* "It is good for a slave who worships God well, and discharges his master's work properly."

871. (262.) *Jarir, A. G. S.* "When a slave runs away, no prayer shall be accepted from him." (And in one tradition it is thus, "Every slave that runs away, then verily the security of Islam is broken on him." And in one tradition it is thus, "Every slave that runs away from his master, verily is an infidel, until he returns)."

872. (263.) *Abuhurairah* said, "I heard Abul Kasim say, 'He who abuses his own slave, being pure from such abuse, shall be whipped on the day of resurrection, unless the slave should merit the abuse.'"

873. (264.) *Ibn-Omer* said, "I heard the Prophet say, 'He who beats his slave without fault, or slaps him on the face, his atonement for this is freeing him.'"

874. (265.) *Abu Masuud Ansari* said, "I beat my slave one day, and heard a voice behind me saying, 'O, Abu Masuud! know that verily God has more power over you than you have over this slave,' and I saw that the voice proceeded from the Prophet of God; and I said to him 'I set him free for God's pleasure.' Then His Highness said, 'Beware, had you not freed him, verily the fire would have burnt you.'"

Section II.

875. (266.) *Amer-Ibn-Shuaib* relates from his fore-fathers, "That verily a man came to the Prophet, and said, 'Verily I have money, and my father is in want of it. His Highness said, 'You and your money are both your father's; verily your children are your purest earnings; eat of your children's earnings.'"

876. (267.) *Amer-Ibn-Shuaib* relates from his fore-fathers, "That a man came to His Majesty and said, 'Verily I am a poor man, and do not possess anything; and I have an orphan that I nourish, and he has money.' His Highness said, 'Eat of the orphan's money, so long as you do not lavish it away or take before or more than you want, or accumulate from it.'"

877. (268.) *Omm-Salmah, A. G. S.* "In the illness in which he died, he said, 'Be constant at prayer, and discharge your duty to your slaves.'"

878. (269.) *Abu-Bacr, A. G. S.* "A man who behaves ill to his slave will not enter into paradise."

879. (270.) *Rafi-Bin-Macith, A. G. S.* "Behaving well to slaves is a means of prosperity; and behaving ill to them is a cause of loss." The author of the Masabih adds, "Giving alms prevents sudden death; and doing good is a means of property in life."

880. (271.) *Abu-Said-Khudhri, A. G. S.* "When any one of you beats his servant, and he asks pardon in the name of God, then withhold yourself from beating him."

881. (272.) *Abu-Ayub* said, "I heard the Prophet say, 'Whoever is the cause of separation between mother and child, by selling or giving, God will separate from his friends on the day of resurrection.'"

882. (273.) *Ali-Ibn-Abu-Talib* said, "The Prophet gave me two slaves, that were brothers, and I sold one of them, and the Prophet said to me, 'O Ali! What is become of the slave?' Then I informed him of having sold him; and His Highness said, 'Take him back! take him, back!'"

883. (274.) *Ali-Ibn-Abu-Talib* said, "I separated a slave girl and her son, by selling him; and the Prophet forbade it, and I took him back."

884. (275.) *Jabir, A. G. S.* "There are three qualities, which being possessed by any one, God will make easy to him the hardness of death, and bring him into paradise: the first, kindness to the decrepit, and affection to father and mother, and doing good to mankind."

885. (276.) *Abu-Umamah* said, "Verily the Messenger of God gave Ali a slave, and said, 'Don't beat him, because I have been forbidden from beating the performer of prayers; and verily I saw this slave saying his prayers." *Omer Ibn-al-Khattab* said, "The Prophet forbade me striking those that said their prayers, and disgracing them."

886. (277.) *Abdullah-Ibn-Omer* said, "A man came to the Prophet and said, 'O Messenger of God! how many times are we to forgive our servant's faults.' He was silent, again the man asked, but His Highness gave no answer; but when the man asked a third time, he said, 'Forgive your servants seventy times every day.'"

887. (278.) *Abudhar Ghaffari, A. G. S.* "Those of your servants who please you, give to eat what you eat yourself; and clothe them as yourself; but those who do not please you, sell them, and punish not God's creatures."

888. (279.) *Sahal-Bin-Handhaliyah* said, "The Prophet passed by a camel, the belly of which was drawn up to its back, and His Highness said, 'Fear God, in these dumb quadrupeds, and ride them when they are fit to be rode, and get off them when they are tired.'"

Section III.

889. (280.) *Ibn-Abbas* said, "When these revelations came down, 'meddle not with the substance of the orphan, otherwise than for the improving thereof, and surely they who devour the possession of orphans unjustly, shall swallow down nothing but fire into their bellies, and shall broil in raging flames;' all those who had orphans in their care went

home, and separated their own food from that of the orphans, and also their water; fearful lest they might be mixed. Then, when the orphans left any of their meat or drink, it was taken care of for them to eat afterwards, or spoilt. Then this method was unpleasant to the orphans, and they mentioned it to the Prophet, then God sent down this revelation, 'O, Muhammed! they will ask thee concerning orphans; answer, 'To deal righteously with them is best, and if ye mix your things with theirs, verily they are your brethren,' then they mixed their meat and drink together."

890. (281.) *Abu-Musa-Ashari* said, "His Highness cursed him who separated father and son, and brother from brother."

891. (282.) *Abdullah-Bin-Masuud* said, "His Highness used (when slaves were brought to him) to give them all to the people of the house, that is, his own family, on account of a dislike to separating them."

892. (283.) *Abuhurairah, A. G. S.* "Shall I tell you the very worst amongst you? Those who eat alone, and whip their slaves, and give to nobody."

893. (284.) *Abu-Bacr, A. G. S.* "He will not enter into paradise who behaves ill to his slaves. The companions said, 'O Messenger of God! have you not told us, that there will be a great many slaves and orphans in your sects?' He said, 'Yes; then be kind to them and to your own children, and give them to eat of what you eat yourselves.' They said, 'Then what will benefit us in the world.' His Highness said, 'The horse which you tie up for the purpose of fighting in the cause of God will benefit you; and slaves serving you sufficiently; then if the slaves say their prayers, they are as your brothers.'"

CHAPTER XVIII.

Section I.

In explanation of the Young arriving at Puberty, and on bringing them up.

894. (285.) *Ibn-Omer* said, "I was mustered before the Prophet in the year of the battle of Ohud, at which time I was fourteen years old; and he rejected me on account of my age; after that I was mustered, in the year of the battle of the ditch, when I was fifteen years old; and His Highness permitted me to go, because fifteen years is the boundary of puberty: then Omer Bin Abdul Aziz said, 'This age separates the fighting man from the child.'"

895. (286.) *Bara-Ibn-Aasib* said, "His Highness made peace (on the day he arrived at Hudaibiah) with the polytheists on three conditions; one of them was, that any polytheist going to the Prophet should be sent back; the second, that any Musleman going to them, should not be sent back by them; the third, that His Highness should return and come to Mecca the following year, and stay there three days: then, when the next year came, His Highness entered Mecca, and left it at the expiration of three days; and he had Hamzah's daughter along with him, and she said, 'O uncle! O uncle!' and Ali took her by the hand to bring her up; then Ali, Zaid-Bin-Harithah, and Jafer-Bin-Abu-Talib disputed which should have her. Then Ali said I took her by the hand first, and she is my uncle's daughter; and Jafer said, she is my uncle's daughter and her mother's sister is married to me, and Zaid-Bin-Harithah said, 'She is the daughter of my brother. Then the Prophet ordered saying, 'She is for her mother's sister; and said a mother's sister is as a mother;' after which she comforted all of them by saying to Ali, 'You are of me, and I am of you'; and said to Jafer, 'Your temper and person resemble mine,' and he said to Zaid, 'You are my brother and friend in Islam.'"

SECTION II.

896. (287.) *Amer-Bin-Shuaib* relates, from his fore-fathers, "That verily a woman came and said, 'O Messenger of God! Verily my belly was a vessel to this son, and my breasts as a water bag, and my lap his cradle, and his father divorced me; and wishes to take him from me,' His Highness said, 'You are most worthy of him so long as you do not marry."

897. (288.) *Abuhurairah* said, "Verily the Prophet gave an option to a boy, of his father or mother."

898. (289.) *Abuhurairah.* "A woman came to the Prophet, and said, 'My husband wants to take away my son; and now he is arrived at that age from which I am benefited.' The Prophet said to the boy: 'This is your father, and this is your mother, take which you like; and the boy took hold of his mother's hand, and she took him away.'"

SECTION III.

899. (290.) *Hilal-Bin-Usamah* relates, from Abu-Maimunah, who said, "I was sitting with Abuhurairah, and a Persian woman came to him,

who had a son with her, when her husband divorced her, and they boht claimed the boy; and the woman spoke to Abuhurairah in Persian, saying, 'O Abuhurairah! my husband wants to take away my son.' Then Abuhurairah said, 'Consult an omen, and see which is to have him.' Then her husband came and said, 'Who is it disputes with me about my son,' and Abuhurairah said, 'O God! verily I do not order you to consult an omen but on this account, that I was sitting with the Prophet when a woman came to him and said, 'O Messenger of God! verily my husband wants to take away my son; and now verily the boy has benefitted me and given me sweet water;' and the Prophet said to both of them 'Consult an omen;' and her husband said, 'Who is it disputes with me about my son?' And the Prophet said, to the boy, 'This is your father, and this is your mother, then take by the hand which you like,' and he took hold of his mother's hand."



بابني فقال ابو هريرة استهما عليه رطن لها بذلك فجاء زوجها و قال من يحاقني في ابني فقال ابو هريرة اللهم اني لا اقول هذا الا اني كنت قاعدا مع رسول الله صلى الله عليه و سلم فاتته امرأة فقالت يا رسول الله ان زوجي يريد ان يذهب بابني و قد نفعني و سقاني من بئر ابي عنبة وعند النسائي من عذب الماء فقال رسول الله صلى الله عليه و سلم استهما عليه فقال زوجها من يحاقني في ولدي فقال رسول الله صلى الله عليه و سلم هذا ابوك و هذه امك فخذ بيدايهما شئت فاخذ بيدامه رواه ابو داؤد و النسائي لكنه ذكر المسند و رواه الدارمي عن هلال بن اسامة *

* تم كتاب النكاح بعونه و كرمه *

بنت اخي فقضى بها النبي صلى الله عليه و سلم لخالتها و قال الخالة بمنزلة الام و قال لعلي انت مني و انا منك و قال لجعفر اشبهت خلقي و خلقي و قال لزيد انت اخونا و مولانا متفق عليه *

الفصل الثاني

٢٨٧ عن عمرو بن شعيب عن ابيه عن جده عبد الله بن عمرو ان امرأة 287
قالت يا رسول الله ان ابني هذا كان بطني له وعاء و ثديي له سقاء و حجري له حواء و ان اباه طلقني و اراد ان ينزعه مني فقال رسول الله صلى الله عليه و سلم انت احق به ما لم تنكحي رواه احمد ابوداود *

٢٨٨ و عن ابي هريرة ان رسول الله صلى الله عليه و سلم خير غلاما بين 288
ابيه و امه رواه الترمذي *

٢٨٩ و عنه قال جاءت امرأة الى رسول الله صلى الله عليه و سلم فقالت ان 289
زوجي يريد ان يذهب بابني و قد سقاني و نفعني فقال النبي صلى الله عليه و سلم هذا ابوك و هذه امك فخذ بيد ايهما شئت فاخذ بيد امه فانطلقت به رواه ابو داود و النسائي و الدارمي *

الفصل الثالث

٢٩٠ عن هلال بن أسامة عن ابي ميمونة سليمان مولى لاهل المدينة قال 290
بينما انا جالس مع ابي هريرة جاءته امراة فارسية معها ابن لها و قد طلقها زوجها فادعياه فرطنت له تقول يا ابا هريرة زوجي يريد ان يذهب

٢٨٤ و عن ابي بكر الصديق رضي الله عنه قال قال رسول الله صلى الله 284
عليه و سلم لا يدخل الجنة سيئ الملكة قالوا يا رسول الله اليس اخبرتنا
ان هذه الامة اكثر الامم مملوكين و يتامى قال نعم فاكرموهم ككرامة
اولادكم و اطعموهم مما تأكلون قالوا فما تنفعنا الدنيا قال فرس ترتبطه
تقاتل عليه في سبيل الله و مملوك يكفيك فاذا صلى فهو اخوك
رواه ابن ماجة *

باب

بلوغ الصغير و حضانته في الصغر

الفصل الاول

٢٨٥ عن ابن عمر قال عرضت على رسول الله صلى الله عليه و سلم عام احد 285
و انا ابن اربع عشرة سنة فردني ثم عرضت عليه عام الخندق و انا ابن
خمس عشرة سنة فاجازني فقال عمر بن عبد العزيز هذا فرق ما بين
المقاتلة و الذرية متفق عليه *

٢٨٦ و عن البراء بن عازب قال صالح النبي صلى الله عليه و سلم يوم الحديبية 286
على ثلثة اشياء على ان من اتاه من المشركين رده اليهم و من اتاهم
من المسلمين لم يردوه و على ان يدخلها من قابل و يقيم بها ثلثة ايام فلما
دخلها و مضى الاجل خرج فتبعته ابنة حمزة تنادي ياعم ياعم فتناولها
علي فاخذ بيدها فاختصم فيها علي و زيد و جعفر فقال علي انا اخذتها
و هي بنت عمي و قال جعفر بنت عمي و خالتها تحتي و قال زيد

من مملوكيكم فاطعموا مما تأكلون و اكسوه مما تكسون و من لايلائمكم منهم فبيعوه و لا تعذبوا خلق الله رواه احمد و ابو داؤد *

٢٧٩ و عن سهيل بن الحنظلة قال مر رسول الله صلى الله عليه و سلم ببعير قد لحق ظهره ببطنه فقال اتقوا الله في هذه البهائم المعجمة فاركبوها صالحة و اتركوها صالحة رواه ابو داؤد * 279

الفصل الثالث

٢٨٠ عن ابن عباس قال لما نزل قوله تعالى و لا تقربوا مال اليتيم الا بالتي هي احسن و قوله تعالى ان الذين يأكلون اموال اليتامى ظلما الآية انطلق من كان عنده يتيم فعزل طعامه من طعامه و شرابه من شرابه فاذا فضل من طعام اليتيم و شرابه شيئ حبس له حتى يأكله او يفسد فاشتد ذلك عليهم فذكروا ذلك لرسول الله صلى الله عليه و سلم فانزل الله تعالى و يسألونك عن اليتمى قل اصلاح لهم خير و ان تخالطوهم فاخوانكم فخلطوا طعامهم بطعامهم و شرابهم بشرابهم رواه ابو داؤد و النسائي * 280

٢٨١ و عن ابي موسى قال لعن رسول الله صلى الله عليه و سلم من فرق بين الوالد و ولده و بين الاخ و بين اخيه رواه ابن ماجة و الدارقطني * 281

٢٨٢ و عن عبد الله بن مسعود قال كان النبي صلى الله عليه و سلم اذا اتي بالسبي اعطى اهل البيت جميعا كراهية ان يفرق بينهم رواه ابن ماجة * 282

٢٨٣ و عن ابي هريرة ان رسول الله صلى الله عليه و سلم قال الا انبئكم بشراركم الذي يأكل وحده و يجلد عبده و يمنع رفده رواه رزين * 283

احدكم خادمه فذكر الله فارفعوا ايديكم رواه الترمذي و البيهقي في شعب الايمان لكن عنده فليمسک بدل فارفعوا ايديكم *

٢٧٢ و عن ابي ايوب قال سمعت رسول الله صلى الله عليه و سلم يقـــول من فرق بين والدة و ولدها فرق الله بينه و بين احبته يوم القيمة رواه الترمذي و الدارمي * 272

٢٧٣ و عن علي قال وهب لي رسول الله صلى الله عليه و سلم غلاميـــن اخوين فبعت احدهما فقال لي رسول الله صلى الله عليه و سلم يا علي ما فعل غلامک فاخبرته فقال رده رواه الترمذي و ابن ماجة * 273

٢٧٤ و عنه انه فرق بين جارية و ولدها فنهاه النبي صلى الله عليه و سلم عن ذلک فرد البيع رواه ابو داؤد منقطعا * 274

٢٧٥ و عن جابر عن النبي صلى الله عليه و سلم قال ثلث من كن فيه يسر الله حتفه و ادخله جنته رفق بالضعيف و شفقة على الوالدين و احسان الى المملوک رواه الترمذي و قال هذا حديث غريب * 275

٢٧٦ و عن ابي امامة ان رسول الله صلى الله عليه و سلم وهب لعلي غلاما فقال لا تضربه فاني نهيت عن ضرب اهل الصلوة و قد رأيته يصلي هذا لفظ المصابيح و في المجتبى الدار قطني ان عمر بن الخطاب قال نهانا رسول الله صلى الله عليه و سلم عن ضرب المصلين * 276

٢٧٧ و عن عبد الله بن عمر قال جاء رجل الى النبي صلى الله عليه و سلم فقال يا رسول الله كم نعفو عن الخادم فسكت ثم اعاد عليه الكلام فصمت فلما كانت الثالثة قال اعفوا عنه كل يوم سبعين مرة رواه ابو داؤد و رواه الترمذي عن عبد الله بن عمرو * 277

٢٧٨ و عن ابي ذر قال قال رسول الله صلى الله عليه و سلم من لاءمكم 278

من خلفي صوتا اعلم ابا مسعود الله اقدر عليک منک عليه فالتفت فاذا هو رسول الله صلى الله عليه و سلم فقلت يا رسول الله هو حر لوجه الله فقال اما لو لم تفعل للفحتک النار او لمستک النار رواه مسلم *

الفصل الثانی

٢٦٦ عن عمرو بن شعيب عن ابيه عن جده ان رجلا اتى النبي صلى الله عليه و سلم فقال ان لي مالا و ان والدي يحتاج الى مالي قال انت و مالک لوالدک ان اولادکم من اطيب کسبکم کلوا من کسب اولادکم رواه ابو داؤد و ابن ماجة * 266

٢٦٧ و عنه عن ابيه عن جده ان رجلا اتى النبي صلى الله عليه و سلم فقال اني فقير ليس لي شيئ و لي يتيم فقال کل من مال يتيمک غير مسرف و مبادر و لا متاثل رواه ابو داؤد و النسائي و ابن ماجة * 267

٢٦٨ و عن ام سلمة عن النبي صلى الله عليه و سلم انه کان يقول في مرضه الصلوة و ما ملکت ايمانکم رواه البيهقي في شعب الايمان و روى احمد و ابو داؤد عن علي نحوه * 268

٢٦٩ و عن ابي بکر الصديق عن النبي صلي الله عليه و سلم قال لايدخل الجنة سيئ الملکة رواه الترمذی و ابن ماجة * 269

٢٧٠ و عن رافع بن مکيث ان النبي صلى الله عليه و سلم قال حسن الملکة يمن و سوء الخلق شوم رواه ابو داؤد و لم ار في غير المصابيح ما زاد عليه من قوله و الصدقة تمنع ميتة السوء و البر زيادة في العمر * 270

٢٧١ و عن ابي سعيد قال قال رسول الله صلى الله عليه و سلم اذا ضرب 271

٢٥٨ وعن عبد الله بن عمرو جاء قهرمان له فقال له اعطيت الرقيق قوتهم 258
قال لا قال فانطلق فاعطهم فان رسول الله صلي الله عليه و سلم قال كفى
بالرجل اثما ان يحبس عمن يملك قوته و في رواية كفى بالمرء اثما ان
يضيع من يقوت رواه مسلم *

٢٥٩ وعن ابي هريرة قال قال رسول الله صلي الله عليه و سلم اذا صنع 259
لاحدكم خادمه طعامه ثم جاءه به و قد ولي حره و دخانه فليقعده معه
فلياكل فان كان الطعام مشفوها قليلا فليضع في يده منه اكلة او اكلتين
رواه مسلم *

٢٦٠ وعن عبد الله بن عمر ان رسول الله صلي الله عليه و سلم قال ان 260
العبد اذا نصح لسيده و احسن عبادة الله فله اجره مرتين متفق عليه *

٢٦١ وعن ابي هريرة قال رسول الله صلى الله عليه و سلم نعما المملوك 261
ان يتوفاه الله يحسن عبادة ربه و طاعة سيده نعما له متفق عليه *

٢٦٢ وعن جرير قال قال رسول الله صلي الله عليه وسلم اذا ابق العبد لم 262
تقبل له صلوة و في رواية عنه قال ايما عبد ابق فقد برئت منه الذمة
و في رواية عنه قال ايما عبد ابق من مواليه فقد كفر حتى يرجع
اليهم رواه مسلم *

٢٦٣ وعن ابي هريرة قال سمعت ابا القاسم صلي الله عليه و سلم يقول 263
من قذف مملوكه و هو بري مما قال جلد يوم القيمة الا ان يكون كما
قال متفق *

٢٦٤ وعن ابن عمر قال سمعت رسول الله صلى الله عليه و سلم يقول من 264
ضرب غلاما له حدا لم يأته او لطمه فان كفارته ان يعتقه رواه مسلم *

٢٦٥ وعن ابي مسعود الانصاري قال كنت اضرب غلاما لي فسمعت 265



بابني فقال ابو هريرة استهما عليه رطن لها بذلك فجاء زوجها و قال من يحاقني في ابني فقال ابو هريرة اللهم اني لا اقول هذا الا اني كنت قاعدا مع رسول الله صلى الله عليه و سلم فاتته امرأة فقالت يا رسول الله ان زوجي يريد ان يذهب بابني و قد نفعني و سقاني من بئر ابي عنبة و عند النسائي من عذب الماء فقال رسول الله صلى الله عليه و سلم استهما عليه فقال زوجها من يحاقني في ولدي فقال رسول الله صلى الله عليه و سلم هذا ابوك و هذه امك فخذ بيدايهما شئت فاخذ بيدامه رواه ابو داؤد و النسائي لكنه ذكر المسند و رواه الدارمي عن هلال بن اسامة *

* تم كتاب النكاح بعونه و كرمه *

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الفصل الثاني

٢٨٧ عن عمرو بن شعيب عن ابيه عن جده عبد الله بن عمرو ان امرأة قالت يا رسول الله ان ابني هذا كان بطني له وعاء و ثديي له سقاء و حجري له حواء و ان اباه طلقني و اراد ان ينزعه مني فقال رسول الله صلى الله عليه و سلم انت احق به ما لم تنكحي رواه احمد ابوداوٗد * 287

٢٨٨ و عن ابي هريرة ان رسول الله صلى الله عليه و سلم خير غلاما بين ابيه و امه رواه الترمذي * 288

٢٨٩ و عنه قال جاءت امرأة الى رسول الله صلى الله عليه و سلم فقالت ان زوجي يريد ان يذهب بابني و قد سقاني و نفعني فقال النبي صلى الله عليه و سلم هذا ابوك و هذه امك فخذ بيد ايهما شئت فاخذ بيد امه فانطلقت به رواه ابو داوٗد و النسائي و الدارمي * 289

الفصل الثالث

٢٩٠ عن هلال بن أسامة عن ابي ميمونة سليمان مولى لاهل المدينة قال بينما انا جالس مع ابي هريرة جاءته امراة فارسية معها ابن لها و قد طلقها زوجها فادعياه فرطنت له تقول يا ابا هريرة زوجي يريد ان يذهب 290

٢٨٤ و عن ابي بكر الصديق رضي الله عنه قال قال رسول الله صلى الله 284
عليه و سلم لا يدخل الجنة سيئ الملكة قالوا يا رسول الله اليس اخبرتنا
ان هذه الامة اكثر الامم مملوكين و يتامى قال نعم فاكرموهم ككرامة
اولادكم و اطعموهم مما تأكلون قالوا فما تنفعنا الدنيا قال فرس ترتبطه
تقاتل عليه في سبيل الله و مملوك يكفيك فاذا صلى فهــو اخوك
رواه ابن ماجة *

باب

بلوغ الصغير و حضانته فى الصغر

الفصل الاول

٢٨٥ عن ابن عمر قال عرضت على رسول الله صلى الله عليه و سلم عام احد 285
و انا ابن اربع عشرة سنة فردني ثم عرضت عليه عام الخندق و انا ابن
خمس عشرة سنة فاجازني فقال عمر بن عبد العزيز هذا فرق ما بين
المقاتلة و الذرية متفق عليه *

٢٨٦ و عن البراء بن عازب قال صالح النبي صلى الله عليه و سلم يوم الحديبية 286
على ثلثة اشياء على ان من اتاه من المشركين رده اليهم و من اتاهم
من المسلمين لم يردوه و على ان يدخلها من قابل و يقيم بها ثلثة ايام فلما
دخلها و مضى الاجل خرج فتبعته ابنة حمزة تنادي ياعم ياعم فتناولها
علي فاخذ بيدها فاختصم فيها علي و زيد و جعفر فقال علي انا اخذتها
و هي بنت عمي و قال جعفر بنت عمي و خالتها تحتى و قال زيد

من مملوكيكم فاطعموا مما تأكلون و اكسوه مما تكسون و من لايلائمكم منهم فبيعوه و لا تعذبوا خلق الله رواه احمد و ابو داوٗد *

٢٧٩ و عن سهيل بن الحنظلة قال مر رسول الله صلى الله عليه و سلم 279 ببعير قد لحق ظهره ببطنه فقال اتقوا الله في هذه البهائم المعجمة فاركبوها صالحة و اتركوها صالحة رواه ابو داوٗد *

الفصل الثالث

٢٨٠ عن ابن عباس قال لما نزل قوله تعالى و لا تقربوا مال اليتيم الا بالتي 280 هي احسن و قوله تعالى ان الذين يأكلون اموال اليتامى ظلما الآية انطلق من كان عنده يتيم فعزل طعامه من طعامه و شرابه من شرابه فاذا فضل من طعام اليتيم و شرابه شيئ حبس له حتى يأكله او يفسد فاشتد ذلك عليهم فذكروا ذلك لرسول الله صلي الله عليه و سلم فانزل الله تعالى و يسألونك عن اليتٰمى قل اصلاح لهم خير و ان تخالطوهم فاخوانكم فخلطوا طعامهم بطعامهم و شرابهم بشرابهم رواه ابو داوٗد و النسائي *

٢٨١ و عن ابي موسى قال لعن رسول الله صلى الله عليه و سلم من فرق 281 بين الوالد و ولده و بين الاخ و بين اخيه رواه ابن ماجة و الدارقطني *

٢٨٢ و عن عبد الله بن مسعود قال كان النبي صلى الله عليه و سلم اذا 282 اتي بالسبي اعطى اهل البيت جميعا كراهية ان يفرق بينهم رواه ابن ماجة *

٢٨٣ و عن ابي هريرة ان رسول الله صلى الله عليه و سلم قال الا انبئكم 283 بشراركم الذي يأكل وحده و يجلد عبده و يمنع رفده رواه رزين *

احدكم خادمه فذكر الله فارفعوا ايديكم رواه الترمذي و البيهقي في شعب الايمان لكن عنده فليمسك بدل فارفعوا ايديكم *

٢٧٢ و عن ابي ايوب قال سمعت رسول الله صلى الله عليه و سلم يقول من فرق بين والدة و ولدها فرق الله بينه و بين احبته يوم القيمة رواه الترمذي و الدارمي * 272

٢٧٣ و عن علي قال وهب لي رسول الله صلى الله عليه و سلم غلامين اخوين فبعت احدهما فقال لي رسول الله صلى الله عليه و سلم يا علي ما فعل غلامك فاخبرته فقال رده رواه الترمذي و ابن ماجة * 273

٢٧٤ و عنه انه فرق بين جارية و ولدها فنهاه النبي صلى الله عليه و سلم عن ذلك فرد البيع رواه ابو داود منقطعا * 274

٢٧٥ و عن جابر عن النبي صلى الله عليه و سلم قال ثلث من كن فيه يسر الله حتفه و ادخله جنته رفق بالضعيف و شفقة على الوالدين و احسان الى المملوك رواه الترمذي و قال هذا حديث غريب * 275

٢٧٦ و عن ابي امامة ان رسول الله صلى الله عليه و سلم وهب لعلي غلاما فقال لا تضربه فاني نهيت عن ضرب اهل الصلوة و قد رأيته يصلي هذا لفظ المصابيح و في المجتبى الدار قطني ان عمر بن الخطاب قال نهانا رسول الله صلى الله عليه و سلم عن ضرب المصلين * 276

٢٧٧ و عن عبد الله بن عمر قال جاء رجل الى النبي صلى الله عليه و سلم فقال يا رسول الله كم نعفو عن الخادم فسكت ثم اعاد عليه الكلام فصمت فلما كانت الثالثة قال اعفوا عنه كل يوم سبعين مرة رواه ابو داود و رواه الترمذي عن عبد الله بن عمرو * 277

٢٧٨ و عن ابي ذر قال قال رسول الله صلى الله عليه و سلم من لاءمكم 278

من خلفي صوتا اعلم ابا مسعود الله اقدر عليک منک عليه فالتفت فاذا هو رسول الله صلى الله عليه و سلم فقلت يا رسول الله هو حر لوجه الله فقال اما لو لم تفعل للفحتک النار او لمستک النار رواه مسلم *

الفصل الثانى

٢٦٦ عن عمرو بن شعيب عن ابيه عن جده ان رجلا اتى النبي صلى الله عليه و سلم فقال ان لي مالا و ان والدي يحتاج الى مالي قال انت و مالک لوالدک ان اولادكم من اطيب كسبكم كلوا من كسب اولادكم رواه ابو داؤد و ابن ماجة * 266

٢٦٧ و عنه عن ابيه عن جده ان رجلا اتى النبي صلى الله عليه و سلم فقال اني فقير ليس لي شيئ و لي يتيم فقال كل من مال يتيمک غير مسرف و مبادر و لا متاثل رواه ابو داؤد و النسائي و ابن ماجة * 267

٢٦٨ و عن ام سلمة عن النبي صلى الله عليه و سلم انه كان يقول في مرضه الصلوة و ما ملكت ايمانكم رواه البيهقي في شعب الايمان و روى احمد و ابو داؤد عن علي نحوه * 268

٢٦٩ و عن ابي بكر الصديق عن النبي صلي الله عليه و سلم قال لايدخل الجنة سيئ الملكة رواه الترمذى و ابن ماجة * 269

٢٧٠ و عن رافع بن مكيث ان النبي صلى الله عليه و سلم قال حسن الملكة يمن و سوء الخلق شوم رواه ابو داؤد و لم ار في غير المصابيح ما زاد عليه من قوله و الصدقة تمنع ميتة السوء و البر زيادة في العمر * 270

٢٧١ و عن ابي سعيد قال قال رسول الله صلى الله عليه و سلم اذا ضرب 271

٢٥٨ وعن عبد الله بن عمرو جاء قهرمان له فقال له اعطيت الرقيق قوتهم 258
قال لا قال فانطلق فاعطهم فان رسول الله صلي الله عليه و سلم قال كفي
بالرجل اثما ان يحبس عمن يملك قوته و في رواية كفي بالمرء اثما ان
يضيع من يقوت رواه مسلم *

٢٥٩ وعن ابي هريرة قال قال رسول الله صلي الله عليه و سلم اذا صنع 259
لاحدكم خادمه طعامه ثم جاءه به و قد ولي حره و دخانه فليقعده معه
فليأكل فان كان الطعام مشفوها قليلا فليضع في يده منه اكلة او اكلتين
رواه مسلم *

٢٦٠ وعن عبد الله بن عمر ان رسول الله صلي الله عليه و سلم قال ان 260
العبد اذا نصح لسيده و احسن عبادة الله فله اجره مرتين متفق عليه *

٢٦١ وعن ابي هريرة قال رسول الله صلى الله عليه و سلم نعما المملوك 261
ان يتوفاه الله يحسن عبادة ربه و طاعة سيده نعما له متفق عليه *

٢٦٢ وعن جرير قال قال رسول الله صلي الله عليه وسلم اذا ابق العبد لم 262
تقبل له صلوة و في رواية عنه قال ايما عبد ابق فقد برئت منه الذمة
و في رواية عنه قال ايما عبد ابق من مواليه فقد كفر حتي يرجع
اليهم رواه مسلم *

٢٦٣ وعن ابي هريرة قال سمعت ابا القاسم صلي الله عليه و سلم يقول 263
من قذف مملوكه و هو بريء مما قال جلد يوم القيمة الا ان يكون كما
قال متفق *

٢٦٤ وعن ابن عمر قال سمعت رسول الله صلى الله عليه و سلم يقول من 264
ضرب غلاما له حدا لم يأته او لطمه فان كفارته ان يعتقه رواه مسلم *

٢٦٥ وعن ابي مسعود الانصاري قال كنت اضرب غلاما لي فسمعت 265

الفصل الثالث

٢٥٢ عن مالک قال بلغني ان رسول الله صلي عليه و سلم كان يأمر باستبراء الاماء بحيضة ان كانت ممن تحيض و ثلثة اشهر ان كانت ممن لا تحيض و ينهي عن سقي ماء الغير * 252

٢٥٣ و عن ابن عمر انه قال اذا وهبت الوليدة التي توطأ او بيعت او اعتقت فلتستبرأ رحمها بحيضة و لا تستبرا العذراء رواهما زرين * 253

باب

النفقات و حق المملوک

الفصل الاول

٢٥٤ عن عائشة ان هندا بنت عتبة قالت يا رسول الله ان ابا سفيان رجل شحيح و ليس يعطيني ما يكفيني و ولدي الا ما احذت منه هو لا يعلم فقال خذي ما يكفيک و ولدک بالمعروف متفق عليه * 254

٢٥٥ و عن جابر بن سمرة قال قال رسول الله صلي الله عليه و سلم اذا اعطى الله احدكم خيرا فليبدأ بنفسه و اهل بيته رواه مسلم * 255

٢٥٦ و عن ابي هريرة قال قال رسول الله صلى الله عليه و سلم للمملوک طعامه و كسوته و لا يكلف من العمل الا ما يطيق رواه مسلم * 256

٢٥٧ و عن ابي ذر قال قال رسول الله صلي الله عليه و سلم اخوانكم جعلهم الله تحت ايديكم فمن جعل الله اخاه تحت يديه فليطعمه مما يأكل وليلبسه مما يلبس و لا يكلفه من العمل ما يغلبه فان كلفه ما يغلبه فليعنه عليه متفق عليه * 257

٢٤٨ و عن سعيد بن المسيب قال قال عمر بن الخطاب رضي الله عنه 248
ايما امرأة طلقت فحاضت حيضة او حيضتين ثم رفعتها حيضتها فانها
تنتظر تسعة اشهر فان بان بها حمل فذلک و الا اعتدت بعد التسعة الاشهر
ثلثة اشهر ثم حلت رواه مالک *

باب الاستبراء الفصل الاول

٢٤٩ عن ابي الدرداء قال مر النبي صلى الله عليه و سلم بامرأة مجح 249
فسأل عنها فقالوا امة لفلان قال ايلم بها قالوا نعم قال لقد هممت ان العنه
لعنا يدخل معه في قبره كيف يستخدمه وهو لا يحل له ام كيف يورثه
وهو لا يحل له رواه مسلم *

الفصل الثاني

٢٥٠ عن ابي سعيد الخدري رفعه الى النبي صلى الله عليه و سلم قال 250
في سبايا او طاوس لا توطأ حامل حتى تضع و لا غير ذات حمل حتى
تحيض حيضة رواه احمد و ابو داؤد و الدارمي *

٢٥١ و عن رويفع بن ثابت الانصاري قال قال رسول الله صلي الله عليه 251
و سلم يوم حنين لا يحل لامرئ يؤمن بالله و اليوم الآخر ان يسقي ماءه
زرع غيره يعني اتيان الحبالى و لا يحل لامرئ يؤمن بالله و اليوم الآخر
ان يقع علي امرأة من السبي حتى يستبرئها و لا يحل لامرئ يؤمن بالله
و اليوم الآخر ان يبيع مغنما حتى يقسم رواه ابو داؤد و روا الترمذي
الى قوله زرع غيره *

ارجع الى اهلي فان زوجي لم يتركني في منزل يملكه و لا نفقة فقالت قال رسول الله صلى الله عليه و سلم نعم فانصرفت حتى اذا كنت في الحجرة او في المسجد دعاني فقال امكثي في بيتك حتى يبلغ الكتاب اجله قالت فاعتددت فيه اربعة اشهر و عشرا رواه مالك و الترمذي و ابو داؤد و النسائي و ابن ماجة و الدارمي *

۲۴۵ و عن ام سلمة قالت دخل علي رسول الله صلى الله عليه و سلم حين توفي ابو سلمة و قد جعلت علي صبرا فقال ما هذا يا ام سلمة قلت انما هو صبر ليس فيه طيب فقال انه يشب الوجه فلا تجعليه الا بالليل و تنزعيه بالنهار و لا تمتشطي بالطيب و لا بالحناء فانه خضاب قلت باي شيء امتشط يا رسول الله قال بالسدر تغلفين به رأسك رواه ابو داؤد و النسائي * 245

۲۴۶ و عنها عن النبي صلى الله عليه و سلم قال المتوفى عنها زوجها لا تلبس المعصفر من الثياب و لا الممشقة و لا الحلي و لا تختضب و لا تكتحل رواه ابو داؤد و النسائي * 246

الفصل الثالث

۲۴۷ عن سليمان بن يسار ان الاحوص هلك بالشام حين دخلت امرأته في الدم من الحيضة الثالثة و قد كان طلقها فكتب معاوية بن ابي سفيان الى زيد بن ثابت يسأله عن ذلك فكتب اليه زيد انها اذا دخلت في الدم من الحيضة الثالثة فقد برئت منه و برئ منها لا يرثها و لا ترثه رواه مالك * 247

۲۴۰ و عن المسور بن مخرمة ان سبيعة الاسلمية نفست بعد وفاة زوجها 240
بليال فجاءت النبي صلى الله عليه و سلم فاستأذنته ان تنكح فاذن لها
فنكحت رواه البخاري *

۲۴۱ و عن ام سلمة قالت جاءت امرأة الى النبي صلى الله عليه و سلم 241
فقالت يا رسول الله ان ابنتي توفي عنها زوجها و قد اشتكت عينها
افنكحلها فقال رسول الله صلى الله عليه و سلم لا مرتين او ثلثا كل ذلك
يقول لا ثم قال انما هي اربعة اشهر و عشر و قد كانت احداكن في الجاهلية
ترمي بالبعرة على راس الحول متفق عليه *

۲۴۲ و عن ام حبيبة و زينب بنت جحش عن رسول الله صلى الله عليه 242
و سلم قال لا يحل لامرأة تومن بالله و اليوم الآخر ان تحد على ميت
فوق ثلث ليال الا على زوج اربعة اشهر و عشرا متفق عليه *

۲۴۳ و عن ام عطية ان رسول الله صلى الله عليه و سلم قال لا تحد امرأة 243
على ميت فوق ثلث الا على زوج اربعة اشهر و عشرا و لا تلبس ثوبا
مصبوغا الا ثوب عصب و لا تكتحل و لا تمس طيبا الا اذا طهرت نبذة
من قسط او من اظفار متفق عليه و زاد ابو داوٗد و لا تختضب *

الفصل الثاني

۲۴۴ عن زينب بنت كعب ان الفريعة بنت مالك بن سنان و هي اخت 244
ابي سعيد الخدري اخبرتها انها جاءت الى رسول الله صلى الله عليه
و سلم تسأله ان ترجع الى اهلها في بني خدرة فان زوجها خرج في طلب
اعبد له ابقوا فقتلوه قالت فسألت رسول الله صلى الله عليه و سلم ان

باب العدة الفصل الاول

٢٣٦ عن ابي سلمة عن فاطمة بنت قيس ان ابا عمرو بن حفص طلقها 236
البتة و هو غائب فارسل اليها وكيله الشعير فسخطته فقال و الله مالک
علينا من شيئ فجاءت الي رسول الله صلى الله عليه و سلم فذكرت ذلک
له فقال ليس لک نفقة فامرها ان تعتد في بيت ام شريک ثم قال تلک
امرأة يغشاها اصحابي اعتدي عند ابن ام مكتوم فانه رجل اعمى تضعين
ثيابک فاذا حللت فأذنيني قالت فلما حللت ذكرت له ان معوية بن
ابي سفيان و ابا جهم خطباني فقال اما ابو الجهم فلا يضع عصاه عن
عاتقه و اما معوية فصعلوک لا مال له انكحي اسامة بن زيد فكرهته ثم
قال انكحي اسامة فنكحته فجعل الله فيه خيرا و اغتبطت به و في رواية
عنها قال فاما ابو جهم فرجل ضراب للنساء رواه مسلم و في رواية ان زوجها
طلقها ثلثا فاتت النبي صلى الله عليه و سلم فقال لا نفقة لک الا ان
تكوني حاملا *

٢٣٧ و عن عائشة قالت ان فاطمة كانت في مكان وحش فخيف على 237
ناحيتها فلذلک رخص لها النبي صلى الله عليه و سلم تعني في النقلة
و في رواية قالت ما لفاطمة الا تتقى الله تعني في قولها لاسكنى و
لا نفقة رواه البخاري *

٢٣٨ و عن سعيد بن المسيب قال انما نقلت فاطمة لطول لسانها على 238
احمائها رواه في شرح السنة *

٢٣٩ و عن جابر قال طلقت خالتي ثلثا فارادت ان تجد نخلها فزجرها 239
رجل ان تخرج فاتت النبي صلى الله عليه و سلم فقال بلى فجدي
نخلک فانه عسى ان تصدقي او تفعلي معروفا رواه مسلم *

في الريبة و اما التي يبغضها االله فالغيرة في غير ريبة و ان من الخيلاء ما يبغض الله و منها ما يحب الله فاما الخيلاء التي يحب الله فاختيال الرجل عند القتال و اختياله عند الصدقة و اما التي يبغض الله فاختياله في الفخر و في رواية في البغي رواه احمد و ابو داؤد و النسائي *

الفصل الثالث

۲۳۲ عن عمرو بن شعيب عن ابيه عن جده قال قام رجل فقال يا رسول الله ان فلانا ابني عاهرت بامه في الجاهلية فقال رسول الله صلى الله عليه و سلم لا دعوة في الاسلام ذهب امر الجاهلية الولد للفراش و للعاهر الحجر رواه ابو داؤد * 232

۲۳۳ و عنه ان النبي صلى الله عليه و سلم قال اربع من النساء لا ملاعنة بينهن النصرانية تحت المسلم و اليهودية تحت المسلم و الحرة تحت المملوك و المملوكة تحت الحر رواه ابن ماجة * 233

۲۳۴ و عن ابن عباس ان النبي صلى الله عليه و سلم امر رجلا حين امر المتلاعنين ان يتلاعنا ان يضع يده عند الخامسة على فيه و قال انها موجبة رواه النسائي * 234

۲۳۵ و عن عائشة ان رسول الله صلى الله عليه و سلم خرج من عندها ليلا قالت فغرت عليه فجاء فرآى ما اصنع فقال مالک يا عائشة اغرت فقلت و ما لي لا يغار مثلي على مثلک فقال رسول الله صلي الله عليه و سلم لقد جاءک شيطانک قالت يا رسول الله امعي شيطان قال نعم قلت و معک يا رسول الله قال نعم و لكن اعانني الله عليه حتى اسلم رواه مسلم * 235

عائشة ما من احد اغير من الله في باب صلوة الخسوف *

الفصل الثاني

۲۲۸ عن ابي هريرة انه سمع النبي صلى الله عليه و سلم يقول لما نزلت 228
آية الملاعنة ايما امرأة ادخلت على قوم من ليس منهم فليست من
الله في شيئ و لن يدخلها الله جنته و ايما رجل جحد ولده و هو ينظر
اليه احتجب الله منه و فضحه على روس الخلائق في الاولين و
الآخرين رواه ابو داود و النسائي و الدارمي *

۲۲۹ و عن ابن عباس قال جاء رجل الى النبي صلى الله عليه و سلم فقال 229
ان لي امرأة لا ترد يد لامس فقال النبي صلى الله عليه و سلم طلقها قال
اني احبها قال فامسكها اذا رواه ابو داود و النسائي و قال النسائي
رفعه احد الرواة الى ابن عباس و احدهم لم يرفعه قال و هذا الحديث
ليس بثابت *

۲۳۰ و عن عمرو بن شعيب عن ابيه عن جده ان النبي صلى الله عليه 230
و سلم قضى ان كل مستلحق استلحق بعد ابيه الذي يدعى له ادعاه ورثته
فقضى ان من كان من امة يملكها يوم اصابها فقد لحق بمن استلحقه و
ليس له مما قسم قبله من الميراث شيئ و ما ادرك من ميراث لم يقسم
فله نصيبه و لا يلحق اذا كان ابوه الذي يدعى له انكره فان كان من امة
لم يملكها او من حرة عاهر بها فانه لا يلحق و لا يرث و ان كان الذي يدعى
له هو الذي ادعاه فهو ولد زنية من حرة كان او امة رواه ابو داود *

۲۳۱ و عن جابر بن عتيك ان النبي صلى الله عليه و سلم قال من 231
الغيرة ما يحب الله و منها ما يبغض الله فاما التي يحبها الله فالغيرة

ولدت غلاما اسود و اني انكرته فقال له رسول الله صلى الله عليه و سلم هل لك من ابل قال نعم قال فما الوانها قال حمر قال هل فيها من اورق قال ان فيها لورقا قال فانى ترى ذلك جاءها قال عرق نزعها قال فلعل هذا عرق نزعه و لم يرخص له في الانتفاء منه متفق عليه *

۲۲۴ و عن عائشة قالت كان عتبة بن ابي وقاص عهد الى اخيه سعد بن ابي وقاص ان ابن وليدة زمعة مني فاقبضه اليك فلما كان عام الفتح اخذه سعد فقال انه ابن اخي و قال عبد بن زمعة اخي فتساوقا الى رسول الله صلى الله عليه و سلم فقال سعد يا رسول الله ان اخي كان عهد الي فيه و قال عبد بن زمعة اخي وابن وليدة ابي ولد على فراشه فقال رسول الله صلى الله عليه و سلم هو لك يا عبد بن زمعة الولد للفراش و للعاهر الحجر ثم قال لسودة بنت زمعة احتجبي منه لما رأى من شبهه بعتبة فما رآها حتى لقي الله و في رواية قال هو اخوك يا عبد بن زمعة من اجل انه ولد على فراش ابيه متفق عليه * 224

۲۲۵ و عنها قالت دخل علي رسول الله صلى الله عليه و سلم ذات يوم و هو مسرور فقال اي عائشة الم تر ان مجزز المدلجي دخل فلما رأى اسامة و زيدا و عليهما قطيفة قد غطيا رؤسهما و بدت اقدامهما فقال ان هذه الاقدام بعضها من بعض متفق عليه * 225

۲۲۶ و عن سعد بن ابي وقاص و ابي بكرة قالا قال رسول الله صلى الله عليه و سلم من ادعى الى غير ابيه و هو يعلم فالجنة عليه حرام متفق عليه * 226

۲۲۷ و عن ابي هريرة قال قال رسول الله صلى الله عليه و سلم لا ترغبوا عن آبائكم فمن رغب عن ابيه فقد كفر متفق عليه و قد ذكر حديث 227

زوجها طلاقا في غير باس فحرام عليها رائحة الجنة رواه احمد و الترمذي و ابو داؤد و ابن ماجة و الدارمي *

١٩٥ و عن ابن عمر ان النبي صلى الله عليه و سلم قال ابغض الحلال الى الله الطلاق رواه ابو داؤد * 195

١٩٦ و عن علي عن النبي صلى الله عليه و سلم قال لا طلاق قبل نكاح و لاعتاق الا بعد ملك ولا وصال في صيام و لا يتم بعد احتلام ولا رضاع بعد فطام ولا صمت يوم الى الليل رواه في شرح السنة * 196

١٩٧ و عن عمرو بن شعيب عن ابيه عن جده قال قال رسول الله صلى الله عليه و سلم لا نذر لابن ادم فيما لا يملك و لا عتق فيما لا يملك و لا طلاق فيما لا يملك رواه الترمذي و زاد ابو داؤد و لا بيع الا فيما يملك * 197

١٩٨ و عن ركانة بن عبد يزيد انه طلق امرأته سهيمة البتة فاخبر بذلک النبي صلى الله عليه و سلم و قال و الله ما اردت الا واحدة فقال رسول الله صلي الله عليه و سلم والله ما اردت الا واحدة فقال ركانة و الله ما اردت الا واحدة فردها اليه رسول الله صلي الله عليه و سلم فطلقها الثانية في زمان عمر و الثالثة في زمان عثمان رواه ابو داؤد و الترمذي و ابن ماجة و الدارمي الا انهم لم يذكروا الثانية و الثالثة * 198

١٩٩ و عن ابي هريرة ان رسول الله صلى الله عليه و سلم قال ثلث جدهن جد و هزلهن جد النكاح و الطلاق و الرجعة رواه الترمذي و ابو داؤد و قال الترمذي هذا حديث حسن غريب * 199

٢٠٠ و عن عائشة قالت سمعت رسول الله صلى الله عليه و سلم يقول لاطلاق و لاعتاق في اغلاق رواه ابو داؤد و ابن ماجة قيل معني الاغلاق الاكراه * 200

٢٠١ و عن ابي هريرة قال قال رسول الله صلى الله عليه و سلم كل طلاق جائز 201

عليه و سلم اتردين عليه حديقته قالت نعم قال رسول الله صلى الله عليه و سلم اقبل الحديقة و طلقها تطليقة رواه البخاري *

١٩٠ وعن عبدالله بن عمر انه طلق امرأة له و هي حائض فذكر عمر لرسول الله صلى الله عليه و سلم فتغيظ فيه رسول الله صلى الله عليه و سلم و ثم قال ليراجعها ثم يمسكها حتى تطهر ثم تحيض فتطهر فان بدا له ان يطلقها فليطلقها طاهرا قبل ان يمسها فتلك العدة التي امر الله ان تطلق لها النساء و في رواية مره فليراجعها ثم ليطلقها طاهرا او حاملا متفق عليه * 190

١٩١ وعن عائشة قالت خيرنا رسول الله صلى الله عليه و سلم فاخترنا الله و رسوله فلم يعد ذلك علينا شيئا متفق عليه * 191

١٩٢ وعن ابن عباس قال في الحرام يكفر لقد كان لكم في رسول الله اسوة حسنة متفق عليه * 192

١٩٣ وعن عائشة ان النبي صلى الله عليه و سلم كان يمكث عند زينب بنت جحش و شرب عندها عسلا فتواصيت انا و حفصة ان ايتنا دخل عليها النبي صلى الله عليه و سلم فليقل اني اجد منك ريح مغافير اكلت مغافير فدخل على احدٰ ىهما فقالت له ذلك فقال لاباس شربت عسلا عند زينب بنت جحش فلن اعود له و قد حلفت لا تخبري بذلك احدا يبتغي مرضاة ازواجه فنزلت يا ايها النبي لم تحرم ما احل الله لك تبتغي مرضات ازواجك الآية متفق عليه * 193

الفصل الثاني

١٩٤ عن ثوبان قال قال رسول الله صلى الله عليه و سلم ايما امرأة سألت 194

باب الفصل الاول

٢١٥ عن معوية بن الحكم قال اتيت رسول اللـه صلى الله عليه و سلم 215
فقلت يا رسول الله ان جارية كانت لي ترعى غنما لي فجئتها و قد
فقدت شاة من الغنم فسألتها عنها فقالت اكلها الذئب فاسفت عليها
و كنت من بني آدم فلطمت وجهها و علي رقبة افاعتقها فقال
لها رسول الله صلى الله عليه و سلم اين الله فقالت في السماء فقال من
انا فقالت انت رسول الله فقال رسول الله صلى الله عليه و سلم اعتقها
رواه مالك و في رواية مسلم قال كانت لي جارية ترعى غنما لي
قبل احد و الجوانية فاطلعت ذات يوم فاذا الذئب قد ذهب بشاة من
غنمنا و انا رجل من بني آدم آسف كما يأسفون لكن سككتها صكة
فاتيت رسول الله صلى الله عليه و سلم فعظم ذلك علي قلت يا رسول
الله افلا اعتقها قال ائتني بها فاتيته بها فقال لها اين الله قالت
في السماء قال من انا قالت انت رسول الله قال اعتقها فانها مؤمنة ٭

باب اللعان الفصل الاول

٢١٦ عن سهل بن سعد الساعدي قال ان عويمرا العجلاني قال يا رسول الله 216
ارأيت رجلا وجد مع امرأته رجلا ايقتله فيقتلونه ام كيف يفعل فقال
رسول الله صلى الله عليه و سلم قد انزل فيك و في صاحبتك فاذهب
فات بها قال سهل فتلاعنا في المسجد و انا مع الناس عند رسول الله
صلى الله عليه و سلم فلما فرغا قال عويمر كذبت عليها يا رسول الله ان
امسكتها فطلقها ثلثا ثم قال رسول الله صلى الله عليه و سلم انظروا فان

متتابعين قال لا استطيع قال اطعم ستين مسكينا قال لا اجد فقال رسول الله صلى الله عليه و سلم لفروة بن عمرو اعطه ذلك العرق و هو مكتل ياخذ خمسة عشر صاعا او ستة عشر صاعا ليطعم ستين مسكينا رواه الترمذي و روى ابو داؤد و ابن ماجة و الدارمي عن سليمان بن يسار عن سلمة بن صخر نحوه قال كنت امرأ اصيب من النساء ما لا يصيب غيري و في روايتهما اعني ابا داؤد و الدارمي فاطعم وسقا من تمر بين ستين مسكينا *

۲۱۳ و عن سليمان بن يسار عن سلمة بن صخر عن النبي صلي الله عليه و سلم في المظاهر يواقع قبل ان يكفر قال كفارة واحدة رواه الترمذي و ابن ماجة * 213

الفصل الثالث

۲۱۴ و عن عكرمة عن ابن عباس ان رجلا ظاهر من امرأته فغشيها قبل ان يكفر فاتى النبي صلي الله عليه و سلم فذكر ذلك له فقال ما حملك علي ذلك قال يا رسول الله رأيت بياض حجليها في القمر فلم املك نفسي ان وقعت عليها فضحك رسول الله صلي الله عليه و سلم و امره ان لا يقربها حتى يكفر رواه ابن ماجة و روى الترمذي نحوه و قال هذا حديث حسن صحيح غريب و روى ابو داؤد و النسائي نحوه مسندا و مرسلا و قال النسائي المرسل اولى بالصواب من المسند * 214

---

٢٠٨ و عن معاذ بن جبل قال قال رسول الله صلى الله عليه وسلم يا معاذ 208
ما خلق الله شيئا علي وجه الارض احب اليه من العتاق و لا خلق الله
شيئا علي وجه الارض ابغض اليه من الطلاق رواه الدار قطني *

باب المطلقة ثلثا الفصل الاول

٢٠٩ عن عائشة قالت جاءت امرأة رفاعة القرظي الي رسول الله صلى الله 209
عليه و سلم فقالت اني كنت عند رفاعة فطلقني فبت طلاقي فتزوجت
بعده عبد الرحمن بن الزبير و ما معه الا مثل هدبة الثوب فقال اتريدين
ان ترجعي الي رفاعة فقالت نعم قال لا حتي تذوقي عسيلته و يذوق
عسيلتک متفق عليه *

الفصل الثاني

٢١٠ عن عبد الله بن مسعود قال لعن رسول الله صلي الله عليه وسلم المحلل 210
و المحلل له رواه الدارمي و رواه ابن ماجة عن علي و ابن عباس
و عقبة بن عامر *

٢١١ و عن سليمان بن يسار قال ادركت بضعة عشر من اصحاب رسول الله 211
صلى الله عليه وسلم كلهم يقول يوقف المولي رواه في شرح السنة *

٢١٢ و عن ابي سلمة ان سلمان بن صخر و يقال له سلمة بن صخر البياضي 212
جعل امرأته عليه كظهر امه حتي يمضي رمضان فلما مضى نصف من
رمضان وقع عليها ليلا فاتي رسول الله صلى الله عليه و سلم فذكر ذلک له
فقال له رسول الله عليه و سلم اعتق رقبة قال لا اجدها قال فصم شهرين

الا طلاق المعتوه و المغلوب علی عقله رواه الترمذي و قال هذا حديث غريب و عطاء بن عجلان الراوي ضعيف ذاهب الحديث *

۲۰۲ و عن علي قال قال رسول الله صلی الله عليه و سلم رفع القلم عن ثلثة عن النائم حتی يستيقظ و عن الصبي حتی يبلغ و عن المعتوه حتی يعقل رواه الترمذي و ابو داؤد و رواه الدارمي عن عائشة و ابن ماجة عنهما * 202

۲۰۳ و عن عائشة ان رسول الله صلی الله عليه و سلم قال طلاق الامة تطليقتان و عدتها حيضتان رواه الترمذي و ابو داؤد و ابن ماجة و الدارمي * 203

الفصل الثالث

۲۰۴ عن ابي هريرة ان النبي صلی الله عليه و سلم قال المنتزعات و المختلعات هن المنافقات رواه النسائي * 204

۲۰۵ و عن نافع عن مولاة لصفية بنت ابي عبيد انها اختلعت من زوجها بكل شيئ لها فلم ينكر ذلک عبد الله بن عمر رواه مالک * 205

۲۰۶ و عن محمود بن لبيد قال اخبر رسول الله صلی الله عليه و سلم عن رجل طلق امرأته ثلث تطليقات جميعا فقام غضبان ثم قال ايلعب بكتاب الله عز و جل و انا بين اظهركم حتی قام رجل فقال يا رسول الله الا اقتله رواه النسائي * 206

۲۰۷ و عن مالک بلغه ان رجلا قال لعبد الله بن عباس اني طلقت امرأتي مائة تطليقة فماذا تری علي فقال ابن عباس طلقت منك بثلث و سبع و تسعون اتخذت بها آيات الله هزوا رواه في الموطأ * 207

اجرا عظيما قال فبدأ بعائشة فقال يا عائشة اني اريد ان اعرض عليک امرا احب ان لا تعجلي فيه حتى تستشيري ابويک قالت و ما هو يا رسول الله فتلا عليها الآية قالت افيک يا رسول الله استشير ابوي بل اختار الله و رسوله و الدار الآخرة و اسالک الا تخبر امرأة من نسائک بالذي قلت قال لا تسألني امرأة منهن الا اخبرتها ان الله لم يبعثني معنتا و لا متعنتا و لکن بعثني معلما ميسرا رواه مسلم *

۱۶۷ و عن عائشة قالت کنت اغار على اللائي وهبن انفسهن لرسول الله 167 صلى الله عليه و سلم فقلت اتهب المرأة نفسها فلما انزل الله تعالى ترجي من تشاء منهن و تؤوى اليک من تشاء و من ابتغيت ممن عزلت فلا جناح عليک قلت ما ارى ربک الا يسارع في هواک متفق عليه و حديث جابر اتقوا الله في النساء ذکر في قصة حجة الوداع *

الفصل الثانی

۱۶۸ عن عائشة انها کانت مع رسول الله صلى الله عليه و سلم في سفر 168 قالت فسابقته فسبقته على رجلي فلما حملت اللحم سابقته فسبقني قال هذه بتلک السبقة رواه ابو داؤد *

۱۶۹ و عنها قالت قال رسول الله صلى الله عليه و سلم خيرکم خيرکم لاهله 169 انا خيرکم لاهلي و اذا مات صاحبکم فدعوه رواه الترمذي و الدارمي و رواه ابن ماجة عن ابن عباس الى قوله لاهلي *

۱۷۰ و عن انس قال قال رسول الله صلى الله عليه و سلم المرأة اذا صلت 170 خمسها و صامت شهرها و احصنت فرجها و اطاعت بعلها فلتدخل من

الرجل امرأته الى فراشه فابت فبات غضبان لعنتها الملائكة حتى تصبح متفق عليه و في رواية لهما قال و الذي نفسي بيده ما من رجل يدعو امرأته الى فراشه فتأبى عليه الا كان الذي في السماء ساخطا عليها حتى يرضى عنها *

١٦٤ و عن اسماء ان امرأة قالت يا رسول الله ان لي ضرة فهل علي جناح ان تشبعت من زوجي غير الذي يعطفي فقال المتشبع بما لم يعط كلابس ثوبي زور متفق عليه * 164

١٦٥ و عن انس قال آلى رسول الله صلى الله عليه و سلم من نسائه شهرا و كانت انفكت رجله فاقام في مشربة تسعا و عشرين ليلة ثم نزل فقالوا يا رسول الله آليت شهرا فقال ان الشهر يكون تسعا و عشرين رواه البخاري * 165

١٦٦ و عن جابر قال دخل ابو بكر يستأذن على رسول الله صلى الله عليه و سلم فوجد الناس جلوسا ببابه لم يوذن لاحد منهم قال فاذن لابي بكر فدخل ثم اقبل عمر فاستأذن فاذن له فوجد النبي صلى الله عليه و سلم جالسا حوله نساءه واجما ساكتا قال فقال لاقولن شيئا اضحك النبي صلى الله عليه و سلم فقال يا رسول الله لو رأيت بنت خارجة سألتني النفقة فقمت اليها فوجأت عنقها فضحك رسول الله صلى الله عليه و سلم و قال هن حولي كما ترى يسئلنني النفقة فقام ابو بكر الى عائشة يجأ عنقها و قام عمر الى حفصة يجأ عنقها كلاهما يقول تسئلين رسول الله صلى الله عليه و سلم ما ليس عنده فقلن و الله لانسأل رسول الله صلى الله عليه و سلم شيئا ابدا ليس عنده ثم اعتزلهن شهرا او تسعا و عشرين ثم نزلت هذه الآية يايها النبي قل لازواجك حتى بلغ للمحسنات منكن 166

اكرموا اخاكم و لو كنت آمر احدا ان يسجد لاحد لامرت المرأة ان تسجد لزوجها و لو امرها ان تنقل من جبل اصفر الى جبل اسود و من جبل اسود الى جبل ابيض كان ينبغي لها ان تفعله رواه احمد *

١٨٦ و عن جابر قال قال رسول الله صلى الله عليه و سلم ثلاثة لا يقبل لهم صلوة و لا تصعد لهم حسنة العبد الآبق حتى يرجع الى مواليه فيضع يده في ايديهم و المرأة الساخط عليها زوجها و السكران حتى يصحو رواه البيهقي في شعب الايمان * 186

١٨٧ و عن ابي هريرة قال قيل لرسول الله صلى الله عليه و سلم اي النساء خير قال التي تسره اذا نظر و تطيعه اذا امر و لا تخالفه في نفسها و لا في ما لها بما يكره رواه النسائي و البيهقي في شعب الايمان * 187

١٨٨ وعن ابن عباس ان رسول الله صلى الله عليه وسلم قال اربع من أعطيهن فقد اعطي خير الدنيا و الآخرة قلب شاكر و لسان ذاكر و بدن على البلاء صابر و زوجة لا تبغيه خونا في نفسها و لا في ماله رواه البيهقي في شعب الايمان * 188

باب

الخلع و الطلاق

الفصل الاول

١٨٩ عن ابن عباس ان امرأة ثابت بن قيس اتت النبي صلى الله عليه و سلم فقالت يا رسول الله ثابت بن قيس ما اعتب عليه في خلق و لا دين و لكني اكره الكفر في الاسلام فقال رسول الله صلى الله 189

فقلت لرسول الله صلى الله عليه و سلم احق ان يسجد له فاتيت رسول الله صلى الله عليه و سلم فقلت اني اتيت الحيرة فرايتهم يسجدون لمرزبان لهم فانت احق بان يسجد لک فقال لي ارأيت لو مررت بقبري كنت تسجد له فقلت لا فقال لا تفعلوا لو كنت آمر احدا ان يسجد لاحد لامرت النساء ان يسجدن لازواجهن لما جعل الله لهم عليهن من حق رواه ابو داوٗد و رواه احمد عن معاذ بن جبل *

١٨٣ و عن عمر عن النبي صلى الله عليه و سلم قال لا يسأل الرجل فيما ضرب امرأته عليه رواه ابو داوٗد و ابن ماجة * 183

١٨٤ و عن ابي سعيد الخدري قال جاءت امرأة الى رسول الله صلى الله عليه و سلم ونحن عنده فقالت زوجي صفوان بن المعطلي يضربني اذا صليت و يفطرني اذا صمت و لا يصلي الفجر حتى تطلع الشمس قال و صفوان عنده قال فسأله عما قالت فقال يا رسول الله اما قولها يضربني اذا صليت فانها تقرأ بسورتين و قد نهيتها قال فقال له رسول الله صلى الله عليه و سلم لو كانت سورة واحدة لكفت الناس قال و اما قولها يفطرني اذا صمت فانها تنطلق تصوم و انا رجل شاب فلا اصبر فقال رسول الله صلى الله عليه و سلم لا تصوم امرأة الا باذن زوجها و اما قولها اني لا اصلي حتى تطلع الشمس فانا اهل بيت قد عرف لنا ذاك لانكاد نستيقظ حتى تطلع الشمس قال فاذا استيقظت يا صفوان فصل رواه ابو داوٗد و ابن ماجة * 184

١٨٥ و عن عائشة ان رسول الله صلى الله عليه و سلم كان في نفر من المهاجرين و الانصار فجاء بعير فسجد له فقال اصحابه يا رسول الله تسجد لک البهائم و الشجر فنحن احق ان نسجد لک فقال اعبدوا ربكم و 185

علي ازواجهن فرخص في ضربهن فاطاف بآل رسول الله صلى الله عليه و سلم نساء كثير يشكون ازواجهن فقال رسول الله صلى الله عليه و سلم لقد طاف بآل محمد نساء كثير يشكون ازواجهن ليس اولئك بخياركم رواه ابو داؤد و ابن ماجة و الدارمي *

١٧٨ و عن ابي هريرة قال قال رسول الله صلى الله و سلم ليس منا من خبب امرأة علي زوجها او عبدا علي سيده رواه ابو داؤد * 178

١٧٩ و عن عائشة قالت قال رسول الله صلى الله عليه و سلم ان من اكمل المؤمنين ايمانا احسنهم خلقا و الطفهم باهله رواه الترمذي * 179

١٨٠ و عن ابي هريرة قال قال رسول الله صلى الله عايه و سلم اكمل المؤمنين ايمانا احسنهم خلقا و خياركم خياركم لنسائهم رواه الترمذي و قال هذا حديث حسن صحيح رواه ابو داؤد الي قوله خلقا * 180

١٨١ و عن عائشة قالت قدم رسول الله صلى الله عليه و سلم من غزوة تبوک او حنين و في سهوتها ستر فهبت ريح فكشفت ناحية الستر عن بنات لعائشة لعب فقال ما هذا يا عائشة قالت بناتي و رآى بينهن فرسا له جناحان من رقاع فقال ما هذا الذي اري و سطهن قالت فرس قال و ما هذا الذي عليه قالت جناحان قال فرس له جناحان قالت اما سمعت ان لسليمان خيلا لها اجنحة قالت فضحک حتى بدأت نواجذه رواه ابو داؤد * 181

الفصل الثالث

١٨٢ عن قيس بن سعد قال اتيت الحيرة فرايتهم يسجدون لمرزبان لهم 182

اي ابواب الجنة شاءت رواه ابو نعيم في الحلية *

١٧١ و عن ابي هريرة قال قال رسول الله صلى الله عليه و سلم لو كنت آمر 171
احدا ان يسجد لاحد لامرت المرأة ان تسجد لزوجها رواه الترمذي *

١٧٢ و عن ام سلمة قالت قال رسول الله صلى الله عليه و سلم ايما امرأة 172
ماتت و زوجها عنها راض دخلت الجنة رواه الترمذي *

١٧٣ و عن طلق بن علي قال قال رسول الله صلى الله عليه و سلم اذا الرجل 173
دعا زوجته لحاجته فلتأته و ان كانت على التنور رواه الترمذي *

١٧٤ و عن معاذ عن النبي صلى الله عليه و سلم قال لا تؤذي امرأة زوجها 174
في الدنيا الا قالت زوجته من الحور العين لا تؤذيه قاتلك الله فانما هو
عندك دخيل يوشك ان يفارقك الينا رواه الترمذي و ابن ماجة و قال
الترمذي هذا حديث غريب *

١٧٥ و عن حكيم بن معوية القشيري عن ابيه قال قلت يا رسول الله ما 175
حق زوجة احدنا عليه قال ان تطعمها اذا طعمت و تكسوها اذا اكتسيت و
لا تضرب الوجه و لا تقبح و لا تهجر الا في البيت رواه احمد و ابو داؤد
و ابن ماجة *

١٧٦ و عن لقيط بن صبرة قال قلت يا رسول الله ان لي امرأة في لسانها 176
شيئ يعني البذاء قال طلقها قلت ان لي منها ولدا و لها صحبة قال
فمرها يقول عظها فان يك فيها خير فستقبل و لا تضربن ظعينتك
ضربك اميتك رواه ابو داؤد *

١٧٧ و عن اياس بن عبدالله قال قال رسول الله صلى الله عليه و سلم لا تضربوا 177
اماء الله فجاء عمر الى رسول الله صلى الله عليه و سلم فقال ذئرن النساء

اجرا عظيما قال فبدأ بعائشة فقال يا عائشة اني اريد ان اعرض عليک امرا احب ان لا تعجلي فيه حتى تستشيري ابويک قالت و ما هو يا رسول الله فتلا عليها الآية قالت افيک يا رسول الله استشير ابوي بل اختار الله و رسوله و الدار الآخرة و اسألک الا تخبر امرأة من نسائک بالذي قلت قال لا تسألني امرأة منهن الا اخبرتها ان الله لم يبعثني معنتا و لا متعنتا و لكن بعثني معلما ميسرا رواه مسلم *

١٦٧ و عن عائشة قالت كنت اغار على اللائي وهبن انفسهن لرسول الله 167 صلى الله عليه و سلم فقلت اتهب المرأة نفسها فلما انزل الله تعالى ترجي من تشاء منهن و تؤوي اليک من تشاء و من ابتغيت ممن عزلت فلا جناح عليک قلت ما ارى ربک الا يسارع في هواک متفق عليه و حديث جابر اتقوا الله في النساء ذكر في قصة حجة الوداع *

الفصل الثاني

١٦٨ عن عائشة انها كانت مع رسول الله صلى الله عليه و سلم في سفر 168 قالت فسابقته فسبقته على رجلي فلما حملت اللحم سابقته فسبقني قال هذه بتلک السبقة رواه ابو داوٗد *

١٦٩ و عنها قالت قال رسول الله صلى الله عليه و سلم خيركم خيركم لاهله 169 انا خيركم لاهلي و اذا مات صاحبكم فدعوه رواه الترمذي و الدارمي و رواه ابن ماجة عن ابن عباس الى قوله لاهلي *

١٧٠ و عن انس قال قال رسول الله صلى الله عليه و سلم المرأة اذا صلت 170 خمسها و صامت شهرها و احصنت فرجها و اطاعت بعلها فلتدخل من

الرجل امرأته الى فراشه فابت فبات غضبان لعنتها الملائكة حتى تصبح متفق عليه و في رواية لهما قال و الذي نفسي بيده ما من رجل يدعو امرأته الى فراشه فتأبى عليه الا كان الذي في السماء ساخطا عليها حتى يرضى عنها *

١٦٤ وعن اسماء ان امرأة قالت يا رسول الله ان لي ضرة فهل علي جناح ان تشبعت من زوجي غير الذي يعطني فقال المتشبع بما لم يعط كلابس ثوبي زور متفق عليه * 164

١٦٥ وعن انس قال آلى رسول الله صلى الله عليه و سلم من نسائه شهرا و كانت انفكت رجله فاقام في مشربة تسعا و عشرين ليلة ثم نزل فقالوا يا رسول الله آليت شهرا فقال ان الشهر يكون تسعا و عشرين رواه البخاري * 165

١٦٦ و عن جابر قال دخل ابو بكر يستأذن على رسول الله صلى الله عليه و سلم فوجد الناس جلوسا ببابه لم يوذن لاحد منهم قال فاذن لابي بكر فدخل ثم اقبل عمر فاستأذن فاذن له فوجد النبي صلى الله عليه و سلم جالسا حوله نساءه واجما ساكتا قال فقال لاقولن شيئا اضحك النبي صلى الله عليه و سلم فقال يا رسول الله لو رأيت بنت خارجة سألتني النفقة فقمت اليها فوجأت عنقها فضحك رسول الله صلى الله عليه و سلم و قال هن حولي كما ترى يسئلني النفقة فقام ابو بكر الى عائشة يجأ عنقها و قام عمر الى حفصة يجأ عنقها كلاهما يقول تسئلين رسول الله صلى الله عليه و سلم ما ليس عنده فقلن و الله لانسأل رسول الله صلى الله عليه و سلم شيئا ابدا ليس عنده ثم اعتزلهن شهرا او تسعا و عشرين ثم نزلت هذه الآية يايها النبي قل لازواجك حتى بلغ للمحسنات منكن 166

١٥٨ و عنه قال قال رسول الله صلى الله عليه و سلم لولا بنو اسرائيل لم يخنز 158
اللحم و لولا حواء لم تخن انثى زوجها الدهر متفق عليه *

١٥٩ و عن عبد الله بن زمعة قال قال رسول الله صلى الله عليه و سلم لايجلد 159
احدكم امرأته جلد العبد ثم يجامعها في آخر اليوم و في رواية يعمد
احدكم فيجلد امرأته جلد العبد فلعله يضاجعها في آخر يومه ثم
وعظهم في ضحكهم من الضرطة فقال لم يضحك احدكم مما يفعل
متفق عليه *

١٦٠ و عن عائشة قالت كنت العب بالبنات عند النبي صلى الله عليه 160
و سلم و كان لي صواحب يلعبن معي فكان رسول الله صلي الله عليه
و سلم اذا دخل ينقمعن منه فيسربهن الي فيلعبن معي متفق عليه *

١٦١ و عنها قالت و الله لقد رأيت النبي صلي الله عليه و سلم يقوم على 161
باب حجرتي و الحبشة يلعبون بالحراب في المسجد و رسول الله صلي
الله عليه و سلم يسترني بردائه لانظر الى لعبهم بين اذنه و عاتقه ثم
يقوم من اجلي حتى اكون انا التي انصرف فاقدر و اقدر الجارية الحديثة
السن الحريصة على اللهو متفق عليه *

١٦٢ و عنها قالت قال لي رسول الله صلى الله عليه و سلم اني لاعلم اذا 162
كنت عني راضية و اذا كنت علي غضبى فقلت من اين تعرف ذلك
فقال اذا كنت عني راضية فانك تقولين لا و رب محمد و اذا كنت
علي غضبى قلت لا و رب ابراهيم قالت قلت اجل و الله يا رسول الله
ما اهجر الا اسمك متفق عليه *

١٦٣ و عن ابي هريرة قال قال رسول الله صلى الله عليه و سلم اذا دعى 163

الفصل الثالث

١٥٤ عن عطاء قال حضرنا مع ابن عباس جنازة ميمونة بسرف فقال هذه 154
زوجة رسول الله صلى الله عليه وسلم فاذا رفعتم نعشها فلا
تزعزعوها و لا تزلزلوها و ارفقوا لها فانه كان عند رسول الله صلى الله عليه
و سلم تسع نسوة كان يقسم منهن لثمان و لا يقسم لواحدة قال عطاء التي
كان رسول الله صلى الله عليه و سلم لا يقسم لها بلغنا انها صفية
و كانت آخرهن موتا ماتت بالمدينة متفق عليه و قال رزين قال
غير عطاء هي سودة و هو اصح وهبت يومها لعائشة حين اراد رسول
الله صلى الله عليه و سلم طلاقها فقالت له امسكني قد وهبت يومي
لعائشة لعلي ان اكون من نسائك في الجنة *

باب
عشرة النساء و ما لكل واحد من الحقوق

الفصل الاول

١٥٥ عن ابي هريرة قال قال رسول الله صلى الله عليه و سلم استوصوا بالنساء 155
خيرا فانهن خلقن من ضلع و ان اعوج شيئ في الضلع اعلاه فان ذهبت
تقيمه كسرته و ان تركته لم يزل اعوج فاستوصوا بالنساء متفق عليه *

١٥٦ و عنه قال قال رسول الله صلى الله عليه و سلم ان المرأة خلقت من 156
ضلع لن تستقيم لك على طريقة فان استمتعت بها و بها عوج و ان
ذهبت تقيمها كسرتها و كسرها طلاقها رواه مسلم *

١٥٧ و عنه قال قال رسول الله صلى الله عليه و سلم لا يفرك مؤمن مومنة 157
ان كره منها خلقا رضي منها آخر رواه مسلم *

١٤٨ و عنها ان رسول الله صلى الله عليه و سلم كان يسأل في مرضه الذي 148
مات فيه اين انا غدا اين انا غدا يريد يوم عائشة فاذن له ازواجه يكون
حيث شاء فكان في بيت عائشة حتى مات عندها رواه البخاري *

١٤٩ وعنها قالت كان رسول الله صلى الله عليه و سلم اذا اراد سفرا اقرع 149
بين نسائه فايتهن خرج سهمها خرج بها معه متفق عليه *

١٥٠ و عن ابي قلابة عن انس قال من السنة اذا تزوج الرجل البكر على 150
الثيب اقام عندها سبعا و قسم و اذا تزوج الثيب اقام عندها ثلثا ثم
قسم قال ابو قلابة و لو شئت لقلت ان انسا رفعه الي النبي صلى الله
عليه و سلم متفق عليه *

١٥١ و عن ابي بكر بن عبد الرحمن ان رسول الله صلى الله عليه وسلم 151
حين تزوج ام سلمة و اصبحت عنده قال لها ليس بك على اهلك
هوان ان شئت سبعت عندك و سبعت عندهن و ان شئت ثلثت
عندك و درت قالت ثلث و في رواية قال لها للبكر سبع و للثيب
ثلث رواه مسلم *

الفصل الثانی

١٥٢ عن عائشة ان النبي صلى الله عليه و سلم كان يقسم بين نسائه فيعدل 152
و يقول اللهم هذا قسمي فيما املك فلا تلمني فيما تملك و لا املك
رواه الترمذي و ابو داؤد و النسائي و ابن ماجة و الدارمي *

١٥٣ و عن ابي هريرة عن النبي صلى الله عليه و سلم قال اذا كانت عند 153
الرجل امرأتان فلم يعدل بينهما جاء يوم القيمة و شقه ساقط رواه الترمذي
و ابو داؤد و النسائي و ابن ماجة و الدارمي *

طعام المتباريين ان يوكل رواه ابو داؤد و قال محى السنة و الصحيح انه عن عكرمة عن النبي صلى الله عليه و سلم مرسلا *

الفصل الثالث

١٤٣ عن ابي هريرة قال قال رسول الله صلي الله عليه و سلم المتباريان لا يجابان و لا يوكل طعامهما قال الامام احمد يعني المتعارضين بالضيافة فخرا و رياء * 143

١٤٤ و عن عمران بن حصين قال نهى رسول الله صلي الله عليه و سلم عن اجابة طعام الفاسقين * 144

١٤٥ و عن ابي هريرة قال قال النبي صلي الله عليه و سلم اذا دخل احدكم علي اخيه المسلم فلياكل من طعامه و لا يسأل و يشرب من شرابه و لا يسال روى الاحاديث الثلثة البيهقي في شعب الايمان و قال هذا ان صح فلان الظاهر ان المسلم لا يطعمه و لا يسقيه الا ما هو حلال عنده * 145

باب القسم الفصل الاول

١٤٦ عن ابن عباس ان رسول الله صلي الله عليه و سلم قبض عن تسع نسوة و كان يقسم منهن لثمان متفق عليه * 146

١٤٧ و عن عائشة ان سودة لما كبرت قالت يا رسول الله قد جعلت يومي منك لعائشة فكان رسول الله صلي الله عليه و سلم يقسم لعائشة يومين يومها و يوم سودة متفق عليه * 147

فتبعهم رجل فقال النبي صلى الله عليه و سلم يا اباشعيب ان رجلا تبعنا فان شئت اذنت له و ان شئت تركته قال لا بل اذنت له متفق عليه *

الفصل الثاني

١٣٧ عن انس ان النبي صلى الله عليه و سلم اولم على صفية بسويق و تمر رواه احمد و الترمذي و ابو داؤد و ابن ماجة * 137

١٣٨ و عن سفينة ان رجلا ضاف علي بن ابي طالب فصنع له طعاما فقالت فاطمة لو دعونا رسول الله صلى الله عليه و سلم فاكل معنا فدعوه فجاء فوضع يديه على عضادتي الباب فرأى القرام قد ضرب في ناحية البيت فرجع قالت فاطمة فتبعته فقلت يا رسول الله ما ردك قال انه ليس لي او لنبي ان يدخل بيتا مزوقا رواه احمد و ابن ماجة * 138

١٣٩ و عن عبد الله بن عمر قال قال رسول الله صلى الله عليه و سلم من دعي فلم يجب فقد عصى الله و رسوله و من دخل على غير دعوة دخل سارقا و خرج مغيرا رواه ابو داؤد * 139

١٤٠ و عن رجل من اصحاب رسول الله صلى الله عليه و سلم ان رسول الله صلى الله عليه و سلم قال اذا اجتمع الداعيان فاجب اقربهما بابا و ان سبق احدهما فاجب الذي سبق رواه احمد و ابو داؤد * 140

١٤١ و عن ابن مسعود قال قال رسول الله صلى الله عليه و سلم طعام اول يوم حق و طعام يوم الثاني سنة و طعام يوم الثالث سمعة و من سمع سمع الله به رواه الترمذي * 141

١٤٢ و عن عكرمة عن ابن عباس ان النبي صلى الله عليه و سلم نهى عن 142

۱۲۹ وعنه قال اولم رسول الله صلى الله عليه و سلم حين بني بزينب بنت جحش فاشبع الناس خبزا و لحما رواه البخاري * 129

۱۳۰ وعنه قال ان رسول الله صلى الله عليه و سلم اعتق صفية و تزوجها و جعل عتقها صداقها و اولم عليها بحيس متفق عليه * 130

۱۳۱ وعنه قال اقام النبي صلى الله عليه و سلم بين خيبر و المدينة ثلث ليال يبني عليه بصفية فدعوت المسلمين الى وليمته و ما كان فيها من خبز ولا لحم و ما كان فيها الا ان امر بالانطاع فبسطت فالقى عليها التمر و الاقط و السمن رواه البخاري * 131

۱۳۲ وعن صفية بنت شيبة قالت اولم النبي صلى الله عليه و سلم على بعض نسائه بمدين من شعير رواه البخاري * 132

۱۳۳ وعن عبد الله بن عمر ان رسول الله صلى الله عليه وسلم قال اذا دعي احدكم الى الوليمة فليأتها متفق عليه و في رواية لمسلم فليجب عرسا كان او نحوه * 133

۱۳۴ وعن جابر قال قال رسول الله صلى الله عليه و سلم اذا دعي احدكم الى طعام فليجب فان شاء طعم و ان شاء ترك رواه مسلم * 134

۱۳۵ وعن ابي هريرة قال قال رسول الله صلى الله عليه و سلم شر الطعام طعام الوليمة يدعى لها الاغنياء ويترك الفقراء من ترك الدعوة فقد عصى الله و رسوله متفق عليه * 135

۱۳۶ وعن ابي مسعود الانصاري قال كان رجل من الانصار يكنى ابا شعيب كان له غلام لحام فقال اصنع لي طعاما يكفي خمسة لعلي ادعو النبي صلى الله عليه و سلم خامس خمسة فصنع له طعيما ثم اتاه فدعاه 136

لاوكس و لا شطط و عليها العدة و لها الميراث فقال معقل بن سنان الاشجعي فقال قضى رسول الله صلى الله عليه و سلم في بروع بنت واشق امرأة منا بمثل ما قضيت ففرح بها ابن مسعود رواه الترمذي و ابو داود و النسائي و الدارمي *

الفصل الثالث

١٢٥ عن ام حبيبة انها كانت تحت عبدالله بن جحش فمات بارض الحبشة فزوجها النجاشي النبي صلى الله عليه و سلم و امهرها عنه اربعة آلاف و في رواية اربعة آلاف درهم و بعث بها الى رسول الله صلى الله عليه و سلم مع شرحبيل بن حسنة رواه ابو داؤد و النسائي * 125

١٢٦ وعن انس قال تزوج ابو طلحة ام سليم فكان صداق ما بينهما الاسلام اسلمت ام سليم قبل ابي طلحة فخطبها فقالت اني قد اسلمت فان اسلمت نكحتك فاسلم فكان صداق ما بينهما رواه النسائي * 126

باب الوليمة الفصل الاول

١٢٧ عن انس ان النبي صلى الله عليه و سلم رأى على عبد الرحمن بن عوف اثر صفرة فقال ما هذا قال اني تزوجت امرأة على وزن نواة من ذهب قال بارك الله لك اولم و لو بشاة متفق عليه * 127

١٢٨ وعنه قال ما اولم رسول الله صلى الله عليه و سلم على احد من نسائه ما اولم على زينب اولم بشاة متفق عليه * 128

زوجتكها بما معك من القرآن و في رواية قال انطلق فقد زوجتكها فعلمها من القرآن متفق عليه *

١٢٠ وعن ابي سلمة قال سألت عائشة كم كان صداق النبي صلى الله عليه وسلم قالت كان صداقه لازواجه ثنتي عشرة اوقية ونش قالت اتدري ما النش قلت لا قالت نصف اوقية فتلك خمسمائة درهم رواه مسلم ونش بالرفع في شرح السنه و في جميع الاصول * 120

الفصل الثاني

١٢١ عن عمر بن الخطاب قال الا لا تغالوا صدقة النساء فانها لو كانت مكرمة في الدنيا و تقوى عند الله لكان اولاكم بها نبي الله صلى الله عليه و سلم ما علمت رسول الله صلى الله عليه و سلم نكح شيئا من نسائه و لا انكح شيئا من بناته على اكثر من اثنتي عشرة اوقية رواه احمد و الترمذي و ابو داود و النسائي و ابن ماجة و الدارمي * 121

١٢٢ وعن جابر ان رسول الله صلى الله عليه وسلم قال من اعطى في صداق امرأته ملأ كفيه سويقا او تمرا فقد استحل رواه ابو داود * 122

١٢٣ وعن عامر بن ربيعة ان امرأة من بني فزارة تزوجت على نعلين فقال لها رسول الله صلى الله عليه و سلم ارضيت من نفسك و مالك بنعلين قالت نعم فاجازه رواه الترمذي * 123

١٢٤ وعن علقمة عن ابن مسعود انه سئل عن رجل تزوج امرأة و لم يفرض لها شيئا و لم يدخل بها حتى مات فقال ابن مسعود لها مثل صداق نسائها 124

انظر اليه يطوف خلفها في سكك المدينة يبكي و دموعه تسيل على لحيته فقال النبي صلى الله عليه و سلم للعباس يا عباس الا تعجب من حب مغيث بريرة و من بغض بريرة مغيثا فقال النبي صلى الله عليه و سلم لو راجعته فقالت يا رسول الله تأمرني قال انا اشفع قالت لا حاجة لي فيه رواه البخاري *

الفصل الثانى

١١٧ عن عائشة انها ارادت ان تعتق مملوكين لها زوج فسألت النبي 117 صلى الله عليه و سلم فامرها ان تبدأ بالرجل قبل المرأة رواه ابو داؤد و النسائي *

١١٨ و عنها ان بريرة عتقت وهي عند مغيث فخيرها رسول الله صلى الله 118 عليه و سلم و قال لها ان قربك فلا خيار لك رواه ابو داؤد *

باب الصداق الفصل الاول

١١٩ عن سهل بن سعد ان رسول الله صلى الله عليه و سلم جاءته امرأة 119 فقالت يا رسول الله اني وهبت نفسي لك فقامت طويلا فقام رجل فقال يا رسول الله زوجنيها ان لم تكن لك فيها حاجة فقال هل عندك من شيئ تصدقها قال ما عندي الا ازاري هذا قال فالتمس و لو خاتما من حديد فالتمس فلم يجد شيئا فقال رسول الله صلى الله عليه و سلم هل معك من القرآن شيئ قال نعم سورة كذا و سورة كذا فقال قد

١٠٩ وعن خزيمة بن ثابت ان النبي صلى الله عليه و سلم قال ان الله لا يستحيي من الحق لا تأتوا النساء في ادبارهن رواه احمد و الترمذي و ابن ماجة و الدارمي * 109

١١٠ وعن ابي هريرة قال قال رسول الله صلى الله عليه و سلم ملعون من اتى امرأته في دبرها رواه احمد و ابو داود * 110

١١١ و عنه قال قال رسول الله صلى الله عليه و سلم ان الذي يأتي امرأته في دبرها لا ينظر الله اليه رواه في شرح السنة * 111

١١٢ وعن ابن عباس قال قال رسول الله صلى الله عليه و سلم لا ينظر الله الى رجل اتى رجلا او امرأة في الدبر رواه الترمذي * 112

١١٣ وعن اسماء بنت يزيد قالت سمعت رسول الله صلى الله عليه و سلم يقول لا تقتلوا اولادكم سرا فان الغيل يدرك الفارس فيدعثره عن فرسه رواه ابو داود * 113

الفصل الثالث

١١٤ عن عمر بن الخطاب قال نهى رسول الله صلى الله عليه و سلم ان يعزل عن الحرة الا باذنها رواه ابن ماجة * 114

باب الفصل الاول

١١٥ عن عروة عن عائشة ان رسول الله صلى الله عليه و سلم قال لها في بريرة خذيها فاعتقيها و كان زوجها عبدا فخيرها رسول الله صلى الله عليه و سلم فاختارت نفسها و لو كان حرا لم يخيرها متفق عليه * 115

١١٦ وعن ابن عباس قال كان زوج بريرة عبدا اسود يقال له مغيث كاني 116

صحبة عندي عاقر منذ ستين سنة ففارقتها رواه في شرح السنة *

٩٦ وعن الضحاك بن فيروز الديلمي عن ابيه قال قلت يا رسول الله 96
اني اسلمت و تحتي آختان قال اختر ايتهما شئت رواه الترمذي و ابو
داؤد ابن ماجة *

٩٧ وعن ابن عباس قال اسلمت امرأة فتزوجت فجاء زوجها الى النبي 97
صلى الله عليه و سلم فقال يا رسول الله اني قد اسلمت و علمت
باسلامي فانتزعها رسول الله صلى الله عليه و سلم من زوجها الآخر و ردها
الى زوجها الاول و في رواية انه قال انها اسلمت معي فردها عليه رواه
ابو داؤد و روي في شرح السنة ان جماعة من النساء ردهن النبي
صلى الله عليه و سلم بالنكاح الاول على ازواجهن عند اجتماع الاسلامين
بعد اختلاف الدين و الدار منهن بنت الوليد بن مغيرة كانت تحت
صفوان بن امية فاسلمت يوم الفتح و هرب زوجها من الاسلام فبعث اليه ابن
عمه وهب بن عمير برداء رسول الله صلى الله عليه و سلم امانا لصفوان
فلما قدم جعل له رسول الله صلى الله عليه و سلم يسير اربعة اشهر حتى
اسلم فاستقرت عنده و اسلمت ام حكيم بنت الحارث بن هشام امرأة
عكرمة بن ابي جهل يوم الفتح بمكة و هرب زوجها من الاسلام حتى قدم
اليمن فارتحلت ام حكيم حتى قدمت عليه اليمن فدعته الى الاسلام
فاسلم فثبتا على نكاحهما رواه مالك عن ابن شهاب مرسلا *

الفصل الثالث

٩٨ عن ابن عباس قال حرم من النسب سبع و من الصهر سبع ثم قرأ 98
حرمت عليكم امهاتكم الآية رواه البخاري *

الصغرى رواه الترمذي و ابو داؤد و الدارمي و النسائي و روايته الى قوله بنت اختها *

٩٠ وعن البراء بن عازب قال مر بي خالي ابو بردة بن نيار و معه لواء فقلت اين تذهب قال بعثني النبي صلى الله عليه و سلم الى رجل تزوج امرأة ابيه آتيه برأسه رواه الترمذي و ابو داؤد وفي رواية له و للنسائي و ابن ماجة و الدارمي فامرني ان اضرب عنقة و اخذ ماله و في هذه الرواية قال عمي بدل خالي * 90

٩١ وعن ام سلمة قالت قال رسول الله صلى الله عليه و سلم لا يحرم من الرضاع الا ما فتق الا معاء في الثدي وكان قبل الفطام رواه الترمذي * 91

٩٢ وعن حجاج بن حجاج السلمي عن ابيه انه قال يا رسول الله ما يذهب عني مذمة الرضاع فقال عزة عبد او امة رواه الترمذي و ابو دؤاد و النسائي و الدارمي * 62

٩٣ وعن ابي الطفيل الغنوي قال كنت جالسا مع النبي صلى الله عليه و سلم اذ اقبلت امرأة فبسط النبي صلى الله عليه و سلم رداءه حتى قعدت عليه فلما ذهبت قيل هذه ارضعت النبي صلى الله عليه و سلم رواه ابو داؤد * 93

٩٤ وعن ابن عمران غيلان بن سلمة الثقفي اسلم و له عشر نسوة في الجاهلية فاسلمن معه فقال النبي صلى الله عليه و سلم امسک اربعا و فارق سائرهن رواه احمد و الترمذي و ابن ماجة * 94

٩٥ وعن نوفل بن معاوية قال اسلمت وتحتي خمس نسوة فسالت النبي صلى الله عليه و سلم فقال فارق واحدة و امسک اربعا فعمدت الى اقدمهن 95

و سلـــم و هي فيما يقرأ من القـــرآن رواه مسلم *

٨٦ و عنها ان النبي صلى الله عليه و سلم دخل عليها وعندها رجل فكانه كره ذلك فقالت انه اخي فقال انظرن من اخوانكن فانما الرضاعة من المجاعة متفق عليه * 86

٨٧ و عن عقبة بن الحارث انه تزوج ابنته لابي اهاب بن عزيز فاتت امرأة فقالت قد ارضعت عقبة و التي تزوج بها فقال لها عقبة ما اعلم انك قد ارضعتني و لا اخبرتني فارسل الى آل ابي اهاب فسألهم فقالوا ما علمنا ارضعت صاحبتنا فركب الى النبي صلي الله عليه و سلم بالمدينة فسأله فقال رسول الله عليه و سلم كيف و قد قيل ففارقها عقبة و نكحت زوجا غيره رواه البخاري * 87

٨٨ و عن ابي سعيد الخدري ان رسول الله صلي الله عليـــه و سلم يوم حنين بعث جيشا الى اوطاس فلقوا عدوا فقاتلوهم فظهروا عليهم و اصابوا لهم سبايا فكان ناسا من اصحاب النبي صلى الله عليه و سلم تحرجوا من غشيانهن من اجل ازواجهن من المشركين فانزل الله تعالى في ذلك و المحصنات من النساء الا ما ملكت ايمانكم اي فهن لهم حلال اذا انقضت عدتهن رواه مسلم * 88

الفصل الثاني

٨٩ عن ابي هريرة ان رسول الله صلى الله عليه وسلم نهي ان تنكح المرأة على عمتها او العمة على بنت اخيها و المرأة على خالتها او الخالة على بنت اختها لا تنكح الصغرى على الكبرى و لا الكبرى على 89

باب
المحرمات
الفصل الاول

٨٠ عن ابي هريرة قال قال رسول الله صلي الله عليه و سلم لا يجمع بين المرأة و عمتها و لا بين المرأة و خالتها متفق عليه * 80

٨١ و عن عائشة قالت قال رسول الله صلى الله عليه و سلم يحرم من الرضاعة ما يحرم من الولادة رواه البخاري * 81

٨٢ و عنها قالت جاء عمي من الرضاعة فاستأذن علي فابيت ان اذن له حتى اسأل رسول الله صلى الله عليه و سلم فجاء رسول الله صلى الله عليه و سلم فسألته فقال انه عمک فاذني له قالت فقلت له يا رسول الله انما ارضعتني المرأة و لم يرضعني الرجل فقال رسول الله صلى الله عليه و سلم انه عمک فليلج عليک و ذلک بعد ما ضرب علينا الحجاب متفق عليه * 82

٨٣ و عن علي انه قال يا رسول الله هل لک في بنت عمک حمزة فانها اجمل فتاة في قريش فقال له اما علمت ان حمزة اخي من الرضاعة و ان الله حرم من الرضاعة ما حرم من النسب رواه مسلم * 83

٨٤ و عن ام الفضل قالت ان نبي الله صلى الله عليه و سلم قال لا تحرم الرضعة او الرضعتان و في رواية عائشة قال لا تحرم المصة و المصتان و في اخرى لام الفضل قال لا تحرم الا ملاجة او الا ملاجتان هذه روايات لمسلم * 84

٨٥ و عن عائشة قالت كان فيما انزل من القرآن عشر رضعات معلومات يحرمن ثم نسخن بخمس معلومات فتوفي رسول الله صلى الله عليه 85

قوم فيهم غزل فلو بعثتم معها من يقول آتيناكم آتيناكم فحيانا و حياكم
رواه ابن ماجة *

٧٦ و عن سمرة ان رسول الله صلى الله عليه و سلم قال ايما امرأة زوجها وليان فهي للاول منهما و من باع بيعا من رجلين فهو للاول منهما رواه الترمذي و ابو داود و النسائي و الدارمي * 76

الفصل الثالث

٧٧ عن ابن مسعود قال كنا نغزوا مع رسول الله صلى الله عليه و سلم ليس معنا نساء فقلنا الا نختصي فنهانا عن ذلك ثم رخص لنا ان نستمتع فكان احدنا ينكح المرأة بالثوب الى اجل ثم قرأ عبد الله يا ايها الذين آمنوا لا تحرموا طيبات ما احل الله لكم متفق عليه * 77

٧٨ و عن ابن عباس قال انما كانت المتعة في اول السلام كان الرجل يقدم البلدة ليس له بها معرفة فيتزوج المرأة بقدر ما يرى انه يقيم فتحفظ له متاعه و تصلح له شيه حتى اذا نزلت الآية الا على ازواجهم او ما ملكت ايمانهم قال ابن عباس فكل فرج سواهما فهو حرام رواه الترمذي * 78

٧٩ و عن عامر بن سعد قال دخلت على قرظة بن كعب و ابي مسعود الانصاري في عرس و اذا جوار يغنين فقلت اي صاحبي رسول الله صلى الله عليه و سلم و اهلي بدر يفعل هذا عندكم فقالا اجلس ان شئت فاسمع معنا و ان شئت فاذهب فانه قد رخص لنا في اللهو عند العرس رواه النسائي * 79

فوزا عظيما رواه احمد و الترمذي و ابو داود و النسائي و ابن ماجة و الدارمي و في جامع الترمذي فسر الآيات الثلث سفيان الثوري و زاد ابن ماجة بعد قوله ان الحمد لله نحمده و بعد قوله من شرور انفسنا و من سيئات اعمالنا و الدارمي بعد قوله عظيما ثم يتكلم بحاجته و روي في شرح السنة عن ابن مسعود في خطبة الحاجة من النكاح وغيره *

٧٠ و عن ابي هريرة قال قال رسول الله صلي الله عليه و سلم كل خطبة ليس فيها تشهد فهي كاليد الجذماء رواه الترمذي و قال هذا حديث حسن غريب * 70

٧١ و عنه قال قال رسول الله صلى الله عليه وسلم كل امر ذي بال لا يبدأ فيه بالحمد لله فهو اقطع رواه ابن ماجة * 71

٧٢ و عن عائشة قالت قال رسول الله صلى الله عليه و سلم اعلنوا هذا النكاح و اجعلوه في المساجد و اضربوا عليه بالدفوف رواه الترمذي وقال هذا حديث غريب * 72

٧٣ و عن محمد بن حاطب الجمحي عن النبي صلى الله عليه و سلم قال فصل ما بين الحلال و الحرام الصوت و الدف في النكاح رواه احمد و الترمذي و النسائي و ابن ماجة * 73

٧٤ و عن عائشة قالت كانت عندي جارية من الانصار زوجتها فقال رسول الله صلي الله عليه و سلم يا عائشة الا تغنين فان هذا الحي من الانصار يحبون الغناء رواه ابن حبان في صحيحه * 74

٧٥ و عن ابن عباس قال انكحت عائشة ذات قرابة لها من الانصار فجاء رسول الله صلي الله عليه و سلم فقال اهديتم الفتاة قالوا نعم قال ارسلتم معها من تغني قالت لا فقال رسول الله صلي الله عليه و سلم ان الانصار 75

٦٥ و عنه قال قال رسول الله صلي الله عليه و سلم لا تسأل المرأة طلاق اختها لتستفرغ صحفتها ولتنكح فان لها ما قدر لها متفق عليه * 65

٦٦ و عن ابن عمر ان رسول الله صلى الله عليه و سلم نهى عن الشغار و الشغار ان يزوج الرجل ابنته على ان يزوجه الآخر ابنته و ليس بينهما صداق متفق عليه و في رواية المسلم قال لا شغار في الاسلام * 66

٦٧ وعن علي ان رسول الله صلى الله عليه و سلم نهى عن متعة النساء يوم خيبر و عن اكل لحوم الحمر الا نسية متفق عليه * 67

٦٨ و عن سلمة بن الاكوع قال رخص رسول الله صلى الله عليه و سلم عام اوطاس في المتعة ثلثا ثم نهي عنها رواه مسلم * 68

الفصل الثاني

٦٩ عن عبد الله بن مسعود قال علمنا رسول الله صلي الله عليه و سلم التشهد في الصلوة و التشهد في الحاجة قال التشهد في الصلوة التحيات لله و الصلوات و الطيبات السلام عليک ايها النبي ورحمة الله و بركاته السلام علينا و على عباد الله الصالحين اشهد ان لاآله الا الله و اشهد ان محمدا عبده و رسوله و التشهد في الحاجة ان الحمد لله و نستعينه و نستغفره و نعوذ بالله من شرور انفسنا من يهده الله فلا مضل له و من يضلله فلا هادي له و اشهد ان لاآله الاالله وحده لا شريک له و اشهد ان محمدا عبده و رسوله و يقرأ ثلث آيات يا ايها الذين آمنوا اتقوا الله حق تقاته و لا تموتن الا و انتم مسلمون يا ايها الذين آمنوا اتقوا الله الذي تساءلون به و الارحام ان الله كان عليكم رقيبا يا ايها الذين آمنوا اتقوا الله و قولوا قولا سديدا يصلح لكم اعمالكم و يغفرلكم ذنوبكم و من يطع الله و رسوله فقد فاز 69

٥٩ وعن عمر بن الخطاب و انس بن مالک عن رسول الله صلى الله عليه و سلم قال في التورية مكتوب من بلغت ابنته اثنتي عشرة سنة و لم يزوجها فاصابت اثما فاثم ذلک عليه رواهما البيهقي في شعب الايمان * 59

باب

اعلان النكاح و الخطبة و الشرط

الفصل الاول .

٦٠ عن الربيع بنت معوذ بن عفراء قالت جاء النبي صلي الله عليه و سلم فدخل حين بني علي فجلس على فراشي كمجلسک مني فجعلت جويريات لنا يضربن بالدف و يندبن من قتل من ابائي يوم بدر اذ قالت احداهن و فينا نبي يعلم ما في غد فقال دعي هذه و قولي بالذي كنت تقولين رواه البخاري * 60

٦١ و عن عائشة رضي الله عنها قالت زفت امرأة الى رجل من الانصار فقال نبي الله صلى الله عليه و سلم ما كان معكم لهو فان الانصار يعجبهم اللهو رواه البخاري * 61

٦٢ و عنها قال تزوجني رسول الله صلي الله عليه و سلم في شوال و بني في شوال فاى نساء رسول الله صلي الله عليه و سلم كان احظي عنده مني رواه مسلم * 62

٦٣ و عن عقبة بن عامر قال قال رسول الله صلي الله عليه و سلم احق الشروط ان توفوا به ما استحللتم به الفروج متفق عليه * 63

٦٤ و عن ابي هريرة قال قال رسول الله صلي الله عليه و سلم لا يخطب الرجل على خطبة اخيه حتى ينكح او يترك متفق عليه * 64

٥٢ و عن عائشة ان رسول الله صلى الله عليه و سلم قال ايما امرأة نكحت نفسها بغير اذن وليها فنكاحها باطل فنكاحها باطل فنكاحها باطل فان دخل بها فلها المهر بما استحل من فرجها فان اشتجروا فالسلطان ولي من لا ولي له رواه احمد و الترمذي و ابو داؤد و ابن ماجة و الدارمي * 52

٥٣ و عن ابن عباس ان النبي صلى الله عليه و سلم قال البغايا اللاتي ينكحن انفسهن بغير بينة و الاصح انه موقوف على ابن عباس رواه الترمذي * 53

٥٤ و عن ابي هريرة قال قال رسول الله صلي الله عليه وسلم اليتيمة تستأمر في نفسها فان صمتت فهو اذنها و ان ابت فلا جواز عليها رواه الترمذي و ابو داؤد و النسائي و رواه الدارمي عن ابي موسى * 54

٥٥ و عن جابر عن النبي صلي الله عليه و سلم قال ايما عبد تزوج بغير اذن سيده فهو عاهر رواه الترمذي و ابو داؤد و الدارمي * 55

الفصل الثالث

٥٦ عن ابن عباس قال ان جارية بكرا اتت رسول الله صلى الله عليه و سلم فذكرت ان اباها زوجها وهي كارهة فخيرها النبي صلى الله عليه و سلم رواه ابو داؤد * 56

٥٧ و عن ابي هريرة قال قال رسول الله صلى الله عليه وسلم لا تزوج المرأة المرأة و لا تزوج المرأة نفسها فالزانية هي التي تزوج نفسها رواه ابن ماجة * 57

٥٨ و عن ابي سعيد و ابن عباس قالا قال رسول الله صلى الله عليه و سلم من ولد له ولد فليحسن اسمه و ادبه فاذا بلغ فليزوجه فان بلغ و لم يزوجه فاصاب اثما فانما اثمه على ابيه * 58

باب الولي

في النكاح و استيذان المرأة

الفصل الاول

٤٧ عن ابي هريرة قال قال رسول الله صلى الله عليه و سلم و لا تنكح الايم حتى تستأمر و لا تنكح البكر حتى تستأذن قالوا يا رسول الله و كيف اذنها قال ان تسكت متفق عليه • 47

٤٨ و عن ابن عباس ان النبي صلى الله عليه و سلم قال الايم احق بنفسها من وليها و البكر تستأذن في نفسها و اذنها صماتها و في رواية قال الثيب احق بنفسها من وليها و البكر تستأمر و اذنها سكوتها و في رواية قال الثيب احق بنفسها من وليها و البكر يستأذنها ابوها في نفسها و اذنها صماتها رواه مسلم • 48

٤٩ و عن خنساء بنت خدام ان اباها زوجها وهي ثيب فكرهت ذلك فاتت رسول الله صلى الله عليه و سلم فرد نكاحها رواه البخاري و في رواية ابن ماجة نكاح ابيها • 49

٥٠ و عن عائشة ان النبي صلى الله عليه و سلم تزوجها وهي بنت سبع سنين و زفت اليه وهي بنت تسع سنين و لعبها معها و مات عنها وهي بنت ثماني عشرة رواه مسلم • 50

الفصل الثاني

٥١ عن ابي موسى عن النبي صلى الله عليه و سلم قال لا نكاح الا بولي رواه احمد و الترمذي و ابو داؤد و ابن ماجة و الدارمي • 51

٤١ و عن انس ان النبي صلى الله عليه و سلم اتى فاطمة بعبد قد وهبه لها و على فاطمة ثوب اذا قنعت به رأسها لم يبلغ رجليها و اذا غطت به رجليها لم يبلغ راسها فلما رأى رسول الله صلى الله عليه و سلم ما تلقي قال انه ليس عليك باس انما هو ابوك و غلامك رواه ابو داؤد * 41

الفصل الثالث

٤٢ عن ام سلمة ان النبي صلى الله عليه و سلم كان عندها وفي البيت مخنث فقال لعبد الله بن ابي امية اخي ام سلمة يا عبد الله ان فتح الله لكم غدا الطائف فاني ادلك على ابنة غيلان فانها تقبل باربع و تدبر بثمان فقال النبي صلى الله عليه و سلم لا يدخلن هؤلاء عليكم متفق عليه * 42

٤٣ و عن المسور بن مخرمة قال حملت حجرا ثقيلا فبينا انا امشي سقط عني ثوبي فلم استطع اخذه فرآني رسول الله صلى الله عليه و سلم فقال لي خذ عليك ثوبك و لا تمشوا عراة رواه مسلم * 43

٤٤ و عن عائشة قالت ما نظرت او ما رأيت فرج رسول الله صلى الله عليه و سلم قط رواه ابن ماجة * 44

٤٥ و عن ابي امامة عن النبي صلى الله عليه و سلم قال ما من مسلم ينظر الى محاسن امرأة اول مرة ثم يغض بصره الا احدث الله له عبادة يجد حلاوتها رواه احمد * 45

٤٦ و عن الحسن مرسلا قال بلغني ان رسول الله صلى الله عليه و سلم قال لعن الله الناظر و المنظور اليه رواه البيهقي في شعب الايمان * 46

٣٤ و عن علي ان رسول الله صلى الله عليه و سلم قال له يا علي لا تبرز فخذك و لا تنظر الى فخذ حي و لا ميت رواه ابوداوٗد ابن ماجة * 34

٣٥ و عن محمد بن جحش قال مر رسول الله صلى الله عليه و سلم على معمر و فخذاه مكشوفتـــان قال يا معمر غط فخذيک فان الفخــذين عورة في شرح السنة * 35

٣٦ و عن ابن عمر قال قال رسول الله صلى الله عليه و سلم اياكم و التعري فان معكم من لا يفارقكم الا عند الغائط و حين يقضي الرجل الى اهله فاستحيوهم و اكرموهم رواه الترمذي * 36

٣٧ و عن ام سلمة انها كانت عند رسول الله صلى الله عليه و سلم و ميمونة اذ اقبل ابن ام مكتوم فدخل عليه فقال رسول الله صلي الله عليه و سلم احتجبا منه فقلت يا رسول الله اليس هو اعمى لا يبصرنا فقال رسول الله صلى الله عليه و سلم افعميا و ان انتما الستما تبصرانه رواه احمد و الترمذي و ابو داوٗد * 37

٣٨ و عن بهز بن حكيم عن ابيه عن جده قال قال رسول الله صلى الله عليه و سلم احفظ عورتك الا من زوجتک او ما ملكت يمينک قلت يا رسول الله افرأيت اذا كان الرجل خاليا قال فالله احق ان يستحيى منه رواه الترمذي و ابو داوٗد و ابن ماجة * 38

٣٩ و عن عمر عن النبي صلى الله عليه و سلم قال لا يخلون رجل بامرأة الا كان ثالثهما الشيطان رواه الترمذي * 39

٤٠ و عن جابر عن النبي صلى الله عليه وسلم قال لا تلجوا على المغيبات فان الشيطان يجري من احدكم مجري الدم قلنا و منک يا رسول الله قال و مني و لكن الله اعانني عليه فاسلم رواه الترمذي * 40

الفصل الثاني

٢٧ عن جابر قال قال رسول الله صلى الله عليه و سلم اذا خطب احدكم المـــرأة فان استطاع ان ينظـــر الى ما يدعوه الى نكاحها فليفعل رواه ابو داوُد ● 27

٢٨ و عن المغيرة بن شعبة قال خطبت امرأة فقال لي رسول الله صلى الله عليه و سلم هل نظرت اليها قلت لا قال فانظر اليها فانه احرى ان يؤدم بينكمـــا رواه احمد و الترمذي و النسائي و ابن ماجة و الدارمي ● 28

٢٩ و عن ابن مسعود قال رأى رسول الله صلى الله عليه و سلم امرأة فاعجبته فاتى سودة وهي تصنع طيبا و عندها نساء فاخلينه فقضى حاجته ثم قال ايما رجل رأى امرأة تعجبه فليقم الى اهله فان معها مثل الذي معها رواه الدارمي ● 29

٣٠ و عنه عن النبي صلى الله عليه و سلم قال المرأة عورة فاذا خرجت استشرفها الشيطان رواه الترمذي ● 30

٣١ و عن بريدة قال قال رسول الله صلى الله عليه و سلم لعلي يا علي لا تتبع النظرة النظرة فان لك الاولى و ليست لك الآخرة رواه احمد و الترمذي و ابو داوُد و الدارمي ● 31

٣٢ و عن عمرو بن شعيب عن ابيه عن جده عن النبي صلى الله عليه و سلم قال اذا زوج احدكم عبده امته فلا ينظرن الى عورتها و في رواية فلا ينظرن الى ما دون السرة و فوق الركبة رواه ابو داوُد ● 32

٣٣ و عن جرهد ان النبي صلى الله عليه و سلم قال اما علمت ان الفخذ عورة رواه الترمذي و ابو داوُد ● 33

اني تزوجت امرأة من الانصار قال فانظر اليها فان في اعين الانصار شيئا رواه مسلم *

۲۰ و عن ابن مسعود قال قال رسول الله صلى الله عليه و سلم لا تباشر المرأة المرأة فتنعتها لزوجها كانه ينظر اليها متفق عليه * 20

۲۱ و عن ابي سعيد قال قال رسول الله صلى الله عليه وسلم لا ينظر الرجل الي عورة الرجل و لا المرأة الى عورة المرأة و لا يفضي الرجل الي الرجل في ثوب واحد و لا تفضي المرأة الي المرأة في ثوب واحد رواه مسلم * 21

۲۲ و عن جابر قال قال رسول الله صلى الله عليه و سلم الا لا يبيتن رجل عند امرأة ثيب الا ان يكون ناكحا او ذا محرم رواه مسلم * 22

۲۳ و عن عقبة بن عامر قال قال رسول الله صلى الله عليه و سلم اياكم و الدخول علي النساء فقال رجل يا رسول الله ارايت الحمو قال الحمو الموت متفق عليه * 23

۲۴ و عن جابر ان ام سلمة استاذنت رسول الله صلى الله عليه و سلم في الحجامة فامر اباطيبة ان يحجمها قال حسبت انه كان اخاها من الرضاعة او غلاما لم يحتلم رواه مسلم * 24

۲۵ و عن جرير بن عبد الله قال سألت رسول الله صلى الله عليه و سلم عن نظر الفجاءة فامرني ان اصرف بصري رواه مسلم * 25

۲۶ و عن جابر قال قال رسول الله صلى الله عليه وسلم ان المرءة تقبل في صورة شيطان و تدبر في صورة شيطان اذا احدكم اعجبته المرأة فوقعت في قلبه فليعمد الي امرأته فليواقعها فان ذلك يرد ما في نفسه رواه مسلم * 26

كتاب النكاح

الفصل الاول

١ عن عبد الله بن مسعود قال قال رسول الله صلى الله عليه و سلم يا معشر الشباب من استطاع منكم الباءة فليتزوج فانه اغض للبصر واحصن للفرج و من لم يستطع فعليه بالصوم فانه له وجاء متفق عليه * 1

٢ و عن سعد بن ابي وقاص قال رد رسول الله صلى الله عليه و سلم على عثمان بن مظعون التبتل و لو اذن له لاختصينا متفق عليه * 2

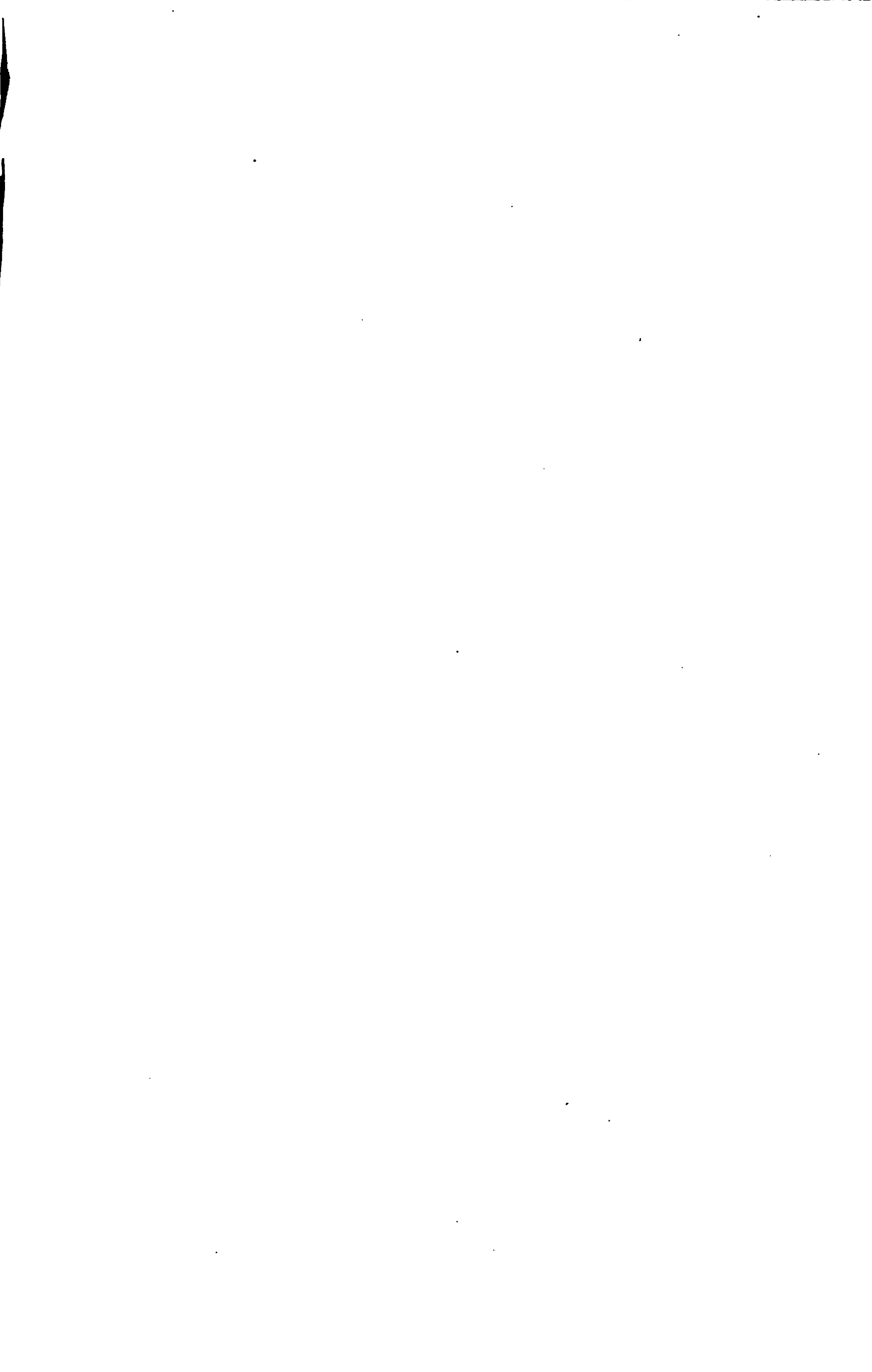
٣ و عن ابي هريرة قال قال رسول الله صلى الله عليه و سلم تنكح المرأة لاربع لمالها و لحسبها و لجمالها و لدينها فاظفر بذات الدين تربت يداك متفق عليه * 3

٤ و عن عبد الله بن عمر قال قال رسول الله صلى الله عليه و سلم الدنيا كلها متاع و خير متاع الدنيا المرأة الصالحة رواه مسلم * 4

٥ و عن ابي هريرة قال قال رسول الله صلى الله عليه و سلم خير نساء ركبن الابل صالح نساء قريش احناه على ولد في صغره و ارعاه على زوج في ذات يده متفق عليه * 5

٦ و عن اسامة بن زيد قال قال رسول الله صلى الله عليه وسلم ما تركت بعدي فتنة اضر على الرجال من النساء متفق عليه * 6

٧ و عن ابي سعيد الخدري قال قال رسول الله صلى الله عليه و سلم 7



۴۹۷ و ذكر اسم ربه فصلی * هشتاد و هفتم سورة يعني سورۂ اعلی - پارۂ سيم 497
يعني پارۂ عما يتساءلون - آية ۱۵ *

۴۹۸ انا اعطيناک الكوثر * يكصد و هشتم سورة يعني سورۂ كوثر - پارۂ سيم يعني 498
پارۂ عما يتساءلون - آية ۱ *

۴۹۹ فصل لربک و انحر * يكصد و هشتم سورة يعني سورۂ كوثر - پارۂ سيم 499
يعني پارۂ عما يتساءلون - آية ۲ *

۵۰۰ ان شانئک هو الابتر * يكصد وهشتم سورة يعني سورۂ كوثر - پارۂ سيم يعني 500
پارۂ عما يتساءلون - ۳ *

٤٨٦ ثم ان علينا بيانة * هفتاد و پنجم سورة يعني سورة قيامت - پارة بيست و نهم يعني پارة تبارک الذي آية ١٩ * 486

٤٨٧ كلا بل تحبون العاجلة * هفتاد و پنجم سورة يعني سورة قيامت - پارة بيست ونهم يعني پارة تبارک الذي - آية ٢٠ * 487

٤٨٨ و تذرون الآخرة * هفتاد و پنجم سورة يعني سورة قيامت - پارة بيست ونهم يعني پارة تبارک الذي - آية ٢١ * 488

٤٨٩ وجوه يومئذ ناضرة * هفتاد و پنجم سورة يعني سورة قيامت - پارة بيست ونهم يعني پارة تبارک الذي - آية ٢٢ * 489

٤٩٠ الى ربها ناظرة * هفتاد و پنجم سورة يعنى سورة قيامت - پارة بيست ونهم يعنى پارة تبارك الذي - آية ٢٣ * 490

٤٩١ و وجوه يومئذ باسرة * هفتاد و پنجم سورة يعني سورة قيامت - پارة بيست ونهم يعني پارة تبارک الذي - آية ٢٤ * 491

٤٩٢ تظن ان يفعل بها فاقرة * هفتاد و پنجم سورة يعني سورة قيامت - پارة بيست و نهم يعنى پارة تبارک الذي - آية ٢٥ * 492

٤٩٣ و اذا قرئ عليهم القرآن لايسجدون * هشتاد و چهارم سورة يعنى سورة انشقاق - پارة سيم يعني پارة عما يتساءلون - آية ٢١ * 493

٤٩٤ بل الذين كفروا يكذبون * هشتاد و چهارم سورة يعني سورة انشقاق - پارة سيم يعني پارة عما يتساءلون - آية ٢٢ * 494

٤٩٥ و الله اعلم بما يوعون * هشتاد وچهارم سورة يعني سورة انشقاق - پارة سيم يعني پارة عما يتساءلون - آية ٢٣ * 495

٤٩٦ قد افلح من تزكى * هشتاد و هفتم سورة يعني سورة اعلى - پارة سيم يعني پارة عما يتساءلون - ١٤ * 496

۴۷۵ في جنات يتساءلون عن المجرمين * هفتاد و چهارم سورة يعني سورة 475
مدثر - پارة بيست و نهم يعني پارة تبارک الذي - آية ۴۲ *

۴۷۶ ما سلككم في سقر * هفتاد و چهارم سورة يعني سورة مدثر پارة بيست و 476
نهم يعني پارة تبارک الذي - آية ۴۳ *

۴۷۷ قالوا لم نک من المصلين * هفتاد و چهارم سورة يعني سورة مدثر - پارة 477
بيست و نهم يعني پارة تبارک الذی - آية ۴۴ *

۴۷۸ و لم نک نطعم المسكين * هفتاد و چهارم سورة يعنى سورة مدثر - پارة 478
بيست و نهم يعني پارة تبارک الذي - آية ۴۵ *

۴۷۹ و كنا نخوض مع الخائضين * هفتاد و چهارم سورة يعني سورة مدثر - پارة 479
بيست و نهم يعنى پارة تبارک الذي - آية ۴۶ *

۴۸۰ وكنا نكذب بيوم الدين * هفتاد و چهارم سورة يعني سورة مدثر - پارة 480
بيست و نهم يعني پارة تبارك الذي - آية ۴۷ *

۴۸۱ حتى اتانا اليقين * هفتاد و چهارم سورة يعني سورة مدثر - پارة بيست و 481
نهم يعني پارة تبارک الذي - آية ۴۸ *

۴۸۲ فما تنفعهم شفاعة الشافعين * هفتاد و چهارم سورة يعني سورة مدثر - پارة 482
بيست و نهم يعني پارة تبارک الذي - آية ۴۹ *

۴۸۳ لاتحرک به لسانک لتعجل به * هفتاد و پنجم سورة يعني سورة قيامت - 483
پارة بيست و نهم يعني پارة تبارک الذي - آية ۱۶ *

۴۸۴ ان علينا جمعه و قرآنه * هفتاد و پنجم سورة يعني سورة قيامت - پارة 484
بيست و نهم يعني پارة تبارک الذي - آية ۱۷ *

۴۸۵ فاذا قرأناه فاتبع قرآنه * هفتاد و پنجم سورة يعني سورة قيامت - پارة بيست 485
و نهم يعني پارة تبارک الذي - آية ۱۸ *

نهم یعني پارۂ تبارک الذي - آیۂ ۱ - ۲ - ۳ - ۴ *

۴٦٧ ان ربک یعلم انک تقوم ادنی من ثلثي اللیل و نصفه و ثلثه و طائفة من الذین معک - و الله یقدر اللیل و النهار - علم ان لن تحصوه فتاب علیکم فاقرأوا ما تیسر من القرآن - علم ان سیکون منکم مرضي - وآخرون یضربون في الارض یبتغون من فضل الله وآخرون یقاتلون في سبیل الله - فاقرأوا ما تیسر منه - و اقیموا الصلوة و آتوا الزکوة و اقرضوا الله قرضا حسنا * 467

هفتاد و سوم سورۂ یعني سورۂ مزمل - پارۂ بیست و نهم یعني پارۂ تبارک الذي - آیۂ ۲۰ *

۴٦٨ یا ایها المدثر * قم فانذر * هفتاد و چهارم سورۂ یعني سورۂ مدثر - پارۂ بیست و نهم یعني پارۂ تبارک الذي آیۂ ۱ - ۲ * 468

۴٦٩ و ربک فکبر * هفتاد و چهارم سورۂ یعني سورۂ مدثر - پارۂ بیست و نهم یعني پارۂ تبارک الذي - آیۂ ۳ * 469

۴٧٠ و ثیابک فطهر * هفتاد و چهارم سورۂ یعني سورۂ مدثر - پارۂ بیست و نهم یعني پارۂ تبارک الذي - آیۂ ۴ * 470

۴٧١ والرجز فاهجر * هفتاد و چهارم سورۂ یعني سورۂ مدثر - پارۂ بیست و نهم یعني پارۂ تبارک الذي - آیۂ ۵ * 471

۴٧٢ ولا تمنن تستکثر * هفتاد و چهارم سورۂ یعني سورۂ مدثر - پارۂ بیست و نهم یعني پارۂ تبارک الذي - آیۂ ٦ * 472

۴٧٣ و لربک فاصبر * هفتاد و چهارم سورۂ یعني سورۂ مدثر - پارۂ بیست و نهم یعني پارۂ تبارک الذي - آیۂ ٧ * 473

۴٧۴ کل نفس بما کسبت رهینة الا اصحاب الیمین * هفتاد و چهارم سورۂ یعني سورۂ مدثر - پارۂ بیست و نهم یعني پارۂ تبارک الذي - آیۂ ۴۱ * 474

پارۂ قد سمع الله - آیة ۶ *

۴۵۹ لینفق ذو سعة من سعته - و من قدر علیه رزقه فلینفق مما آتاه الله - 459
لایکلف الله نفسا الا ما آتاها - سیجعل الله بعد عسر یسرا *
شصت و پنجم سورۂ یعني سورۂ طلاق - پارۂ بیست و هشتم یعني پارۂ قد سمع الله -
آیة ۷ *

۴۶۰ یا ایها النبي لم تحرم ما احل الله لک - تبتغي مرضات ازواجک - 460
و الله غفور رحیم * شصت و ششم سورۂ یعني سورۂ تحریم - پارۂ بیست و هشتم
یعني پارۂ قد سمع الله - آیة ۱ *

۴۶۱ قد فرض الله لکم تحلة ایمانکم - و الله مولاکم - و هو العلیم الحکیم * 461
شصت و ششم سورۂ یعني سورۂ تحریم - پارۂ بیست و هشتم یعني پارۂ قد سمع الله -
آیة ۲ *

۴۶۲ فقلت استغفروا ربکم انه کان غفارا * هفتاد و یکم سورۂ یعني سورۂ نوح 462
پارۂ بیست و نهم یعني پارۂ تبارک الذي - آیة ۹ *

۴۶۳ یرسل السماء علیکم مدرارا * هفتاد و یکم سورۂ یعني سورۂ نوح - پارۂ بیست 463
و نهم یعني پارۂ تبارک الذي - آیة ۱۰ *

۴۶۴ و یمددکم باموال و بنین و یجعل لکم جنات و یجعل لکم انهارا * 464
هفتاد و یکم سورۂ یعني سورۂ نوح - پارۂ بیست و نهم یعني پارۂ تبارک الذي -
آیة ۱۱ *

۴۶۵ و ان المساجد لله فلا تدعوا مع الله احدا * هفتاد و دوم سورۂ 465
یعني سورۂ جن - پارۂ بیست و نهم یعني پارۂ تبارک الذي - آیة ۱۸ *

۴۶۶ یا ایها المزمل * قم اللیل الا قلیلا * نصفه او انقص منه قلیلا * او زد علیه 466
و رتل القرآن ترتیلا * هفتاد و سوم سورۂ یعني سورۂ مزمل - پارۂ بیست و

و الله يشهد ان المنافقين لكاذبون * شصت و ميوم سورة يعني سورة منافقون - پارة بيست و هشتم يعني پارة قد سمع الله - آية ١ *

٤٥٤ اتخذوا ايمانهم جنة فصدوا عن سبيل الله - انهم ساء ما كانوا يعملون * 454

شصت و سوم سورة يعني سورة منافقون - پارة بيست و هشتم يعني پارة قد سمع الله - آية ٢ *

٤٥٥ يا ايها النبي اذا طلقتم النساء فطلقوهن لعدتهن و احصوا العدة - 455

و اتقوا الله ربكم - لاتخرجوهن من بيوتهن و لا يخرجن الا ان ياتين بفاحشة مبينة - و تلک حدود الله - و من يتعد حدود الله فقد ظلم نفسه - لاتدري لعل الله يحدث بعد ذلک امرا * شصت و پنجم سورة يعني سورة طلاق - پارة بيست و هشتم يعني پارة قد سمع الله - آية ١ *

٤٥٦ فاذا بلغن اجلهن فامسكوهن بمعروف او فارقوهن بمعروف و اشهدوا 456

ذوي عدل منكم و اقيموا الشهادة لله - ذلكم يوعظ به من كان يؤمن بالله و اليوم الآخر * شصت و پنجم سورة يعني سورة طلاق - پارة بيست و هشتم يعني پارة قد سمع الله - آية ٢ *

٤٥٧ و اللائي يئسن من المحيض من نسائكم ان ارتبتم فعدتهن ثلثة اشهر 457

واللائي لم يحضن - و اولات الاحمال اجلهن ان يضعن حملهن - و من يتق الله يجعل له من امره يسرا * شصت و پنجم سورة يعني سورة طلاق - پارة بيست و هشتم يعني پارة قد سمع الله - آية ٤ *

٤٥٨ اسكنوهن من حيث سكنتم من وجدكم و لا تضاروهن لتضيقوا عليهن 458

و ان كن اولات حمل فانفقوا عليهن حتى يضعن حملهن - فان ارضعن لكم فآتوهن اجورهن - و أتمروا بينكم بمعروف - و ان تعاسرتم فسترضع له اخرى * شصت و پنجم سورة يعني سورة طلاق پارة بيست و هشتم يعني

ولا هم يحلون لهن - و آتوهم ما انفقوا - ولا جناح عليكم ان تنكحوهن اذا آتيتموهن اجورهن - و لا تمسكوا بعصم الكوافر و اسألوا ما انفقتم و ليسئلوا ما انفقوا - ذلكم حكم الله يحكم بينكم - و الله عليم حكيم *

شصتم سورة يعني سورة ممتحنه - پارة بيست وهشتم يعني پارة قد سمع الله - آية ١٠ *

٤٤٨ و ان فاتكم شيئ من ازواجكم الى الكفار فعاقبتم فآتوا الذين ذهبت 448 ازواجهم مثل ما انفقوا - و اتقوا الله الذي انتم به مؤمنون *

شصتم سورة يعني سورة ممتحنه - پارة بيست وهشتم يعني پارة قد سمع الله - آية ١١ *

٤٤٩ يا ايها النبي اذا جاءك المؤمنات يبايعنك على ان لا يشركن بالله شيئا 449 ولا يسرقن ولا يزنين ولا يقتلن اولادهن ولا يأتين ببهتان يفترينه بين ايديهن و ارجلهن ولا يعصينك في معروف فبايعهن و استغفر لهن الله - ان الله غفور رحيم * شصتم سورة يعني سورة ممتحنه - پارة بيست و هشتم يعني پارة قد سمع الله - آية ١٢ *

٤٥٠ يا ايها الذين آمنوا اذا نودي للصلوة من يوم الجمعة فاسعوا الى ذكر الله 450 و ذروا البيع - ذلكم خير لكم ان كنتم تعلمون * شصت و دوم سورة يعني سورة جمعه - پارة بيست و هشتم يعني پارة قد سمع الله - آية ٩ *

٤٥١ فاذا قضيت الصلوة فانتشروا في الارض و ابتغوا من فضل الله و اذكروا الله 451 كثيرا لعلكم تفلحون * شصت و دوم سورة يعني سورة جمعه - پارة بيست و هشتم يعني پارة قد سمع الله - آية ١٠ *

٤٥٢ و اذا رأوا تجارة او لهوا ن انفضوا اليها و تركوك قائما - قل ما عند الله خير 452 من اللهو و من التجارة - والله خير الرازقين * شصت و دوم سورة يعني سورة جمعه - پارة بيست و هشتم يعني پارة قد سمع الله - آية ١١ *

٤٥٣ اذا جاءك المنافقون قالوا نشهد انك لرسول الله - والله يعلم انك لرسوله - 453

٤٤١ ما قطعتم من لينة او تركتموها قائمة علي اصولها فباذن الله و ليخزى 441
الفاسقين * پنجاه و نهم سورة يعني سورة حشر - پارة بيست و هشتم يعني
پارة قد سمع الله - آية ٥ *

٤٤٢ و ما افاء الله علي رسوله منهم فما اوجفتم عليه من خيل و لا ركاب 442
و لكن الله يسلط رسله علي من يشاء - و الله علي كل شيئ قدير *
پنجاه ونهم سورة يعني سورة حشر - پارة بيست وهشتم يعني پارة قد سمع الله - آية ٦ *

٤٤٣ ما افاء الله علي رسوله من اهل القري فلله و للرسول و لذي القربي 443
و اليتامي و المساكين و ابن السبيل - كي لا يكون دولة بين الاغنياء منكم -
و ما آتاكم الرسول فخذوه - و ما نهاكم عنه فانتهوا - و اتقوا الله - ان الله
شديد العقاب * پنجاه و نهم سورة يعني سورة حشر - پارة بيست و هشتم
يعني پارة قد سمع الله - آية ٧ *

٤٤٤ للفقراء المهاجرين الذين اخرجوا من ديارهم و اموالهم يبتغون فضلا من الله 444
و رضوانا و ينصرون الله و رسوله - اولئك هم الصادقون *
پنجاه ونهم سورة يعني سورة حشر - پارة بيست وهشتم يعني پارة قد سمع الله - آية ٨ *

٤٤٥ لا ينهٰكم الله عن الذين لم يقاتلوكم في الدين و لم يخرجوكم من دياركم ان 445
تبروهم و تقسطوا اليهم - ان الله يحب المقسطين * شصتم سورة يعني
سورة ممتحنه - پارة بيست و هشتم يعني پارة قد سمع الله - آية ٨ *

٤٤٦ انما ينهٰكم الله عن الذين قاتلوكم في الدين و اخرجوكم من دياركم 446
و ظاهروا علي اخراجكم ان تولوهم - و من يتولهم فاولئك هم الظالمون *
شصتم سورة يعني سورة ممتحنه - پارة بيست وهشتم يعني پارة قد سمع الله - آية ٩ *

٤٤٧ يا ايها الذين آمنوا اذا جاءكم المؤمنات مهاجرات فامتحنوهن - الله اعلم 447
بايمانهن - فان علمتموهن مؤمنات فلا ترجعوهن الي الكفار - لا هن حل لهم

و هفتم يعني پارۂ قال فما خطبكم - آية ٧٨ *

٤٣٥ تنزيل من رب العالمين * پنجاه و ششم سورة يعني سورۂ واقعه - پارۂ بيست و هفتم يعني پارۂ قال فما خطبكم - آية ٧٩ * 435

٤٣٦ قد سمع الله قول التي تجادلک في زوجها و تشتكي الى الله - والله يسمع تحاوركما - ان الله سميع بصير * پنجاه و هشتم سورة يعني سورۂ مجادله - پارۂ بيست و هشتم يعني پارۂ قدسمع الله - آية ١ * 436

٤٣٧ الذين يظاهرون منكم من نسائهم ما هن امهاتهم - ان امهاتهم الا الائي ولدنهم - و انهم ليقولون منكرا من القول و زورا * و ان الله لعفو غفور * پنجاه و هشتم سورة يعني سورۂ مجادله - پارۂ بيست وهشتم يعني پارۂ قد سمع الله - آية ٢ - ٣ * 437

٤٣٨ والذين يظاهرون من نسائهم ثم يعودون لما قالوا فتحرير رقبة من قبل ان يتماسا - ذلكم توعظون به - والله بما تعملون خبير * پنجاه و هشتم سورة يعني سورۂ مجادله - پارۂ بيست و هشتم يعني پارۂ قد سمع الله - آية ٤ * 438

٤٣٩ فمن لم يجد فصيام شهرين متتابعين من قبل ان يتماسا - فمن لم يستطع فاطعام ستين مسكينا - ذلک لتؤمنوا بالله و رسوله - و تلک حدود الله - و للكافرين عذاب اليم * پنجاه و هشتم سورة يعني سورۂ مجادله - پارۂ بيست و هشتم يعني پارۂ قد سمع الله - آية ٥ * 439

٤٤٠ هو الذي اخرج الذين كفروا من اهل الكتاب من ديارهم لاول الحشر - ما ظننتم ان يخرجوا و ظنوا انهم مانعتهم حصونهم من الله فأتاهم الله من حيث لم يحتسبوا - و قذف في قلوبهم الرعب يخربون بيوتهم بايديهم و ايدى المؤمنين - فاعتبروا يا اولى الابصار * پنجاه و نهم سورة يعني سورۂ حشر - پارۂ بيست و هشتم يعني پارۂ قد سمع الله آية ٢ * 440

۴۲۴ فاخرجنا من كان فيها من المؤمنين * پنجاه و يكم سورة يعني سورهٔ 424
ذاريات - پارهٔ بيست و هفتم يعني پارهٔ قال فما خطبكم - آية ۳۵ *

۴۲۵ فما وجدنا فيها غير بيت من المسلمين * پنجاه و يكم سورة يعني سورهٔ 425
ذاريات - پارهٔ بيست و هفتم يعني پارهٔ قال فما خطبكم - آية ۳۶ *

۴۲۶ والذين آمنوا و اتبعتهم ذريتهم بايمان الحقنا بهم ذريتهم و ما التناهم من 426
عملهم من شيي - كل امرئ بما كسب رهين * پنجاه و دوم سورة يعني
سورهٔ طور - پارهٔ بيست و هفتم يعني پارهٔ قال فما خطبكم - آية ۲۱ *

۴۲۷ نبئهم ان الماء قسمة بينهم كل شرب محتضر * پنجاه و چهارم سورة يعني 427
سورهٔ قمر - پارهٔ بيست و هفتم يعني پارهٔ قال فما خطبكم - آية ۲۸ *

۴۲۸ فيهما فاكهة و نخل و رمان * پنجاه و پنجم سوره يعني سورهٔ رحمن - پارهٔ 428
بيست و هفتم يعني پارهٔ قال فما خطبكم - آية ۶۸ *

۴۲۹ فسبح باسم ربک العظيم * پنجاه و ششم سورة يعني سورهٔ واقعه - پارهٔ 429
بيست و هفتم يعني پارهٔ قال فما خطبكم - آية ۷۳ *

۴۳۰ فلا اقسم بمواقع النجوم * پنجاه و ششم سورة يعني سورهٔ واقعه - پارهٔ بيست 430
و هفتم يعني پارهٔ قال فما خطبكم - آية ۷۴ *

۴۳۱ و انه لقسم لو تعلمون عظيم * پنجاه و ششم سورة يعني سورهٔ واقعه - پارهٔ 431
بيست و هفتم يعني پارهٔ قال فما خطبكم - آية ۷۵ *

۴۳۲ انه لقرآن كريم * پنجاه و ششم سورة يعني سورهٔ واقعه - پارهٔ بيست و هفتم 432
يعني پارهٔ قال فما خطبكم - آية ۷۶ *

۴۳۳ في كتاب مكنون * پنجاه و ششم سورة يعني سورهٔ واقعه - پارهٔ بيست و 433
هفتم يعني پارهٔ قال فما خطبكم - آية ۷۷ *

۴۳۴ لا يمسه الا المطهرون * پنجاه و ششم سورة يعني سورهٔ واقعه - پارهٔ بيست 434

پارۂ حم تنزیل الکتاب - آیۃ ٢٨ *

٤١٩ محمد رسول الله - و الذين معه اشداء على الكفار رحماء بينهم تراهم ركعا 419
سجدا يبتغون فضلا من الله و رضوانا - سيماهم في وجوههم من اثر السجود -
ذلك مثلهم في التورٰة - و مثلهم في الانجيل - كزرع اخرج شطأه فآزره
فاستغلظ فاستوى على سوقه يعجب الزراع ليغيظ بهم الكفار - وعد الله
الذين آمنوا و عملوا الصالحات منهم مغفرة و اجرا عظيما *
چهل و هشتم سورہ يعني سورۂ فتح - پارۂ بيست و ششم يعني پارۂ حم تنزيل الكتاب -
آيۃ ٢٩ *

٤٢٠ يا ايها الذين آمنوا لا تقدموا بين يدي الله و رسوله و اتقوا الله - ان الله 420
سميع عليم * چهل و نهم سورہ يعني سورۂ حجرات - پارۂ بيست و ششم يعني
پارۂ حم تنزيل الكتاب - آيۃ ١ *

٤٢١ يا ايها الذين آمنوا ان جاءكم فاسق بنبأ فتبينوا ان تصيبوا قوما بجهالة 421
فتصبحوا على ما فعلتم نادمين * چهل و نهم سورہ يعني سورۂ حجرات -
پارۂ بيست و ششم يعني پارۂ حم تنزيل الكتاب - آيۃ ٦ *

٤٢٢ و ان طائفتان من المؤمنين اقتتلوا فاصلحوا بينهما - فان بغت احداهما 422
على الاخرى فقاتلوا التي تبغي حتى تفيء الى امر الله - فان فاءت
فاصلحوا بينهما بالعدل و اقسطوا - ان الله يحب المقسطين *
چهل و نهم سورہ يعني سورۂ حجرات - پارۂ بيست و ششم يعني پارۂ حم تنزيل
اللكتاب - آيۃ ٩ *

٤٢٣ انما المؤمنون اخوة فاصلحوا بين اخويكم و اتقوا الله لعلكم ترحمون * 423
چهل و نهم سورہ يعني سورۂ حجرات - پارۂ بيست و ششم يعني پارۂ حم تنزيل
الكتاب - آيۃ ١٠ *

فاما منا بعد و اما فداء حتی تضع الحرب اوزارها * چهل و هفتم سورة یعني سورهٔ محمد - پارهٔ بیست و ششم یعني پارهٔ حم تنزیل الکتاب - آیهٔ ۴ - ۵ *

۴۱۳ 413 قل للمخلفین من الاعراب ستدعون الی قوم اولي بأس شدید تقاتلونهم او یسلمون - فان تطیعوا یؤتکم الله اجرا حسنا - و ان تتولوا کما تولیتم من قبل یعذبکم عذابا الیما * چهل و هشتم سورة یعني سورهٔ فتح - پارهٔ بیست و ششم یعني پارهٔ حم تنزیل الکتاب - آیهٔ ۱۶ *

۴۱۴ 414 لیس علی الاعمی حرج و لا علی الاعرج حرج و لا علی المریض حرج - و من یطع الله و رسوله یدخله جنات تجري من تحتها الانهار - و من یتول یعذبه عذابا الیما * چهل و هشتم سورة یعني سورهٔ فتح - پارهٔ بیست و ششم یعني پارهٔ حم تنزیل الکتاب - آیهٔ ۱۷ *

۴۱۵ 415 وهو الذي کف ایدیهم عنکم و ایدیکم عنهم ببطن مکة من بعد ان اظفرکم علیهم - و کان الله بما تعملون بصیرا * چهل و هشتم سورة یعني سورهٔ فتح - پارهٔ بیست و ششم یعني پارهٔ حم تنزیل الکتاب - آیهٔ ۲۴ *

۴۱۶ 416 هم الذین کفروا و صدوکم عن المسجد الحرام و الهدي معکوفا ان یبلغ محله * چهل و هشتم سورة یعني سورهٔ فتح - پارهٔ بیست و ششم یعني پارهٔ حم تنزیل الکتاب - آیهٔ ۲۵ *

۴۱۷ 417 لقد صدق الله رسوله الرؤیا بالحق - لتدخلن المسجد الحرام ان شاء الله آمنین - محلقین رؤسکم و مقصرین - لا تخافون - فعلم مالم تعلموا فجعل من دون ذلک فتحا قریبا * چهل و هشتم سورة یعني سورهٔ فتح - پارهٔ بیست و ششم یعني پارهٔ حم تنزیل الکتاب - آیهٔ ۲۷ *

۴۱۸ 418 هوالذي ارسل رسوله بالهدی و دین الحق لیظهره علی الدین کله - وکفی بالله شهیدا * چهل و هشتم سورة یعني سورهٔ فتح - پارهٔ بیست و ششم یعني

۴۰۵ فارتقب يوم تأتي السماء بدخان مبين * چهل وچهارم سورة يعني سورة دخان - پارۀ بيست و پنجم يعني پارۀ اليه يرد - آية ۹ * 405

۴۰۶ يغشى الناس - هذا عذاب اليم * چهل و چهارم سورة يعني سورۀ دخان - پارۀ بيست و پنجم يعني پارۀ اليه يرد - آية ۱۰ * 406

۴۰۷ ربنا اكشف عنا العذاب انا مؤمنون * چهل و چهارم سورة يعني سورۀ دخان - پارۀ بيست و پنجم يعني پارۀ اليه يرد - آية ۱۱ * 407

۴۰۸ و وصينا الانسان بوالديه احسانا - حملته امه كرها و وضعته كرها - و حمله و فصاله ثلثون شهرا - حتى اذا بلغ اشده و بلغ اربعين سنة - قال رب اوزعني ان اشكر نعمتک التي انعمت علي و على والدي و ان اعمل صالحا ترضاه و اصلح لي في ذريتي - اني تبت اليک و اني من المسلمين * چهل و ششم سورة يعني سورۀ احقاف - پارۀ بيست و ششم يعني پارۀ حم تنزيل الكتاب - آية ۱۴ * 408

۴۰۹ و اذا صرفنا اليک نفرا من الجن يستمعون القرآن - فلما حضروه قالوا انصتوا - فلما قضي ولوا الى قومهم منذرين * چهل و ششم سورة يعني سورۀ احقاف - پارۀ بيست و ششم يعني پارۀ حم تنزيل الكتاب - آية ۲۸ * 409

۴۱۰ قالوا يا قومنا انا سمعنا كتابا انزل من بعد موسى مصدقا لما بين يديه يهدي الى الحق و الى طريق مستقيم * چهل و ششم سورة يعني احقاف - پارۀ بيست و ششم يعني پارۀ حم تنزيل الكتاب - آية ۲۹ * 410

۴۱۱ يا قومنا اجيبوا داعي الله و آمنوا به يغفر لكم من ذنوبكم و يجركم من عذاب اليم * چهل و ششم سورة يعني سورۀ احقاف - پارۀ بيست و ششم يعني پارۀ حم تنزيل الكتاب - آية ۳۰ * 411

۴۱۲ فاذا لقيتم الذين كفروا فضرب الرقاب - حتى اذا اثخنتموهم فشدوا الوثاق * 412

فمن اظلم - آیة ٤٩ *

٣٩٧ و الذین اذا اصابهم البغی هم ینتصرون * چهل و دوم سورة یعني سورهٔ 397
شوری - پارهٔ بیست و پنجم یعني پارهٔ الیه یرد - آیة ٣٧ *

٣٩٨ و جزاء سیئة سیئة مثلها - فمن عفی و اصلح فاجره علی الله - انه 398
لا یحب الظالمین * چهل و دوم سورة یعني سورهٔ شوری - پارهٔ بیست و
پنجم یعني پارهٔ الیه یرد - آیة ٣٨ *

٣٩٩ و لمن انتصر بعد ظلمه فاولئک ما علیهم من سبیل * چهل و دوم سورة 399
یعني سورهٔ شوری - پارهٔ بیست و پنجم یعني پارهٔ الیه یرد - آیة ٣٩ *

٤٠٠ انما السبیل علی الذین یظلمون الناس و یبغون فی الارض بغیر الحق - 400
اولئک لهم عذاب الیم * چهل و دوم سورة یعني سورهٔ شوری - پارهٔ بیست
و پنجم یعني پارهٔ الیه یرد - آیة ٤٠ *

٤٠١ و لمن صبر و غفر ان ذلک لمن عزم الامور * چهل و دوم سورة یعني سورهٔ 401
شوری - پارهٔ بیست و پنجم یعني پارهٔ الیه یرد - آیة ٤١ *

٤٠٢ وما کان لبشر ان یکلمه الله الا وحیا او من وراء حجاب * او یرسل رسولا 402
فیوحي باذنه ما یشاء - انه علي حکیم * چهل و دوم سورة یعني
سورهٔ شوری - پارهٔ بیست و پنجم یعني پارهٔ الیه یرد - آیة ٥٠ - ٥١ *

٤٠٣ و انه لعلم للساعة فلا تمترن بها واتبعون - هذا صراط مستقیم * 403
چهل و سیوم سورة یعني سورهٔ زخرف - پارهٔ بیست و پنجم یعني پارهٔ الیه یرد -
آیة - ٦١ *

٤٠٤ ولا یملک الذین یدعون من دونه الشفاعة الا من شهد بالحق و هم یعلمون * 404
چهل و سیوم سورة یعني سورهٔ زخرف - پارهٔ بیست و پنجم یعني پارهٔ الیه یرد -
آیة ٨٦ *

سي‌وهشتم سورة يعني‌سورة صاد - پارة بيست‌وسيوم يعني‌پارة ومالي لا اعبد - آية ٢١ *

٣٩٠ ان هذا اخي - له تسع و تسعون نعجة و لي نعجة واحدة - فقال اكفلنيها 390
و عزني في الخطاب * سي و هشتم سورة يعني سورة صاد - پارة بيست
و سيوم يعني پارة ومالي لا اعبد - آية ٢٢ *

٣٩١ قال لقد ظلمك بسوال نعجتك الى نعاجه - و ان كثيرا من الخلطاء 391
ليبغي بعضهم على بعض الا الذين آمنوا و عملوا الصالحات و قليل ما
هم - و ظن داوُد انما فتناه فاستغفر ربه و خر راكعا و اناب *

سي‌وهشتم‌سورة يعني‌سورة صاد - پارة بيست وسيوم يعني‌پارة ومالي لااعبد - آية ٢٣ *

٣٩٢ فغفرنا له ذلك - و ان له عندنا لزلفى و حسن مآب * سي و هشتم‌سورة 392
يعني سورة صاد - پارة بيست و سيوم يعني پارة ومالي لا اعبد - آية ٢٤ *

٣٩٣ ان تكفروا فان الله غني عنكم - ولا يرضى لعباده الكفر - و ان تشكروا يرضه 393
لكم ولا تزر وازرة وزر اخرى - ثم الى ربكم مرجعكم فينبئكم بما كنتم تعملون *
انه عليم بذات الصدور * سي ونهم سورة يعني سورة زمر - پارة بيست
و سيوم يعني پارة و مالي لا اعبد - آية ٩ - ١٠ *

٣٩٤ ونفخ في الصور فصعق من في السموات و من في الارض الا من شاء الله 394
ثم نفخ فيه اخرى فاذا هم قيام ينظرون * سي و نهم سورة يعني سورة
زمر- پارة بيست و سيوم يعني پارة ومالى لا اعبد - آية ٦٨ *

٣٩٥ و اشرقت الارض بنور ربها ووضع الكتاب وجيئ بالنبيين والشهداء و قضي 395
بينهم بالحق و هم لا يظلمون * سي و نهم سورة يعني سورة زمر- پارة
بيست و سيوم يعني پارة ومالي لا اعبد - آية ٦٩ *

٣٩٦ النار يعرضون عليها غدوا و عشيا - و يوم تقوم الساعة - ادخلوا آل فرعون 396
اشد العذاب * چهلم سورة يعني سورة مؤمن - پارة بيست و چهارم يعني پارة

٣٨٠ فسبحان الذي بيده ملكوت كل شيئ و اليه ترجعون * سي وششم سورة 380
يعني سورة يس - پارة بيست و سيوم يعني پارة ومالي لا اعبد - آية ٨٣ *

٣٨١ فلما بلغ معه السعى * قال يا بني اني اري فى المنام اني اذبحك 381
فانظر ماذا تري * سي و هفتم سورة يعني سورة و الصافات - پارة بيست
وسيوم يعني پارة ومالي لا اعبد -آية ١٠٠ - ١٠١ *

٣٨٢ قال يا ابت افعل ما تؤمر - ستجدني انشاء الله من الصابرين * 382
سي و هفتم سورة يعنى سورة و الصافات - پارة بيست و سيوم يعني پارة ومالي
لا اعبد - آية - ١٠٢ *

٣٨٣ فلما اسلما و تله للجبين * سي و هفتم سوره يعني سورة والصافات - پارة 383
بيست و سيوم يعني پارة ومالي لا اعبد - آية ١٠٣ *

٣٨٤ و ناديناه ان يا ابراهيم * سي و هفتم سورة يعني سورة والصافات - پارة 384
بيست و سيوم يعني پارة ومالي لا اعبد - آية ١٠٤ *

٣٨٥ قد صدقت الرؤيا - انا كذلك نجزى المحسنين * سي و هفتم سورة 385
يعني سورة و الصافات - پارة بيست و سيوم يعني پارة ومالي لا اعبد - آية ١٠٥ *

٣٨٦ ان هذا لهو البلاء المبين * سي و هفتم سورة يعني سورة و الصافات - پارة 386
بيست و سيوم يعني پارة ومالي لا اعبد - آية ١٠٦ *

٣٨٧ و فديناه بذبح عظيم * سي و هفتم سورة يعني سورة والصافات - پارة بيست 387
و سيوم يعني پارة ومالي لا اعبد - آية ١٠٧ *

٣٨٨ و هل اتاك نبؤ الخصم - اذ تسوروا المحراب * سي و هشتم سورة 388
يعني سورة صاد - پارة بيست و سيوم يعني پارة ومالي لا اعبد - آية ٢٠ *

٣٨٩ اذ دخلوا علي داؤد ففزع منهم قالوا لا تخف - خصمان بغي بعضنا 389
علي بعض فاحكم بيننا بالحق و لا تشطط و اهدنا الى سواء الصراط *

كل شيئ شهيدا * سي و سيوم سورة يعني سورة احزاب - پارة بيست و دوم يعني پارة ومن يقنت - آية ٥٥ *

٣٧٣ ان الله و ملائكته يصلون على النبي - يا ايها الذين آمنوا صلوا عليه 373
و سلموا تسليما * سي و سيوم سورة يعني سورة احزاب - پارة بيست و دوم يعني پارة ومن يقنت - آية ٥٦ *

٣٧٤ او لم يرالانسان انا خلقناه من نطفة فاذا هو خصيم مبين * 374
سي و ششم سورة يعني سورة يس - پارة بيست و سيوم يعني پارة ومالي لا اعبد - آية ٧٧ *

٣٧٥ وضرب لنا مثلا و نسي خلقه - قال من يحيي العظام و هي رميم * 375
سي و ششم سورة يعني سورة يس - پارة بيست و سيوم يعني پارة ومالي لا اعبد - آية ٧٨ *

٣٧٦ قل يحييها الذي انشأها اول مرة - و هو بكل خلق عليم * 376
سي و ششم سورة يعني سورة يس - پارة بيست و سيوم يعني پارة ومالي لا اعبد - آية ٧٩ *

٣٧٧ الذي جعل لكم من الشجر الاخضر نارا فاذا انتم منه توقدون * 377
سي و ششم سورة يعني سورة يس - پارة بيست و سيوم يعني پارة ومالي لا اعبد - آية ٨٠ *

٣٧٨ اوليس الذي خلق السموات والارض بقادر على ان يخلق مثلهم - بلى - 378
و هو الخلاق العليم * سي و ششم سورة يعني سورة يس - پارة بيست وسيوم يعني پارة ومالي لا اعبد - آية ٨١ *

٣٧٩ انما امره اذا اراد شيئا ان يقول له كن فيكون * سي وششم سورة يعني 379
سورة يس - پارة بيست و سيوم يعني پارة ومالي لا اعبد - آية ٨٢ *

سي و سيوم سورة يعني سورة احزاب - پارة بيست و دوم يعني پارة و من يقنت - آية ٤٨ *

٣٦٨ يا ايها النبي انا احللنا لک ازواجک اللاتي آتيت اجورهن و ما ملکت يمينک مما افاء الله عليک و بنات عمک و بنات عماتک و بنات خالک و بنات خالاتک اللاتي هاجرن معک - و امرأة مؤمنة ان وهبت نفسها للنبي ان اراد النبي ان يستنکحها - خالصة لک من دون المؤمنين * 368

سي و سيوم سورة يعني سورة احزاب - پارة بيست و دوم يعني پارة و من يقنت - آية ٤٩ *

٣٦٩ قد علمنا ما فرضنا عليهم في ازواجهم و ما ملکت ايمانهم لکيلا يکون عليک حرج - وکان الله غفورا رحيما * سي و سيوم سورة يعني سورة احزاب - پارة بيست و دوم يعني پارة و من يقنت - آية ٥٠ * 369

٣٧٠ يا ايها الذين آمنوا لا تدخلوا بيوت النبي الا ان يؤذن لکم الى طعام غير ناظرين اناه - و لکن اذا دعيتم فادخلوا فاذا طعمتم فانتشروا و لا مستأنسين لحديث - ان ذلکم کان يؤذي النبي فيستحيي منکم - والله لايستحيي من الحق - و اذا سألتموهن متاعا فاسئلوهن من وراء حجاب - ذلکم اطهر لقلوبکم و قلوبهن - وما کان لکم ان تؤذوا رسول الله و لا ان تنکحوا ازواجه من بعده ابدا - ان ذلکم کان عند الله عظيما * سي و سيوم سورة يعني سورة احزاب - پارة بيست و دوم يعني پارة ومن يقنت - آية ٥٣ * 370

٣٧١ ان تبدوا شيئا اوتخفوه فان الله کان بکل شيء عليما * سي و سيوم سورة يعني سورة احزاب - پارة بيست و دوم يعني پارة ومن يقنت - آية ٥٤ * 371

٣٧٢ لاجناح عليهن في ابائهن و لا ابنائهن و لا اخوانهن و لا ابناء اخوانهن و لا ابناء اخواتهن و لا نسائهن و لا ماملکت ايمانهن - و اتقين الله - ان الله کان على 372

٣٦٢ يا نساء النبي لستن كاحد من النساء ان اتقيتن فلا تخضعن بالقول فيطمع 362
الذي في قلبه مرض و قلن قولا معروفا * سي و سيوم سورة يعني سورة
احزاب - پارة بيست و دوم يعني پارة ومن يقنت منكن - آية ٣٢ *

٣٦٣ و قرن في بيوتكن و لا تبرجن تبرج الجاهلية الاولى و اقمن الصلوة وآتين 363
الزكوة و اطعن الله و رسوله - انما يريد الله ليذهب عنكم الرجس اهل
البيت - و يطهركم تطهيرا * سي و سيوم سورة يعني سورة احزاب - پارة
بيست و دوم يعني پارة ومن يقنت - آية ٣٣ *

٣٦٤ و ما كان لمؤمن و لا مؤمنة اذا قضى الله و رسوله امرا ان يكون لهم الخيرة 364
من امرهم - و من يعص الله و رسوله فقد ضل ضلالا مبينا *
سي و سيوم سورة يعني سورة احزاب - پارة بيست و دوم يعني پارة ومن يقنت -
آية ٣٦ *

٣٦٥ و اذ تقول للذي انعم الله عليه و انعمت عليه امسك عليك زوجك 365
و اتق الله وتخفي في نفسك ما الله مبديه و تخشى الناس - و الله احق
ان تخشاه - فلما قضى زيد منها وطرا زوجناكها لكي لا يكون على
المؤمنين حرج في ازواج ادعيائهم اذا قضوا منهن وطرا - و كان
امرالله مفعولا * سي و سيوم سورة يعني سورة احزاب - پارة بيست و دوم
يعني پارة و من يقنت - آية ٣٧ *

٣٦٦ ما كان محمد ابا احد من رجالكم و لكن رسول الله و خاتم النبيين - و كان 366
الله بكل شيئ عليما * سي و سيوم سورة يعني سورة احزاب - پارة بيست
و دوم يعني پارة ومن يقنت - آية ٤٠ *

٣٦٧ يا ايها الذين امنوا اذا نكحتم المؤمنات ثم طلقتموهن من قبل ان تمسوهن 367
فما لكم عليهن من عدة تعتدونها - فمتعوهن و سرحوهن سراحا جميلا *

ویکم یعني پارۂ اتل ما اوحي - آیۂ ٣٤ *

٣٥٦ ولو شئنا لآتینا کل نفس هدا ها و لکن حق القول مني لاملأن جهنم من الجنة و الناس اجمعین *   سي ودوم سورہ یعني سورۂ سجدہ - پارۂ بیست ویکم یعني پارۂ اتل ما اوحي - آیۂ ١٣ * 356

٣٥٧ ما جعل الله لرجل من قلبین في جوفه - و ما جعل ازواجکم اللائي تظاهرون منهن امهاتکم - وما جعل ادعیاءکم ابناءکم - ذلکم قولکم بافواهکم - والله یقول الحق و هو یهدي السبیل *   سي و سیوم سورہ یعني سورۂ احزاب - پارۂ بیست و یکم یعني پارۂ اتل ما اوحي - آیۂ ٤ * 357

٣٥٨ ادعوهم لابائهم هو اقسط عند الله فان لم تعلموا آباءهم فاخوانکم فی الدین و موالیکم - و لیس علیکم جناح فیما اخطأتم به - و لکن ما تعمدت قلوبکم - و کان الله غفورا رحیما *   سي وسیوم سورہ یعني سورۂ احزاب - پارۂ بیست ویکم یعني پارۂ اتل ما اوحي - آیۂ ٥ * 358

٣٥٩ النبي اولی بالمؤمنین من انفسهم و ازواجه امهاتهم - و اولوا الارحام بعضهم اولی ببعض في کتاب الله من المؤمنین و المهاجرین الا ان تفعلوا الی اولیائکم معروفا - کان ذلک فی الکتاب مسطورا *   سی و سیوم سورہ یعني سورۂ احزاب - پارۂ بیست و یکم یعني پارۂ اتل ما اوحی - آیۂ ٦ * 359

٣٦٠ یا ایها النبي قل لازواجک ان کنتن تردن الحیوۃ الدنیا و زینتها فتعالین امتعکن و اسرحکن سراحا جمیلا *   سي وسیوم سورہ یعنيسورۂ احزاب - پارۂ بیست و یکم یعني پارۂ اتل ما اوحي - آیۂ ٢٨ * 360

٣٦١ و ان کنتن تردن الله و رسوله و الدار الآخرۃ فان الله اعد للمحسنات منکن اجرا عظیما *   سي و سیوم سورہ یعني سورۂ احزاب - پارۂ بیست و یکم یعني پارۂ اتل ما اوحي - آیۂ ٢٩ * 361

۳۴۸ في ادنى الارض و هم من بعد غلبهم سيغلبون في بضع سنين * 348
سيم سورة يعني سورهٔ روم - پارهٔ بيست و يكم يعني پارهٔ اتل ما اوحي - آية ۲ *

۳۴۹ فسبحان الله حين تمسون و حين تصبحون * سيم سورة يعني سورهٔ 349
روم - پارهٔ بيست و يكم يعني پارهٔ اتل ما اوحي - آية ۱۶ *

۳۵۰ و له الحمد في السموات و الارض و عشيا و حين تظهرون * 350
سيم سورة يعني سورهٔ روم - پارهٔ بيست و يكم يعني پارهٔ اتل ما اوحي - آية ۱۷ *

۳۵۱ فآت ذا القربى حقه و المساكين و ابن السبيل - ذلک خير للذين يريدون 351
وجه الله - و اولئک هم المفلحون * سيم سورة يعني سورهٔ روم - پارهٔ
بيست و يكم يعني پارهٔ اتل ما اوحي - آية ۳۷ *

۳۵۲ و ما آتيتم من ربا ليربوا في اموال الناس فلا يربو عند الله - و ما آتيتم 352
من زكوة تريدون وجه الله - فاولئک هم المضعفون * سيم سورة يعني
سورهٔ روم - پارهٔ بيست و يكم يعني پارهٔ اتل ما اوحي - آية ۳۸ *

۳۵۳ و من الناس من يشتري لهو الحديث ليضل عن سبيل الله بغير علم - 353
و يتخذها هزوا - اولئک لهم عذاب مهين * سي و يكم سوره يعني سورهٔ
لقمان - پارهٔ بيست و يكم يعني پارهٔ اتل ما اوحى - آية ۵ *

۳۵۴ و ان جاهداک على ان تشرک بي ما ليس لک به علم فلا تطعهما و 354
صاحبهما في الدنيا معروفا - و اتبع سبيل من اناب الي - ثم الي مرجعكم
فانبئكم بما كنتم تعملون * سي و يكم سوره يعني سورهٔ لقمان - پارهٔ بيست
و يكم يعني پارهٔ اتل ما اوحى - آية ۱۴ *

۳۵۵ ان الله عنده علم الساعة - و ينزل الغيث و يعلم ما في الارحام - و ما 355
تدري نفس ماذا تكسب غدا - و ما تدري نفس باي ارض تموت -
ان الله عليم خبير * سى و يكم سورة يعني سورهٔ لقمان - پارهٔ بيست

340 ۳۴۰ الم تر انهم في كل واد يهيمون * بيست و ششم سورة يعني سورة شعراء پارة نوزدهم يعني پارة و قال الذين لا يرجون - آية ۲۲۵ *

341 ۳۴۱ و انهم يقولون ما لا يفعلون * بيست و ششم سورة يعني سورة شعراء - پارة نوزدهم يعني پارة و قال الذين لا يرجون - آية ۲۲۶ *

342 ۳۴۲ الا الذين آمنوا و عملوا الصالحات و ذكروا الله كثيرا * بيست و ششم سورة يعني سورة شعراء - پارة نوزدهم يعني پارة وقال الذين لا يرجون - آية ۲۲۷ *

343 ۳۴۳ و انتصروا من بعد ما ظلموا - و سيعلم الذين ظلموا اي منقلب ينقلبون * بيست و ششم سورة يعني سورة شعراء - پارة نوزدهم يعني پارة و قال الذين لا يرجون - آية ۲۲۸ *

344 ۳۴۴ و اذا وقع القول عليهم اخرجنا لهم دابة من الارض تكلمهم ان الناس كانوا بآياتنا لا يوقنون * بيست و هفتم سورة يعني سورة نمل - پارة بستم يعني پارة امن خلق السموات - آية ۸۴ *

345 ۳۴۵ قال اني اريد ان انكحك احدى ابنتي هاتين على ان تأجرني ثماني حجج فان اتممت عشرا فمن عندك - و ما اريد ان اشق عليك - ستجدني ان شاء الله من الصالحين * بيست و هشتم سورة يعني سورة قصص - پارة بستم يعني پارة امن خلق السموات - آية ۲۷ *

346 ۳۴۶ قال ذلك بيني و بينك - ايما الاجلين قضيت فلا عدوان علي - والله على ما نقول وكيل * بيست و هشتم سورة يعني سورة قصص - پارة بستم يعني پارة امن خلق السموات - آية ۲۸ *

347 ۳۴۷ الم غلبت الروم * سيم سورة يعني سورة روم - پارة بيست و يكم يعني پارة اتل ما اوحي - آية ۱ *

يعني پارهٔ قد افلح المؤمنون - آية ٦٣ *

٣٣١ و هو الذي ارسل الرياح بشرا بين يدي رحمته - و انزلنا من السماء 331
ماء طهورا * بيست و پنجم سوره يعني سورهٔ فرقان - پارهٔ نوزدهم يعني پارهٔ
و قال الذين لا يرجون - آية ٥٠ *

٣٣٢ لنحيي به بلدة ميتا و نسقيه مما خلقنا انعاما و اناسي كثيرا * 332
بيست و پنجم سوره يعني سورهٔ فرقان - پارهٔ نوزدهم يعني پارهٔ و قال الذين
لا يرجون - آية ٥١ *

٣٣٣ و هو الذي جعل الليل و النهار خلفة لمن اراد ان يذكر او اراد شكورا * 333
بيست و پنجم سوره يعني سورهٔ فرقان - پارهٔ نوزدهم يعني پارهٔ و قال الذين
لا يرجون - آية ٦٣ *

٣٣٤ و انه لتنزيل رب العالمين * بيست و ششم سوره يعني سورهٔ شعراء - 334
پارهٔ نوزدهم يعني پارهٔ و قال الذين لا يرجون - آية ١٩٢ *

٣٣٥ نزل به الروح الامين * بيست و ششم سوره يعني سورهٔ شعراء - پارهٔ نوزدهم 335
يعني پارهٔ و قال الذين لا يرجون - آية ١٩٣ *

٣٣٦ على قلبک لتكون من المنذرين * بيست و ششم سوره يعني سورهٔ شعراء - 336
پارهٔ نوزدهم يعني پارهٔ و قال الذين لا يرجون - آية ١٩٤ *

٣٣٧ بلسان عربي مبين * بيست و ششم سوره يعني سورهٔ شعراء - پارهٔ نوزدهم 337
يعني پارهٔ و قال الذين لا يرجون - آية ١٩٥ *

٣٣٨ و انه لفي زبر الاولين * بيست و ششم سوره يعني سورهٔ شعراء - پارهٔ 338
نوزدهم يعني پارهٔ و قال الذين لا يرجون - آية ١٩٦ *

٣٣٩ و الشعراء يتبعهم الغاوُون * بيست و ششم سوره يعني سورهٔ شعراء - پارهٔ 339
نوزدهم يعني پارهٔ و قال الذين لا يرجون - آية ٢٢٤ *

و من بعد صلوة العشاء ثلث عورات لكم - ليس عليكم و لا عليهم جناح بعد هن - طوافون عليكم بعضكم علي بعض - كذلك يبين الله لكم الآيات - والله عليم حكيم * بيست و چهارم سورة يعني سورة نور - پارة هزدهم يعني پارة قد افلح المومنون - آية ۵۷ *

۳۲۷ و اذا بلغ الاطفال منكم الحلم فليستأذنوا كما استأذن الذين من قبلهم - 327 كذلك يبين الله لكم آياته - و الله عليم حكيم * بيست و چهارم سورة يعني سورة نور - پارة هزدهم يعني پارة قد افلح المومنون - آية ۵۸ *

۳۲۸ و القواعد من النساء اللاتي لا يرجون نكاحا فليس عليهن جناح ان يضعن 328 ثيابهن غير متبرجات بزينة - و ان يستعففن خيرلهن - والله سميع عليم * بيست و چهارم سورة يعني سورة نور - پارة هزدهم يعني پارة قد افلح المومنون - آية ۵۹ *

۳۲۹ ليس على الاعمي حرج و لا علي الاعرج حرج و لا على المريض حرج 329 و لا علي انفسكم ان تأكلوا من بيوتكم او بيوت آبائكم او بيوت امهاتكم او بيوت اخوانكم او بيوت اخواتكم او بيوت اعمامكم او بيوت عماتكم او بيوت اخوالكم او بيوت خالاتكم او ما ملكتم مفاتحه او صديقكم - ليس عليكم جناح ان تأكلوا جميعا او اشتاتا * فاذا دخلتم بيوتا فسلموا علي انفسكم تحية من عند الله مباركة طيبة - كذلك يبين الله لكم الآيات لعلكم تعقلون * بيست و چهارم سورة يعني سورة نور - پارة هزدهم يعني پارة قد افلح المومنون - آية ۶۰ - ۶۱ *

۳۳۰ لا تجعلوا دعاء الرسول بينكم كدعاء بعضكم بعضا - قد يعلم الله الذين 330 يتسللون منكم لواذا - فليحذر الذين يخالفون عن امرة ان تصيبهم فتنة او يصيبهم عذاب اليم * بيست و چهارم سورة يعني سورة نور - پارة هزدهم

۳۲۲ قل للمؤمنين يغضوا من ابصارهم و يحفظوا فروجهم - ذلك ازكى لهم - ان 322
الله خبير بما يصنعون * بيست و چهارم سورة يعني سورة نور - پارة هزدهم
يعني پارة قد افلح المومنون - آية ۳۰

۳۲۳ و قل للمؤمنات يغضضن من ابصارهن و يحفظن فروجهن و لا يبدين 323
زينتهن الا ما ظهر منها و ليضربن بخمرهن على جيوبهن - و لا يبدين
زينتهن الا لبعولتهن او آبائهن او آباء بعولتهن او ابنائهن او ابناء بعولتهن
او اخوانهن او بني اخوانهن او بني اخواتهن او نسائهن او ما ملكت
ايمانهن او التابعين غير اولي الاربة من الرجال او الطفل الذين لم يظهروا
على عورات النساء - و لا يضربن بارجلهن ليعلم ما يخفين من زينتهن -
و توبوا الي الله جميعا ايها المؤمنون لعلكم تفلحون * بيست و چهارم
سورة يعني سورة نور - پارة هزدهم يعني پارة قد افلح المومنون - آية ۳۱

۳۲۴ و انكحوا الايامى منكم و الصالحين من عبادكم و امائكم - ان يكونوا فقراء 324
يغنهم الله من فضله - و الله واسع عليم * بيست و چهارم سورة يعني سورة
نور - پارة هزدهم يعني پارة قد افلح المومنون - آية ۳۲ *

۳۲۵ و ليستعفف الذين لا يجدون نكاحا حتى يغنيهم الله من فضله - و الذين 325
يبتغون الكتاب مما ملكت ايمانكم فكاتبوهم ان علمتم فيهم خيرا - و آتوهم
من مال الله الذي آتاكم - ولا تكرهوا فتياتكم علي البغاء ان اردن تحصنا
لتبتغوا عرض الحيوة الدنيا - و من يكرههن فان الله من بعد اكراههن
غفور رحيم * بيست و چهارم سورة يعني سورة نور - پارة هزدهم يعني پارة قد
افلح المومنون - آية ۳۳ *

۳۲۶ يا ايها الذين آمنوا ليستأذنكم الذين ملكت ايمانكم والذين لم يبلغوا الحلم 326
منكم ثلث مرات - من قبل صلوة الفجر و حين تضعون ثيابكم من الظهيرة

۳۱۴ والذين يرمون ازواجهم و لم يكن لهم شهداء الا انفسهم فشهادة احدهم اربع 314
شهادات بالله - انه لمن الصادقين * بيست و چهارم سورة يعني سورة نور -
پارة هژدهم يعني پارة قد افلح المؤمنون - آية ۶ *

۳۱۵ و الخامسة ان لعنة الله عليه ان كان من الكاذبين * 315
بيست وچهارم سورة يعني سورة نور - پارة هژدهم يعني پارة قد افلح المؤمنون -
آية ۷ *

۳۱۶ و يدرؤ عنها العذاب ان تشهد اربع شهادات بالله انه لمن الكاذبين * 316
بيست و چهارم سورة يعني سورة نور - پارة هژدهم يعني پارة قد افلح المؤمنون -
آية ۸ *

۳۱۷ و الخامسة ان غضب الله عليها ان كان من الصادقين * بيست و چهارم 317
سورة يعني سورة نور - پارة هژدهم يعني پارة قد افلح المؤمنون - آية ۹ *

۳۱۸ و لولا فضل الله عليكم و رحمته و ان الله تواب حكيم * بيست و چهارم 318
سورة يعني سورة نور - پارة هژدهم يعني پارة قد افلح المؤمنون - آية ۱۰ *

۳۱۹ يا ايها الذين آمنوا لا تدخلوا بيوتا غير بيوتكم حتى تستأنسوا و تسلموا 319
على اهلها - ذلكم خير لكم - لعلكم تذكرون * بيست و چهارم سورة يعني
سورة نور - پارة هژدهم يعني پارة قد افلح المؤمنون - آية ۲۷ *

۳۲۰ فان لم تجدوا فيها احدا فلا تدخلوها حتى يوذن لكم و ان قيل لكم ارجعوا 320
فارجعوا هو ازكى لكم - والله بما تعملون عليم * بيست و چهارم سورة
يعني سورة نور - پارة هژدهم يعني پارة قد افلح المؤمنون - آية ۲۸ *

۳۲۱ ليس عليكم جناح ان تدخلوا بيوتا غير مسكونة فيها متاع لكم - والله يعلم 321
ما تبدون و ما تكتمون * بيست و چهارم سورة يعني سورة نور - پارة هژدهم
يعني پارة قد افلح المؤمنون - آية ۲۹ *

سورة يعني سورۀ حج - پارۀ هفدهم يعني پارۀ اقترب للناس - آية ۳۸ *

۳۰۷ ولقد خلقنا الانسان من سلالة من طين * بيست وسوم سورة يعني سورۀ 307
مومنين - پارۀ هزدهم يعني پارۀ قد افلح المؤمنون - آية ۱۲ *

۳۰۸ ثم جعلناه نطفة في قرار مكين * بيست وسوم سورة يعني سورۀ مؤمنين - 308
پارۀ هزدهم يعني پارۀ قد افلح المومنين - آية ۱۳ *

۳۰۹ ثم خلقنا النطفة علقة فخلقنا العلقة مضغة فخلقنا المضغة عظاما فكسونا 309
العظام لحما - ثم انشانا خلقا آخر - فتبارک الله احسن الخالقين *
بيست وسوم سورة يعني سورۀ مومنين - پارۀ هزدهم يعني پارۀ قد افلح المؤمنون -
آية ۱۴ *

۳۱۰ الزانية و الزاني فاجلدوا كل واحد منهما مائة جلدة - ولا تأخذكم بهما 310
رأفة في دين الله ان كنتم تؤمنون بالله واليوم الآخر - و ليشهد عذابهما
طائفة من المؤمنين * بيست و چهارم سورة يعني سورۀ نور - پارۀ هزدهم
يعني پارۀ قد افلح المومنون - آية ۲

۳۱۱ الزاني لاينكح الا زانية او مشركة - والزانية لاينكحها الا زان او مشرک - 311
و حرم ذلک على المؤمنين * بيست و چهارم سورة يعني سورۀ نور - پارۀ
هزدهم يعني پارۀ قد افلح المومنون - آية ۳ *

۳۱۲ و الذين يرمون المحصنات ثم لم يأتوا باربعة شهداء فاجلدوهم ثمانين جلدة 312
ولا تقبلوا لهم شهادة ابدا - و اولئک هم الفاسقون * بيست و چهارم سورة
يعني سورۀ نور - پارۀ هزدهم يعني پارۀ قد افلح المؤمنون - آية ۴ *

۳۱۳ الا الذين تابوا من بعد ذلک و اصلحوا فان الله غفور رحيم * 313
بيست و چهارم سورة يعني سورۀ نور - پارۀ هزدهم يعني پارۀ قد افلح المؤمنون -
آية ۵ *

اقترب للناس - آية ۲۵ - ۲۶ *

۲۹۹ و اذ بوأنا لابراهيـــم مكان البيت ان لاتشرك بي شيئا و طهر بيتي 299
للطائفين و القائمين و الركع السجود * بيست و دوم سورة يعني سورة حج -
پارة هفدهم يعني پارة اقترب للناس - اية ۲۷ *

۳۰۰ و اذن في الناس بالحج يا توك رجالا و على كل ضامر يأتيـــن من كل 300
فج عميق * بيست و دوم سورة يعني سورة حج - پارة هفدهم يعني پارة اقترب
للناس - اية ۲۸ *

۳۰۱ ليشهدوا منافع لهم و يذكروا اسم الله في ايام معلـومات علي ما رزقهم 301
من بهيمة الانعام - فكلوا منها و اطعموا البائس الفقير * بيست ودوم سورة
يعني سورة حج - پارة هفدهم يعني پارة اقترب للناس - آية ۲۹ *

۳۰۲ ثم ليقضو تفثهم وليوفوا نذورهم و ليطوفوا بالبيت العتيق * 302
بيست و دوم سورة يعني سورة حج - پارة هفدهم يعني پارة اقترب للناس - آية ۳۰ *

۳۰۳ ذلک و من يعظم شعائرالله فانها من تقوى القلوب * بيست و دوم 303
سورة يعني سورة حج - پارة هفدهم يعني پارة اقترب للناس - آية ۳۳ *

۳۰۴ لكم فيها منافع الى اجل مسمى - ثم محلها الى البيت العتيق * 304
بيست و دوم سورة يعني سورة حج - پارة هفدهم يعني پارة اقترب للناس - آية ۳۴ *

۳۰۵ والبدن جعلناها لكم من شعائر الله لكم فيها خير - فاذكروا اسم‌الله عليها 305
صواف فاذا وجبت جنوبها فكلوا منها و اطعموا القانع و المعتر - كذلک
سخرناها لكم لعلكم تشكرون * بيست و دوم سورة يعني سورة حج - پارة
هفدهم يعني پارة اقترب للناس - آية ۳۷ *

۳۰۶ لن ينال الله لحومها و لا دماءها و لكن يناله التقوي منكم - كذلک 306
سخرها لكم لتكبروا الله على ما هدٰىكم و بشرالمحسنين * بيست و دوم

سورۀ مریم - پارۀ شازدهم یعني پارۀ قال الم اقل - آیۀ ۷۳ *

۲۹۰ و انا اختـــرتک فاستمـــع لما یوحي * بستم سورۀ یعني سورۀ طٰهٰ - 290
پارۀ شازدهم یعني پارۀ قال الم اقل - آیۀ ۱۳ *

۲۹۱ انني انا الله لا آله الا انا فاعبدني - و اقم الصلوة لذکري * بستم سورۀ 291
یعني سورۀ طٰهٰ - پارۀ شازدهم یعني پارۀ الم اقل - آیۀ ۱۴ *

۲۹۲ فاصبـر علی مایقولون و سبح بحمد ربک قبل طلوع الشمس و قبل 292
غروبها - و من اناء اللیل فسبح و اطراف النهار لعلک ترضي *
بستم سورۀ یعني سورۀ طٰهٰ - پارۀ شازدهم یعنی پارۀ الم اقل - آیۀ ۱۳۰ *

۲۹۳ لوکان فیهما آلهۀ الا الله لفسدتا - فسبحان الله رب العرش عما یصفون * 293
بست و یکم سورۀ یعني سورۀ انبیا - پارۀ هفدهم یعني پارۀ اقترب للناس - آیۀ ۲۲ *

۲۹۴ و قالوا اتخذ الرحمن ولدا سبحانه بل عباد مکرمون * بیست و یکم سورۀ 294
یعني سورۀ انبیا - پارۀ هفدهم یعني پارۀ اقترب للناس - آیۀ ۲۶ *

۲۹۵ لایسبقونه بالقول وهم بامرہ یعملون * بیست و یکم سورۀ یعني سورۀ 295
انبیا - پارۀ هفدهم یعني پارۀ اقترب للناس - آیۀ ۲۷ *

۲۹۶ و داؤد و سلیمان اذ یحکمان فی الحرث اذ نفشت فیه غنم القوم - 296
و کنا لحکمهم شاهدین * بیست و یکم سورۀ یعني سورۀ انبیا - پارۀ هفدهم
یعني پارۀ اقترب للناس - آیۀ ۷۸ *

۲۹۷ ففهمناها سلیمان - و کلا اتینا حکما و علما * بیست و یکم سورۀ یعني 297
سورۀ انبیا - پارۀ هفدهم یعني پارۀ اقترب للناس - آیۀ ۷۹ *

۲۹۸ ان الذین کفروا و یصدون عن سبیل الله و المسجد الحرام الذي جعلنا ها 298
للناس سواء ن العاکف فیه و الباد * و من یرد فیه بالحاد بظلم نذقه
من عذاب الیم * بیست و دوم سورۀ یعني سورۀ حج - پارۀ هفدهم یعني پارۀ

بالعهد ان العهد كان مسئولا * هفدهم سورة يعنى سورة اسرى - پارة
پانزدهم يعنى پارة سبحان الذي - آية ۳۶ *

۲۸۲ اقم الصلوة لدلوك الشمس الى غسق الليل و قرآن الفجر - ان قرآن الفجر 282
كان مشهودا * هفـــدهم سورة يعني سورة اسرى - پارة پانزهم يعني پارة
سبحان الذي اسرى - آية ۸۰ *

۲۸۳ ومن الليل فتهجد به نافلة لک - عسى ان يبعثک ربک مقاما محمودا * 283
هفدهم سورة يعني سورة اسرى پارة پانزدهم يعني پارة سبحان الذي - آية ۸۱ *

۲۸۴ قل ادعوا الله او ادعوا الرحمن - ايا ما تدعوا فله الاسماء الحسنى - و 284
لا تجهر بصلاتک و لا تخافت بها و ابتغ بين ذلک سبيلا * هفدهم سورة
يعني سورة اسرى - پارة پانزدهم يعني پارة سبحان الذي - آية ۱۱۰

۲۸۵ و قل الحمد لله الذي لم يتخذ ولدا و لم يكن له شريک فى الملک و 285
لم يكن له ولي من الذل و كبره تكبيرا * هفدهم سورة يعني سورة اسرى -
پارة پانزدهم يعني پارة سبحان الذي - آية ۱۱۱ *

۲۸۶ فابعثوا احدكم بورقكم هذه الى المدينة فلينظر ايها ازكى طعاما فليأتكم 286
برزق منه و ليتلطف ولا يشعرن بكم احدا * هژدهم سورة يعني سورة كهف -
پارة پانزدهم يعني پارة سبحان الذي - آية ۱۸ *

۲۸۷ قال هذا رحمـــة من ربي * فاذا جاء وعد ربي جعلـه دكاء - و كان 287
وعد ربي حقا * هژدهم سورة يعني سورة كهف - پارة شانزدهم يعني پارة
قال الم اقل - آية ۹۷ - ۹۸ *

۲۸۸ وان منكم الا واردها - كان على ربک حتما مقضيا * نوزدهم سورة يعني 288
سورة مريم - پارة شانزدهم يعني پارة قال الم اقل - آية ۷۲ *

۲۸۹ ثم ننجي الذين اتقوا و نذر الظالمين فيها جثيا * نوزدهم سورة يعني 289

فهو ينفق منه سرا و جهرا - هل يستوون - الحمدلله - بل اكثرهم لايعلمون *
شازدهم سورة يعني سورة نحل - پارة چهاردهم يعني پارة ربما يود الذين - آية ۷۷ *

۲۷۵ و الله جعل لكم من بيوتكم سكنا و جعل لكم من جلود الانعام بيوتا 275
تستخفونها يوم ظعنكم و يوم اقامتكم - و من اصوافها و اوبارها و اشعارها
اثاثا و متاعا الى حين * شازدهم سورة يعني سورة نحل - پارة چهاردهم
يعني پارة ربما يود الذين - آية ۸۲ *

۲۷۶ و الله جعل لكم مما خلق ظلالا و جعل لكم من الجبال اكنانا و جعل لكم 276
سرابيل تقيكم الحر و سرابيل تقيكم بأسكم - كذلك يتم نعمته عليكم لعلكم
تسلمون * شازدهم سورة يعني سورة نحل - پارة چهاردهم يعني پارة ربما
يود الذين - آية ۸۳ *

۲۷۷ فاذا قرأت القرآن فاستعذ بالله من الشيطان الرجيم * شازدهم سورة 277
يعني سورة نحل - پارة چهاردهم يعني پارة ربما يود الذين - آية ۱۰۰ *

۲۷۸ من كفر بالله من بعد ايمانه الا من اكره و قلبه مطمئن بالايمان و لكن 278
من شرح بالكفر صدرا فعليهم غضب من الله و لهم عذاب عظيم *
شازدهم سورة يعنی سورة نحل - پارة چهاردهم يعني پارة ربما يود الذين - آية ۱۰۸ *

۲۷۹ سبحان الذي اسرى بعبده ليلا من المسجد الحـــرام الى المسجد 279
الاقصى الذي باركنا حوله لنريه من آياتنا انه هو السميع البصير *
هفدهم سورة يعني سورة اسرى - پارة پانزدهم يعنی پارة سبحان الذي - آية ۱ *

۲۸۰ ولا تقتلوا النفس التي حرم الله الا بالحق - ومن قتل مظلوما فقد 280
جعلنا لوليه سلطانا فلا يسرف فی القتل انه كان منصورا *
هفدهم سورة يعنيسورة اسرى - پارة پانزدهم يعني پارة سبحان الذي - آية ۳۵ *

۲۸۱ ولا تقربوا مال اليتيم الا بالتي هي احسن حتى يبلغ اشده - و اوفوا 281

۲۶۶ فلما دخلوا عليه قالوا يا ايها العزيز مسنا و اهلنا الضر و جئنا ببضاعة 266
مزجاة فاوف لنا الكيل و تصدق علينا - ان الله يجزى المتصدقين *
دوازدهم سورة يعني سورة يوسف - پارة سيزدهم يعني پارة ما ابرئ نفسي - آية ۸۸ *

۲۶۷ يثبت الله الذين آمنوا بالقول الثابت في الحيوة الدنيا و في الآخرة 267
و يضل الله الظالمين و يفعل الله ما يشاء * چهاردهم سورة يعني سورة
ابراهيم - پارة سيزدهم يعني پارة وما ابرئ نفسي - آية ۳۲ *

۲۶۸ والانعام خلقها لكم فيها دفء و منافع و منها تاكلون * شازدهم سورة 268
يعني سورة نحل - پارة چهاردهم يعني پارة ربما يود الذين - آية ۵ *

۲۶۹ ولكم فيها جمال حين تريحون و حين تسرحون * شازدهم سورة يعني 269
سورة نحل - پارة چهاردهم يعني پارة ربما يود الذين - آية ۶ *

۲۷۰ وتحمل اثقالكم الى بلد لم تكونوا بالغيه الا بشق الانفس - ان ربكم لرؤف 270
رحيم * شازدهم سورة يعني سورة نحل - پارة چهاردهم يعني پارة ربما يود
الذين - آية ۷ *

۲۷۱ و الخيل والبغال و الحمير لتركبوها و زينة - و يخلق ما لا تعلمون * 271
شازدهم سورة يعني سورة نحل - پارة چهاردهم يعني پارة ربما يود الذين - آية ۸ *

۲۷۲ و هوالذي سخر البحر لتاكلوا منه لحما طريا و تستخرجوا منه حلية 272
تلبسونها - و ترى الفلك مواخر فيه و لتبتغوا من فضله و لعلكم تشكرون *
شازدهم سورة يعني سورة نحل - پارة چهاردهم يعني پارة ربما يود الذين - آية ۱۴ *

۲۷۳ ومن ثمرات النخيل والاعناب تتخذون منه سكرا و رزقا حسنا - ان في 273
ذلک لآية لقوم يعقلون * شازدهم سورة يعني سورة نحل - پارة چهاردهم
يعني پارة ربما يود الذين آية ۶۹ *

۲۷۴ ضرب الله مثلا عبدا مملوكا لا يقدر علي شيئ و من رزقناه منا رزقا حسنا 274

و لا يرغبوا بانفسهم عن نفسه - ذلک بانهم لا يصيبهم ظمأ و لا نصب و لا مخمصة في سبيل الله و لا يطؤن موطئا يغيظ الكفار و لا ينالون من عدو نيلا الا كتب لهم به عمل صالح - ان الله لا يضيع اجر المحسنين *
نهم سورة يعني سورة توبه - پارۀ يازدهم يعني پارۀ يعتذرون - آية ۱۲۱ *

۲۵۹ و لا ينفقون نفقة صغيرة و لا كبيرة و لا يقطعون واديا الا كتب لهم ليجزيهم الله احسن ما كانوا يعملون * نهم سورة يعني سورة توبه - پارۀ يازدهم يعني پارۀ يعتذرون - آية ۱۲۲ * 259

۲۶۰ و ماكان المومنون لينفروا كافة - فلولا نفر من كل فرقة منهم طائفة ليتفقهوا في الدين و لينذروا قومهم اذا رجعوا اليهم لعلهم يحذرون * نهم سورة يعني سورة توبه - پارۀ يازدهم يعني پارۀ يعتذرون - آية ۱۲۳ 260

۲۶۱ و اوحينا الى موسى و اخيه ان تبوأ لقومكما بمصر بيوتا و اجعلو بيوتكم قبلة و اقيموا الصلوة و بشرالمؤمنين * دهم سورة يعني سورة يونس - پارۀ يازدهم يعني پارۀ يعتذرون - آية ۸۷ * 261

۲۶۲ و اقم الصلوة طرفي النهار و زلفا من الليل - ان الحسنات يذهبن السيئات - ذلک ذكرى للذاكرين * يازدهم سورة يعني سورة هود - پارۀ دوازدهم يعني پارۀ مامن دابة - آية ۱۱۶ * 262

۲۶۳ واصبر فان الله لايضيع اجر المحسنين * يازدهم سورة يعني سورة هود - پارۀ دوازدهم يعني پارۀ مامن دابة - آية ۱۱۷ * 263

۲۶۴ و شروه بثمن بخس دراهم معدودة - و كانوا فيه من الزاهدين * 264
دوازدهم سورة يعني سورة يوسف - پارۀ دوازدهم يعني پارۀ مامن دابة - آية ۲۰ *

۲۶۵ قالوا نفقد صواع الملک و لمن جاء به حمل بعير و انا به زعيم * 265
دوازدهم سورة يعني سورة يوسف - پارۀ سيزدهم يعني پارۀ ما ابرئ نفسي - آية ۷۲ *

انما غنمتم - آية ٦٧ *

٢٥٢ و لا تصل علي احد منهم مات ابدا و لا تقم علي قبره انهم كفروا بالله 252
و رسوله و ماتوا و هم فاسقون * نهم سوره يعني سورۀ توبه - پارۀ دهم يعني
پارۀ واعلموا انما غنمتم - آية ٨٥ *

٢٥٣ ليس علي الضعفاء ولا علي المرضي ولا على الذين لا يجدون ما ينفقون 253
حرج اذا نصحوا لله و رسوله - ما على المحسنين من سبيل - و الله
غفور رحيم * نهم سوره يعني سورۀ توبه - پارۀ دهم يعني پارۀ واعلموا انما
غنمتم - آية ٩٢ *

٢٥٤ خذ من اموالهم صدقة تطهرهم و تزكيهم بها و صل عليهم - ان صلوتك 254
سكن لهم - و الله سميع عليم * نهم سوره يعني سورۀ توبه - پارۀ يازدهم يعني
پارۀ يعتذرون - آية ١٠٤ *

٢٥٥ الم يعلموا ان الله هو يقبل التوبة عن عباده و يأخذ الصدقات - و ان الله 255
هو التواب الرحيم * نهم سوره يعني سورۀ توبه - پارۀ يازدهم يعني پارۀ
يعتذرون - آية ١٠٥ *

٢٥٦ و الذين اتخذوا مسجدا ضرارا و كفرا و تفريقا بين المؤمنين و ارصادا 256
لمن حارب الله و رسوله من قبل وليحلفن ان اردنا الا الحسنى - والله
يشهد انهم لكاذبون * نهم سوره يعني سورۀ توبه - پارۀ يازدهم يعني پارۀ
يعتذرون - آية ١٠٨ *

٢٥٧ لا تقم فيه ابدا - لمسجد اسس على التقوى من اول يوم احق ان 257
تقوم فيه - فيه رجال يحبون ان يتطهروا و الله يحب المطهرين *
نهم سوره يعني سورۀ توبه - پارۀ يازدهم يعني پارۀ يعتذرون - آية ١٠٩ *

٢٥٨ ما كان لاهل المدينة و من حولهم من الاعراب ان يتخلفوا عن رسول الله 258

بالباطل و يصدون عن سبيل الله - والذين يكنزون الذهب و الفضة ولا ينفقونها في سبيل الله - فبشرهم بعذاب اليم * نهم سورة يعني سورة توبه - پارة دهم يعني پارة واعلموا انما غنمتم - آية ٣٤ *

٢٤٦ يوم يحمى عليها في نار جهنم فتكوى بها جباههم و جنوبهم و ظهورهم - 246
هذا ما كنزتم لانفسكم فذوقوا ما كنتم تكنزون * نهم سورة يعني سورة توبه - پارة دهم يعني پارة واعلموا انما غنمتم - آية ٣٥ *

٢٤٧ ان عدة الشهور عند الله اثنى عشر شهرا في كتاب الله يوم خلق السموات 247
و الارض منها اربعة حرم - ذلك الدين القيم - فلا تظلموا فيهن انفسكم و قاتلوا المشركين كافة كما يقاتلونكم كافة - و اعلموا ان الله مع المتقين * نهم سورة يعني سورة توبه - پارة دهم يعني پارة واعلموا انما غنمتم - آية ٣٦ *

٢٤٨ انفروا خفافا و ثقالا و جاهدوا باموالكم و انفسكم في سبيل الله - ذلكم 248
خير لكم ان كنتم تعلمون * نهم سورة يعني سورة توبه - پارة دهم يعني پارة واعلموا انما غنمتم - آية ٤١ *

٢٤٩ انما الصدقات للفقراء و المساكين و العاملين عليها و المؤلفة قلوبهم و في 249
الرقاب و الغارمين و في سبيل الله و ابن السبيل - فريضة من الله - و الله عليم حكيم * نهم سورة يعني سورة توبه - پارة دهم يعني پارة و اعلموا انما غنمتم - آية ٦٠ *

٢٥٠ ولئن سألتهم ليقولن انما كنا نخوض و نلعب - قل ا بالله و آياته و رسوله 250
كنتم تستهزؤن * نهم سورة يعني سورة توبه - پارة دهم يعني پارة واعلموا انما غنمتم - آية ٦٦ *

٢٥١ لا تعتذروا قد كفرتم بعد ايمانكم ان نعف عن طائفة منكم نعذب طائفة 251
بانهم كانوا مجرمين * نهم سورة يعني سورة توبه - پارة دهم يعني پارة واعلموا

و اعلموا انما غنمتم - آية ١١ *

٢٣٩ و ان نكثوا ايمانهم من بعد عهدهم و طعنوا في دينكم فقاتلوا ائمة 239
الكفر - انهم لا ايمان لهم لعلهم ينتهون * نهم سورة يعني سورة توبه -
پارة دهم يعني پارة و اعلموا انما غنمتم - آية ١٢ *

٢٤٠ ما كان للمشركين ان يعمروا مساجد الله شاهدين على انفسهم بالكفر - 240
اولئك حبطت اعمالهم - و في النار هم خالدون *
نهم سورة يعني سورة توبه - پارة دهم يعني پارة انما غنمتم - آية ١٧ *

٢٤١ انما يعمر مساجد الله من آمن بالله و اليوم الآخر و اقام الصلوة و آتى 241
الزكوة ولم يخش الا الله - فعسى اولئك ان يكونوا من المهتدين *
نهم سورة يعني سورة توبه - پارة دهم يعني پارة واعلموا انما غنمتم آية ١٨ *

٢٤٢ آجعلتم سقاية الحاج و عمارة المسجد الحرام كمن آمن بالله و اليوم الآخر 242
و جاهد في سبيل الله - لا يستوون عند الله - والله لا يهدى القوم
الظالمين * نهم سورة يعني سورة توبه - پارة دهم يعني پارة واعلموا انما
غنمتم - آية ١٩ *

٢٤٣ انما المشركون نجس فلا يقربوا المسجد الحرام بعد عامهم هذا - و ان خفتم 243
عيلة فسوف يغنيكم الله من فضله ان شاء - ان الله عليم حكيم *
نهم سورة يعني سورة توبه - پارة دهم يعني پارة واعلموا انما غنمتم - آية ٢٨ *

٢٤٤ قاتلوا الذين لا يؤمنون بالله ولا باليوم الآخر ولا يحرمون ما حرم الله و رسوله 244
ولا يدينون دين الحق من الذين اوتوا الكتاب حتى يعطوا الجزية عن
يد و هم صاغرون * نهم سورة يعني سورة توبه - پارة دهم يعني پارة واعلموا
انما غنمتم - آية ٢٩ *

٢٤٥ يا ايها الذين آمنوا ان كثيرا من الاحبار و الرهبان ليأكلون اموال الناس 245

هشتم سورة يعني سورۂ انفال - پارۂ دهم يعني پارۂ و اعلموا انما غنمتم - آية ٦٧ *

٢٣٢ ما كان لنبي ان يكون له اسرى حتى يثخن في الارض - تريدون عرض الدنيا - والله يريد الآخرة - و الله عزيز حكيم * هشتم سورة يعني سورۂ انفال - پارۂ دهم يعني پارۂ و اعلموا انما غنمتم - آية ٦٨ * 232

٢٣٣ لولا كتاب من الله سبق لمسكم فيما اخذتم عذاب عظيم * 233
هشتم سورة يعني سورۂ انفال - پارۂ دهم يعني پارۂ و اعلموا انما غنمتم - آية ٦٩ *

٢٣٤ فكلوا مما غنمتم حلالا طيبا - و اتقوا الله - ان الله غفور رحيم * 234
هشتم سورة يعني سورۂ انفال - پارۂ دهم يعني پارۂ و اعلموا انما غنمتم - آية ٧٠ *

٢٣٥ ان الذين آمنوا و هاجروا و جاهدوا باموالهم و انفسهم في سبيل الله - والذين آووا و نصروا اولئك بعضهم اولياء بعض - و الذين آمنوا ولم يهاجروا ما لكم من ولايتهم من شيئ حتى يهاجروا - و ان استنصروكم في الدين فعليكم النصر الا على قوم بينكم و بينهم ميثاق - والله بما تعملون بصير * 235
هشتم سورة يعني سورۂ انفال - پارۂ دهم يعني پارۂ و اعلموا انما غنمتم - آية ٧٣ *

٢٣٦ فاذا انسلخ الاشهر الحرم فاقتلوا المشركين حيث وجدتموهم و خذوهم و احصروهم و اقعدوا لهم كل مرصد - فان تابوا و اقاموا الصلوة و آتوا الزكوة فخلوا سبيلهم - ان الله غفور رحيم * نهم سورة يعني سورۂ توبه - پارۂ دهم يعني پارۂ و اعلموا انما غنمتم - آية ٥ * 236

٢٣٧ و ان احد من المشركين استجارك فاجره حتى يسمع كلام الله ثم ابلغه مأمنه - ذلك بانهم قوم لا يعلمون * نهم سورة يعني سورۂ توبه - پارۂ دهم يعني پارۂ و اعلموا انما غنمتم - آية ٦ * 237

٢٣٨ فان تابوا و اقاموا الصلوة و آتوا الزكوة فاخوانكم في الدين - و نفصل الآيات لقوم يعلمون * نهم سورة يعني سورۂ توبه - پارۂ دهم يعني پارۂ 238

هشتم سورة يعني سورة انفال - پارة دهم يعني پارة و اعلموا انما غنمتم - آية ٥٢ *

٢٢٤ الذين عاهدت منهم ثم ينقضون عهدهم في كل مرة و هم لا يتقون * 224

هشتم سورة يعني سورة انفال - پارة دهم يعني پارة و اعلموا انما غنمتم - آية ٥٨ *

٢٢٥ فاما تثقفنهم في الحرب فشرد بهم من خلفهم لعلهم يذكرون * 225

هشتم سورة يعني سورة انفال - پارة دهم يعني پارة و اعلموا انما غنمتم - آية ٥٩ *

٢٢٦ و اما تخافن من قوم خيانة فانبذ اليهم علي سواء - ان الله لا يحب 226
الخائنين * هشتم سورة يعني سورة انفال - پارة دهم يعني پارة و اعلموا انما
غنمتم - آية ٦٠ *

٢٢٧ ولا تحسبن الذين كفروا سبقوا انهم لا يعجزون * هشتم سورة يعني 227
سورة انفال - پارة دهم يعني پارة و اعلموا انما غنمتم - آية ٦١ *

٢٢٨ و اعدوا لهم ما استطعتم من قوة و من رباط الخيل ترهبون به عدو الله 228
و عدوكم وآخرين من دونهم لا تعلمونهم - الله يعلمهم - و ما تنفقوا من
شيء في سبيل الله يوف اليكم و انتم لا تظلمون *
هشتم سورة يعني سورة انفال - پارة دهم يعني پارة و اعلموا انما غنمتم - آية ٦٢ *

٢٢٩ و ان جنحوا للسلم فاجنح لها و توكل علي الله - انه هو السميع العليم * 229
هشتم سورة يعني سورة انفال - پارة دهم يعني پارة و اعلموا انما عنمتم - آية ٦٣ *

٢٣٠ يا ايها النبي حرض المؤمنين على القتال - ان يكن منكم عشرون صابرون 230
يغلبوا مائتين - و ان يكن منكم مائة يغلبوا الفا من الذين كفروا بانهم قوم
لا يفقهــون * هشتم سورة يعتي سورة انفال - پارة دهم يعني پارة و اعلموا
انما غنمتم - آية ٦٦ *

٢٣١ الان خفف الله عنكم و علم ان فيكم ضعفا - فان يكن منكم مائة صابرة يغلبوا 231
مائتين - و ان يكن منكم الف يغلبوا الفين باذن الله - والله مع الصابرين *

هشتم سورة يعني سورۂ انفال - پارۂ نہم يعني پارۂ قال الملأ الذين - آية ١ *

٢١٦ اذ يغشيكم النعاس امنة منه و ينزل من السماء ماء ليطهركم به 216
و يذهب عنكم رجز الشيطان و ليربط على قلوبكم و يثبت به الاقدام *
هشتم سوره يعنى سورۂ انفال - پارۂ نہم يعني پارۂ قال الملأ الذين - آية ١١ *

٢١٧ يا ايها الذين آمنوا اذا لقيتم الذين كفروا زحفا فلا تولوا هم الادبار * 217
هشتم سورة يعني سورۂ انفال - پارۂ نہم يعنى پارۂ قال الملأ الذين - آية ١٥ *

٢١٨ و من يولهم يومئذ دبره الا متحرفا لقتال او متحيزا الى فئة فقد باء بغضب 218
من الله و مأواه جهنم - و بئس المصير * هشتم سورة يعني سورۂ
انفال - پارۂ نہم يعني پارۂ قال الملأ الذين - آية ١٦ *

٢١٩ يا ايها الذين آمنوا لا تخونوا الله والرسول و تخونوا اماناتكم و انتم تعلمون * 219
هشتم سورة يعني سورۂ انفال - پارۂ نہم يعني پارۂ قال الملأ الذين - آية ٢٧ *

٢٢٠ قل للذين كفروا ان ينتهوا يغفرلهم ما قد سلف - و ان يعودوا فقد مضت 220
سنة الاولين * هشتم سورة يعني سورۂ انفال - پارۂ نہم يعني پارۂ قال الملأ
الذين - آية ٣٩ *

٢٢١ و قاتلوهم حتى لا تكون فتنة و يكون الدين كله لله - فان انتهوا فان الله 221
بما تعملون بصير * هشتم سورة يعني سورۂ انفال - پارۂ نہم يعني پارۂ قال
الملأ الذين - آية ٤٠ *

٢٢٢ و ان تولوا فاعلموا ان الله مولاكم - نعم المولى و نعم النصير * 222
هشتم سورة يعني سورۂ انفال - پارۂ نہم يعني پارۂ قال الملأ الذين - آية ٤١ *

٢٢٣ و اعلموا انما غنمتم من شيئ فان لله خمسه وللرسول ولذى القربى و اليتامى 223
و المساكين و ابن السبيل - ان كنتم آمنتم بالله و ما انزلنا على عبدنا
يوم الفرقان يوم التقي الجمعان - و الله على كل شيئ قدير *

٢٠٩ افامنوا مكر الله - فلا يأمن مكر الله الا القوم الخاسرون * هفتم سورة 209
يعني سورة اعراف - پارة نهم يعني پارة قال الملأ الذين - آية ٩٧ *

٢١٠ الذين يتبعون الرسول النبي الامي الذي يجدونه مكتوبا عندهم 210
في التورٰية و الانجيل يأمرهم بالمعروف و ينهاهم عن المنكر و يحل لهم
الطيبات و يحرم عليهم الخبائث و يضع عنهم اصرهم و الاغلال التي كانت
عليهم - فالذين آمنوا به و عزروه و نصروه واتبعوا النور الذي انزل معه
اولئك هم المفلحون * هفتم سورة يعني سورة اعراف - پارة نهم يعني پارة
قال الملأ الذين - آية ١٥٦ *

٢١١ و اذ اخذ ربك من بني آدم من ظهورهم ذريتهم و اشهدهم على انفسهم - 211
الست بربكم قالوا بلى - شهدنا - ان تقولوا يوم القيامة انا كنا عن هذا
غافلين * هفتم سورة يعني سورة اعراف ٠ پارة نهم يعني پارة قال الملأ
الذين - آية ١٧١ *

٢١٢ او تقولوا انما اشرك آباءنا من قبل و كنا ذرية من بعدهم - افتهلكنا بما 212
فعل المبطلون * هفتم سورة يعني سورة اعراف - پارة نهم يعني پارة قال
الملأ الذين - آية ١٧٢ *

٢١٣ و اذا قرئ القرآن فاستمعوا له و انصتوا لعلكم ترحمون * 213
هفتم سورة يعني سورة اعراف - پارة نهم يعنى پارة قال الملأ الذين - آية ٢٠٣ *

٢١٤ و اذكر ربك في نفسك تضرعا و خيفة و دون الجهر من القول بالغدو 214
و الآصال و لا تكن من الغافلين * هفتم سورة يعني سورة اعراف - پارة نهم
يعني پارة قال الملأ الذين - آية ٢٠٤ *

٢١٥ يسئلونك عن الانفال - قل الانفال لله و الرسول - فاتقوا الله و اصلحوا 215
ذات بينكم - و اطيعوا الله و رسوله ان كنتم مؤمنين *

يعني پارۂ ولوانننا - آية ۲۸ *

۲۰۱ فريقا هدى و فريقا حق عليهم الضلالة - انهم اتخذوا الشياطين اولياء من 201
دون الله و يحسبون انهم مهتدون * هفتم سورۂ يعني سورۂ اعراف - پارۂ
هشتم يعني پارۂ ولوانننا - آية ۲۸ *

۲۰۲ يا بني آدم خذوا زينتكم عند كل مسجد و كلوا و اشربوا ولا تسرفوا - انه 202
لايحب المسرفين * هفتم سورۂ يعني سورۂ اعراف - پارۂ هشتم يعني پارۂ
ولوانننا - آية ۲۹ *

۲۰۳ و بينهما حجاب - و على الاعراف رجال يعرفون كلا بسيماهم - و نادوا 203
اصحاب الجنة ان سلام عليكم لم يدخلوها و هم يطمعون * هفتم سورۂ
يعني سورۂ اعراف - پارۂ هشتم يعني پارۂ ولوانننا - آية ۴۴ *

۲۰۴ و اذا صرفت ابصارهم تلقاء اصحاب النار - قالوا ربنا لاتجعلنا مع القوم 204
الظالمين * هفتم سورۂ يعني سورۂ اعراف - پارۂ هشتم يعني پارۂ ولوانننا - آية ۴۵ *

۲۰۵ و نادى اصحاب الاعراف رجالا يعرفونهم بسيماهم قالوا ما اغنى عنكم 205
جمعكم و ما كنتم تستكبرون * هفتم سورۂ يعني سورۂ اعراف - پارۂ هشتم
يعنى پارۂ ولوانننا - آية ۴۶ *

۲۰۶ آ هولاء الذين اقسمتم لا ينالهم الله برحمة - ادخلوا الجنة لا خوف عليكم 206
و لا انتم تحزنون * هفتم سورۂ يعني سورۂ اعراف - پارۂ هشتم يعني پارۂ
ولوانننا - آية ۴۷ *

۲۰۷ و لوطا اذ قال لقومه اتأتون الفاحشة ما سبقكم بها من احد من العالمين * 207
هفتم سورۂ يعني سورۂ اعراف - پارۂ هشتم يعني پارۂ ولوانننا - آية ۷۸ *

۲۰۸ انكم لتأتون الرجال شهوة من دون النساء - بل انتم قوم مسرفون * 208
هفتم سورۂ يعني سو رۂ اعراف - پارۂ هشتم يعني پارۂ ولوانننا - آية ۷۹ *

١٩٥ ومن الابل اثنين و من البقر اثنين - قل آالذكرين حرم ام الانثيين اما 195
اشتملت عليه ارحام الانثيين - ام كنتم شهداء اذ وصٰكم الله بهذا - فمن اظلم
ممن افتري علي الله كذبا ليضل الناس بغير علم - ان الله لايهدى
القوم الظالمين * ششم سورة يعني سورة انعام - پارة هشتم يعني پارة
ولو اننا - آية ١٤٥ *

١٩٦ قل لا اجد فيها اوحي الي محرما علي طاعم يطعمه الا ان يكون ميتة 196
او دما مسفوحا او لحم خنزير فانه رجس ارفسقا اهل لغيرالله به - فمن
اضطر غير باغ و لا عاد فان ربک غفور رحيم * ششم سورة يعني سورة
انعام - پارة هشتم يعني پارة ولواننا - آية ١٤٦ *

١٩٧ و علي الذين هادوا حرمنا كل ذي ظفر و من البقر و الغنم حرمنا عليهم 197
شحومهما الا ما حملت ظهورهما او الحوايا او ما اختلـــط بعظم - ذلک
جزيناهم ببغيهم - و انا لصادقون * ششم سورة يعني سورة انعام - پارة هشتم
يعني پارة ولواننا - آية ١٤٧ *

١٩٨ و ان هذا صراطي مستقيما فاتبعوه - ولا تتبعوا السبل فتفرق بكم عن سبيله - 198
ذلكم وصٰكم به لعلكم تتقون * ششم سورة يعني سورة انعام - پارة هشتم
يعني پارة ولواننا - آية ١٥٤ *

١٩٩ هل ينظرون الا ان تأتيهم الملائكة اوياتي ربک او ياتي بعض آيات ربک - 199
يوم ياتي بعض آيات ربک لاينفع نفسا ايمانها لم تكن امنت من قبل
او كسبت في ايمانها خيرا - قل انتظروا انا منتظرون * ششم سورة
يعني سورة انعام - پارة هشتم يعني پارة ولواننا - آية ١٥٩ *

٢٠٠ قل امر ربي بالقسط - و اقيموا وجوهكم عند كل مسجد و ادعوه مخلصين 200
له الدين - كما بدأكم تعودون * هفتم سورة يعني سورة اعراف - پارة هشتم

عليهم دينهم - ولوشاء الله ما فعلوه فذرهم وما يفترون * ششم سوره يعني سورهٔ انعام - پارهٔ هشتم يعني پارهٔ ولو اننا - آية ۱۳۸ *

۱۸۹ وقالوا هذه انعام و حرث حجر - لايطعمها الا من نشاء بزعمهم و انعام حرمت ظهورها و انعام لايذكرون لسم الله عليها افتراء عليه - سيجزيهم بما كانو يفتـــرون * ششم سوره يعني سورهٔ انعام - پارهٔ هشتم يعني پارهٔ ولو اننا - آية ۱۳۹ * 189

۱۹۰ وقالوا ما في بطون هذه الانعام خالصة لذكورنا و محرم علي ازواجنا - و ان يكن ميتة فهم فيه شركاء - سيجزيهم وصفهم - انه حكيم عليم * ششم سوره يعني سورهٔ انعام - پارهٔ هشتم يعني پارهٔ ولو اننا - آية ۱۴۰ * 190

۱۹۱ قد خسرالذين قتلوا اولادهم سفها بغير علم و حرموا ما رزقهم الله افتراء علي الله - قد ضلوا وما كانوا مهتدين * ششم سوره يعني سورهٔ انعام - پارهٔ هشتم يعني پارهٔ ولو اننا - آية ۱۴۱ * 191

۱۹۲ وهوالذي انشأ جنات معروشات و غير معروشات والنخل والزرع مختلفا اكله والزيتون والرمان متشابها و غير متشابه - كلوا من ثمره اذا اثمر و آتوا حقه يوم حصاده ولا تسرفوا - انه لايحب المسرفين * ششم سوره يعني سورهٔ انعام - پارهٔ هشتم يعني پارهٔ ولو اننا - آية ۱۴۲ * 192

۱۹۳ ومن الانعام حمولة و فرشا - كلوا مما رزقكم الله ولا تتبعوا خطوات الشيطان - انه لكـــم عدو مبين * ششم سوره يعني سورهٔ انعام - پارهٔ هشتم يعني پارهٔ ولو اننا - آية ۱۴۳ * 193

۱۹۴ ثمانية ازواج - من الضأن اثنين و من المعز اثنين - قل آالذكرين حرم ام الانثيين - اما اشتملت عليه ارحام الانثيين - نبئوني بعلم ان كنتم صادقين * ششم سوره يعني سورهٔ انعام - پارهٔ هشتم يعني پارهٔ ولو اننا - آية ۱۴۴ * 194

۱۸۱ و اذا رأيت الذين يخوضون في آياتنا فاعرض عنهم حتى يخوضوا 181
في حديث غيره - و اما ينسينك الشيطان فلا تقعد بعد الذكري
مع القوم الظالمين * ششم سورة يعني سورة انعام - پارة هفتم يعني پارة
اذا سمعوا - آية ٦٧ *

۱۸۲ وما على الذين يتقون من حسابهم من شيئ ولكن ذكرى لعلهم يتقون * 182
ششم سورة يعني سورة انعام - پارة هفتم يعني پارة اذا سمعوا - آية ٦٨ *

۱۸۳ فكلوا مما ذكر اسم الله عليه ان كنتم بآياته مؤمنين * ششم سورة 183
يعني سورة انعام - پارة هشتم يعني پارة ولو اننا - آية ١١٨ *

۱۸۴ ومالكم ان لا تأكلوا مما ذكر اسم الله عليه وقد فصل لكم ما حرم عليكم الا 184
ما اضطررتم اليه - و ان كثيرا ليضلون باهوائهم بغير علم - ان ربك هو اعلم
بالمعتدين * ششم سورة يعني سورة انعام - پارة هشتم يعني پارة ولو اننا -
آية ١١٩ *

۱۸۵ وذروا ظاهر الاثم و باطنه - ان الذين يكسبون الاثم سيجزون بماكانوا يقترفون * 185
ششم سورة يعني سورة انعام - پارة هشتم يعني پارة ولو اننا - آية ١٢٠ *

۱۸۶ ولا تأكلوا مما لم يذكر اسم الله عليه و انه لفسق - و ان الشياطين ليوحون 186
الى اوليائهم ليجادلوكم و ان اطعتموهم انكم لمشركون * ششم سورة
يعني سورة انعام - پارة هشتم يعني پارة ولو اننا - آية ١٢١ *

۱۸۷ وجعلوا لله مما ذرأ من الحرث و الانعام نصيبا فقالوا هذا لله بزعمهم 187
و هذا لشركائنا - فما كان لشركائهم فلا يصل الى الله - وما كان لله فهو
يصل الى شركائهم - ساء ما يحكمون * سورة ششم يعني سورة انعام -
پارة هشتم يعني پارة ولو اننا - آية ١٣٦ *

۱۸۸ و كذلك زين لكثير من المشركين قتل اولادهم شركاؤهم ليردوهم و ليلبسوا 188

و ان الله بكل شيئ عليم * پنجم سورة يعني سورة مائدة - پارة هفتم يعني پارة اذا سمعوا - آية ۹۸ *

۱۷۵ يا ايها الذين آمنوا لا تسئلوا عن اشياء ان تبدلكم تسؤكم - و ان تسألوا 175
عنها حين ينزل القران تبدلكم - عفا الله عنها - والله غفور حليم *
پنجم سورة يعني سورة مائده - پارة هفتم يعني پارة اذا سمعوا - آية ۱۰۱ *

۱۷۶ قد سألها قوم من قبلكم ثم اصبحوا بها كافرين * پنجم سورة يعني سورة 176
مائدة - پارة هفتم يعني پارة اذا سمعوا - آية ۱۰۱ *

۱۷۷ ما جعل الله من بحيرة و لا سائبة و لا وصيلة و لا حام و لكن الذين كفروا 177
يفترون على الله الكذب - و اكثرهم لا يعقلون * پنجم سوره يعني سورة
مائدة - پارة هفتم يعني پارة سيقول - آية ۱۰۲ *

۱۷۸ يا ايها الذين آمنوا شهادة بينكم اذا حضر احدكم الموت حين الوصية اثنان 178
ذوا عدل منكم او آخران من غيركم ان انتم ضربتم فى الارض فاصابتكم
مصيبة الموت - تحبسونهما من بعد الصلوة فيقسمان بالله ان ارتبتم لا نشتري
به ثمنا و لو كان ذا قربى - ولا نكتم شهادة الله - انا اذا لمن الآثمين *
پنجم سورة يعني سورة مائدة - پارة هفتم يعني پارة اذا سمعوا - آية ۱۰۵ *

۱۷۹ فان عثر على انهما استحقا اثما فآخران يقومان مقامهما من الذين استحق 179
عليهم الاوليان فيقسمان بالله لشهادتنا احق من شهادتهما و ما اعتدينا انا
اذا لمن الظالمين * پنجم سورة يعني سورة مائدة - پارة هفتم يعني پارة
اذا سمعوا - آية ۱۰۶ *

۱۸۰ ذلك ادنى ان يأتوا بالشهادة على وجهها او يخافوا ان ترد ايمان بعد 180
ايمانهم - واتقوا الله واسمعوا - والله لايهدي القوم الفاسقين *
پنجم سورة يعني سورة مائده - پارة هفتم يعني پارة اذا سمعوا - آية ۱۰۷ *

پنجم سورة يعني سورة مائدة - پارة ششم يعني پارة لا يحب الله - آية ٩٣ *

١٦٩ لا يؤاخذكم الله باللغو في ايمانكم ولكن يؤاخذكم بما عقدتم الايمان - 169
فكفارته اطعام عشرة مساكين من اوسط ما تطعمون اهليكم او كسوتهم
او تحرير رقبة - فمن لم يجد فصيام ثلثة ايام - ذلك كفارة ايمانكم اذا
حلفتم و احفظوا ايمانكم - كذلك يبين الله لكم آياته لعلكم تشكرون *
پنجم سورة يعني سورة مائدة - پارة هفتم يعني پارة اذا سمعوا - آية ٩١ *

١٧٠ يا ايها الذين آمنوا انما الخمر و الميسر و الانصاب و الازلام رجس من 170
عمل الشيطان فاجتنبوه لعلكم تفلحون * پنجم سورة يعني سورة مائدة -
پارة هفتم يعني پارة اذا سمعوا - آية ٩٢ *

١٧١ انما يريد الشيطان ان يوقع بينكم العداوة و البغضاء في الخمر و الميسر 171
و يصدكم عن ذكر الله و عن الصلوة - فهل انتم منتهون *
پنجم سورة يعني سورة مائدة - پارة هفتم يعني پارة اذا سمعوا - آية ٩٣ *

١٧٢ يا ايها الذين آمنوا لا تقتلوا الصيد و انتم حرم - و من قتله منكم متعمدا 172
فجزاءُ مثل ما قتل من النعم يحكم به ذوا عدل منكم هديا بالغ الكعبة
او كفارة طعام مساكين او عدل ذلك صياما ليذوق وبال امره - عفا الله
عما سلف - و من عاد فينتقم الله منه - والله عزيز ذوانتقام *
پنجم سورة يعني سورة مائدة - پارة هفتم يعني پارة اذا سمعوا - آية ٩٦ *

١٧٣ احل لكم صيد البحر و طعامه متاعا لكم و للسيارة - و حرم عليكم صيد البر 173
ما دمتم حرما - و اتقوا الله الذي اليه تحشرون * پنجم سورة يعني
سورة مائدة - پارة هفتم يعني پارة اذا سمعوا - آية ٩٧ *

١٧٤ جعل الله الكعبة البيت الحرام قياما للناس و الشهر الحرام و الهدي 174
و القلائد - ذلك لتعلموا ان الله يعلم ما في السموات و ما في الارض

لا يحب الله - آية ٩ *

١٦١ انما جزاء الذين يحاربون الله و رسوله و يسعون فى الارض فسادا ان 161
يقتلوا او يصلبوا او تقطع ايديهم و ارجلهم من خلاف او ينفوا من الارض -
ذلك لهم خزي فى الدنيا ولهم فى الآخرة عذاب عظيم *
پنجم سوره يعني سورة مائده - پارة ششم يعني پارة لا يحب الله - آية ٣٧ *

١٦٢ الا الذين تابوا من قبل ان تقدروا عليهم - فاعلموا ان الله غفوررحيم * 162
پنجم سوره يعني سورة مائده - پارة ششم يعني پارة لا يحب الله - آية ٣٨ *

١٦٣ و السارق و السارقة فاقطعوا ايديهما جزاء بما كسبا نكالا من الله - و الله 163
عزيز حكيم * پنجم سوره يعني سورة مائده - پارة ششم يعني پارة
لا يحب الله - آية ٤٢ *

١٦٤ فمن تاب من بعد ظلمه و اصلح فان الله يتوب عليه - ان الله غفور رحيم * 164
پنجم سوره يعني سورة مائده - پارة ششم يعني پارة لا يحب الله - آية ٤٣ *

١٦٥ و كتبنا عليهم فيها ان النفس بالنفس و العين بالعين و الانف بالانف 165
و الاذن بالاذن و السن بالسن - والجروح قصاص - فمن تصدق به فهو
كفارة له - و من لم يحكم بما انزل الله فاولٰئك هم الظالمون *
پنجم سوره يعني سوره مائده - يعني پارة ششم يعني پارة لا يحب الله - آية ٤٩ *

١٦٦ انما وليكم الله و رسوله و الذين آمنوا الذين يقيمون الصلوة و يؤتون 166
الزكوة وهم راكعون * پنجم سوره يعني سورة مائده - پارة ششم يعني
پارة لا يحب الله - آية ٦٠ *

١٦٧ و من يتول الله و رسوله و الذين آمنوا فان حزب الله هم الغالبون * 167
پنجم سوره يعني سورة مائده - پارة ششم يعني پارة لا يحب الله - آية ٦٢ *

١٦٨ و اذا ناديتم الى الصلوة اتخذوها هزوا و لعبا - ذلك بانهم قوم لا يعقلون * 168

و المنخنقة و الموقوذة و المتردية و النطيحة و ما اكل السبع الا ما ذكيتم ـ
و ما ذبح علي النصب و ان تستقسموا بالازلام * ذلكم فسق - اليوم يئس
الذين كفروا من دينكم فلا تخشوهم و اخشون * اليوم اكملت لكم دينكم -
و اتممت عليكم نعمتي و رضيت لكم الاسلام دينا - فمن اضطر في مخمصة
غير متجانف لاثم فان الله غفور رحيم * پنجم سورة يعني سورة مائدة ـ
پارۀ ششم يعني پارۀ لا يحب الله - آية ۴ - ۵ *

۱۵۷ يسئلونک ما ذا احل لهم - قل احل لكم الطيبات وما علمتم من الجوارح 157
مكلبين تعلمونهن مما علمكم الله فكلوا مما امسكن عليكم واذكروا اسم الله
عليه - و اتقوا الله - ان الله سريع الحساب * پنجم سورة يعني سورة
مائدة ـ پارۀ ششم يعني پارۀ لا يحب الله ـ آية ۶ *

۱۵۸ اليوم احل لكم الطيبات - و طعام الذين اوتوا الكتاب حل لكم و طعامكم 158
حل لهم - والمحصنات من المؤمنات والمحصنات من الذين اوتوا الكتاب
من قبلكم اذا آتيتموهن اجورهن محصنين غير مسافحين ولا متخذي
اخدان - ومن يكفر بالايمان فقط حبط عمله و هو في الآخرة من الخاسرين *
پنجم سورة يعني سورة مائدة - پارۀ ششم يعني پارۀ لا يحب الله - آية ۷ *

۱۵۹ يا ايها الذين آمنوا اذا قمتم الي الصلوة فاغسلوا وجوهكم و ايديكم الى 159
المرافق وامسحوا بروسكم و ارجلكم الي الكعبين - و ان كنتم جنبا فاطهروا *
پنجم سورة يعني سورة مائدة ـ پارۀ ششم يعني پارۀ لا يحب الله ـ آية ۸ *

۱۶۰ و ان كنتم مرضى او علي سفر او جاء احد منكم من الغائط او لامستم النساء 160
فلم تجدوا ماء فتيمموا صعيدا طيبا فامسحوا بوجوهكم و ايديكم منه - ما
يريد الله ليجعل عليكم من حرج و لكن يريد ليطهركم و ليتم نعمته عليكم
لعلكم تشكرون * پنجم سورة يعني سورة مائدة ـ پارۀ ششم يعني پارۀ

سورۂ نسا - پارۂ پنجم یعني پارۂ و المحصنات - آیة ۱۴۰ *

۱۵۱ فبظلم من الذین هادوا حرمنا علیهم طیبات احلت لهم و بصدهم عن سبیل الله کثیرا * چهارم سورة یعني سورۂ نسا - پارۂ ششم یعني پارۂ لا یحب الله - آیة ۱۵۸ * 151

۱۵۲ و اخذهم الربوا وقد نهوا عنه و اکلهم اموال الناس بالباطل - و اعتدنا للکافرین منهم عذابا الیما * چهارم سوره یعني سورۂ نسا - پارۂ ششم یعني پارۂ لا یحب الله - آیة ۱۵۹ * 152

۱۵۳ یستفتونک قل الله یفتیکم في الکلالة - ان امرء هلک لیس له ولد وله اخت فلها نصف ما ترک - و هو یرثها ان لم یکن لها ولد - فان کانتا اثنتین فلهما الثلثان مما ترک - و ان کانوا اخوۃ رجالا و نساء فللذکر مثل حظ الانثیین - یبین الله لکم ان تضلوا - والله بکل شي علیم *
چهارم سوره یعني سورۂ نسا - پارۂ ششم یعني پارۂ لا یحب الله - آیة ۱۷۵ * 153

۱۵۴ یا ایها الذین آمنوا اوفوا بالعقود - احلت لکم بهیمة الانعام الا ما یتلی علیکم غیر محلی الصید و انتم حرم - ان الله یحکم ما یرید *
پنجم سوره یعني سورۂ مائده - پارۂ ششم یعني پارۂ لا یحب الله - آیة ۱ * 154

۱۵۵ یا ایها الذین آمنوا لا تحلوا شعائر الله ولا الشهر الحرام ولا الهدي ولا القلائد ولا آمین البیت الحرام یبتغون فضلا من ربهم و رضوانا * و اذا حللتم فاصطادوا - ولا یجرمنکم شنآن قوم ان صدوکم عن المسجد الحرام ان تعتدوا - و تعاونوا علی البر و التقوی - ولا تعاونوا علی الاثم و العدوان - و اتقوا الله - ان الله شدید العقاب * پنجم سورة یعني سورۂ مائده - پارۂ ششم یعني پارۂ لا یحب الله - آیة ۲ - ۳ * 155

۱۵۶ حرمت علیکم المیتة و الدم ولحم الخنزیر و ما اهل لغیر الله به 156

۱۴۳ يستخفون من الناس و لا يستخفون من الله و هو معهم اذ يبيتون ما 143
لا يرضى من القول - و كان الله بما يعملون محيطا * چهارم سورة يعني
سورة نسا - پارة پنجم يعني پارة و المحصنات - آية ۱۰۸ *

۱۴۴ ومن يشاقق الرسول من بعد ما تبين له الهدى و يتبع غير سبيل 144
المؤمنين نوله ما تولى و نصله جهنم - و ساءت مصيرا *
چهارم سوره يعني سورة نسا - پارة پنجم يعني پارة و المحصنات - آية ۱۱۵ *

۱۴۵ و ان امرأة خافت من بعلها نشوزا او اعراضا فلا جناح عليهما ان يصلحا 145
بينهما صلحا - و الصلح خير - و احضرت الانفس الشح - و ان تحسنوا
و تتقوا فان الله كان بما تعملون خبيرا * چهارم سورة يعني سورة نسا -
پارة پنجم يعني پارة و المحصنات - آية ۱۲۷ *

۱۴۶ و لن تستطيعوا ان تعدلوا بين النساء ولو حرصتم فلا تميلوا كل الميل فتذروها 146
كالمعلقة - و ان تصلحوا و تتقوا فان الله كان غفورا رحيما *
چهارم سورة يعني سورة نسا - پارة پنجم يعني پارة و المحصنات - آية ۱۲۸ *

۱۴۷ و ان يتفرقا يغن الله كلا من سعته - وكان الله واسعا حكيما * 147
چهارم سورة يعني سورة نسا - پارة پنجم يعني پارة و المحصنات - آية ۱۲۹ *

۱۴۸ يا ايها الذين آمنوا كونوا قوامين بالقسط شهداء لله و لو على انفسكم لو 148
الوالدين والاقربين - ان يكن غنيا او فقيرا فالله اولى بهما - فلا تتبعوا الهوى
ان تعدلوا * چهارم سوره يعني سورة نسا - پارة پنجم يعني پارة
و المحصنات - آية ۱۳۴ *

۱۴۹ وان تلوا او تعرضوا فان الله كان بماتعملون خبيرا * چهارم سورة 149
يعني سورة نسا - پارة پنجم يعني پارة و المحصنات - آية ۱۳۴ *

۱۵۰ و لن يجعل الله للكافرين على المؤمنين سبيلا * چهارم سورة يعني 150

اجرة على الله - و كان الله غفورا رحيما * چهارم سورة يعني سورة نسا - پارة پنجم يعني پارة و المحصنات - آية ۱۰۱ *

۱۳۷ و اذا ضربتم في الارض فليس عليكم جناح ان تقصروا من الصلوة ان خفتم ان يفتنكم الذين كفروا - ان الكافرين كانوا لكم عدوا مبينا * 137

چهارم سورة يعني سورة نسا - پارة پنجم يعني پارة و المحصنات - آية ۱۰۲ *

۱۳۸ و اذا كنت فيهم فاقمت لهم الصلوة فلتقم طائفة منهم معك وليأخذوا اسلحتهم - فاذا سجدوا فليكونوا من ورائكم - و لتأت طائفة اخري لم يصلوا فليصلوا معك و ليأخذوا حذرهم و اسلحتهم - ودالذين كفروا لوتغفلون عن اسلحتكم و امتعتكم فيميلون عليكم ميلة واحدة - ولا جناح عليكم ان كان بكم اذي من مطر او كنتم مرضي ان تضعوا اسلحتكم - و خذوا حذركم - ان الله اعد للكافرين عذابا مهينا * چهارم سورة يعني سورة نسا - پارة پنجم يعني پارة و المحصنات - آية ۱۰۳ * 138

۱۳۹ فاذا قضيتم الصلوة فاذكروا الله قياما و قعودا و علي جنوبكم - فاذا اطمأننتم فاقيموا الصلوة - ان الصلوة كانت علي المؤمنين كتابا موقوتا * 139

چهارم سورة يعني سورة نسا - پارة پنجم يعني پارة و المحصنات - آية ۱۰۴ *

۱۴۰ انا انزلنا اليک الكتاب بالحق لتحكم بين الناس بما اراک الله - ولا تكن للخائنين خصيما * چهارم سورة يعني سورة نسا - پارة پنجم يعني پارة و المحصنات - آية ۱۰۶ * 140

۱۴۱ و استغفر الله - ان الله كان غفورا رحيما * چهارم سورة يعني سورة نسا - پارة پنجم يعني پارة و المحصنات - آية ۱۰۶ * 141

۱۴۲ ولا تجادل عن الذين يختانون انفسهم - ان الله لايحب من كان خوانا اثيما * 142

چهارم سورة يعني سورة نسا - پارة پنجم يعني پارة و المحصنات - آية ۱۰۷ *

فدية مسلمة الى اهله و تحرير رقبة مؤمنة * فمن لم يجد فصيام شهرين متتابعين توبة من الله - و كان الله عليما حكيما *
چهارم سورة يعني سورة نسا - پارة پنجم يعني پارة والمحصنات - آية ۹۴ *

۱۳۱ و من يقتل مؤمنا متعمدا فجزاءه جهنم خالدا فيها و غضب الله عليه و لعنه و اعد له عذابا عظيما * چهارم سورة يعني سورة نسا - پارة پنجم يعني پارة والمحصنات - آية ۹۵ * 131

۱۳۲ يا ايها الذين آمنوا اذا ضربتم في سبيل الله فتبينوا - ولا تقولوا لمن القى اليكم السلام لست مؤمنا - تبتغون عرض الحيوة الدنيا - فعند الله مغانم كثيرة - كذلك كنتم من قبل فمن الله عليكم فتبينوا - ان الله كان بما تعملون خبيرا * چهارم سورة يعني سورة نسا - پارة پنجم يعني پارة والمحصنات - آية ۹۶ * 132

۱۳۳ ان الذين توفٰهم الملائكة ظالمي انفسهم قالوا فيم كنتم - قالوا كنا مستضعفين في الارض - قالوا الم تكن ارض الله واسعة فتهاجروا فيها - فاولئك مأواهم جهنم - و ساءت مصيرا * چهارم سورة يعني سورة نسا - پارة پنجم يعني پارة و المحصنات - آية ۹۹ * 133

۱۳۴ الا المستضعفين من الرجال و النساء و الولدان لا يستطيعون حيلة ولا يهتدون سبيلا * چهارم سورة يعني سورة نسا - پارة پنجم يعني پارة و المحصنات - آية ۱۰۰ * 134

۱۳۵ فاولئك عسى الله ان يعفو عنهم - و كان الله عفوا غفورا * چهارم سورة يعني سورة نسا - پارة پنجم يعني پارة و المحصنات - آية ۱۰۰ * 135

۱۳۶ و من يهاجر في سبيل الله يجد في الارض مراغما كثيرا و سعة - و من يخرج من بيته مهاجرا الى الله و رسوله ثم يدركه الموت فقد وقع 136

جنبا الا عابري سبيل حتى تغتسلوا - و ان كنتم مرضى او على سفر او جاء احد منكم من الغائط او لامستم النساء فلم تجدوا ماء فتيمموا صعيدا طيبا فامسحوا بوجوهكم و ايديكم - ان الله كان عفوا غفورا * چهارم سورة يعني سورة نسا - پارة پنجم يعني پارة والمحصنات - آية ۴۶ *

۱۲۵ ان الله لايغفر ان يشرك به و يغفر ما دون ذلك لمن يشاء - و من يشرك بالله فقد افترى اثما عظيما * چهارم سورة يعني سورة نسا - پارة پنجم يعني پارة والمحصنات - آية ۵۱ * 125

۱۲۶ ان الله يأمركم ان تؤدوا الامانات الى اهلها - و اذا حكمتم بين الناس ان تحكموا بالعدل - ان الله نعما يعظكم به - ان الله كان سميعا بصيرا * چهارم سورة يعني سورة نسا - پارة پنجم يعني پارة والمحصنات - آية ۶۱ * 126

۱۲۷ يا ايها الذين آمنوا اطيعوا الله و اطيعوا الرسول و اولى الامر منكم - فان تنازعتم في شيئ فردوه الى الله والرسول ان كنتم تؤمنون بالله واليوم الآخر - ذلك خير و احسن تأويلا * چهارم سورة يعني سورة نسا - پارة پنجم يعني پارة والمحصنات - آية ۶۲ * 127

۱۲۸ يا ايها الذين آمنوا خذوا حذركم فانفروا ثبات او انفروا جميعا * چهارم سورة يعني سورة نسا - پارة پنجم يعني پارة والمحصنات - آية ۷۳ * 128

۱۲۹ و اذا حييتم بتحية فحيوا باحسن منها او ردوها - ان الله كان على كل شيئ حسيبا * چهارم سورة يعني سورة نسا - پارة پنجم يعني پارة والمحصنات - آية ۸۸ * 129

۱۳۰ وما كان لمؤمن ان يقتل مؤمنا الا خطأ - و من قتل مؤمنا خطأ فتحرير رقبة مؤمنة و دية مسلمة الى اهله الا ان يصدقوا - فان كان من قوم عدو لكم و هو مؤمن فتحرير رقبة مؤمنة - و ان كان من قوم بينكم و بينهم ميثاق 130

نصف ما على المحصنات من العذاب - ذلک لمن خشي العنت منكم و ان تصبروا خيرلكم - و الله غفور رحيم * چهارم سورة يعني سورة نسا - پارة پنجم يعني پارة والمحصنات - آية ٢٩ - ٣٠ *

١١٩ يا ايها الذين آمنوا لاتأكلوا اموالكم بينكم بالباطل الا ان تكون تجارة عن تراض منكم - ولا تقتلوا انفسكم - ان الله كان بكم رحيما * 119

چهارم سورة يعني سورة نسا - پارة پنجم يعني پارة و المحصنات - آية ٣٣ *

١٢٠ ولكل جعلنا موالي مما ترک الوالدان والاقربون - والذين عقدت ايمانكم فآتوهم نصيبهم - ان الله كان على كل شيئ شهيدا * چهارم سورة يعني سورة نسا - پارة پنجم يعني پارة والمحصنات - آية ٣٧ * 120

١٢١ الرجال قوامون على النساء بما فضل الله بعضهم على بعض و بما انفقوا من اموالهم - فالصالحات قانتات حافظات للغيب بما حفظ الله - واللاتي تخافون نشوزهن فعظوهن واهجروهن في المضاجع واضربوهن - فان اطعنكم فلا تبغوا عليهن سبيلا - ان الله كان عليا كبيرا * 121

چهارم سورة يعني سورة نسا - پارة پنجم يعني پارة والمحصنات - آية ٣٨ *

١٢٢ و ان خفتم شقاق بينهما فابعثوا حكما من اهله و حكما من اهلها ان يريدا اصلاحا يوفق الله بينهما - ان الله كان عليما خبيرا * 122

چهارم سورة يعني سورة نسا - پارة پنجم يعني پارة والمحصنات - آية ٣٩ *

١٢٣ واعبدوا الله ولا تشركوا به شيئا و بالوالدين احسانا و بذي القربى و اليتامى و المساكين و الجار ذى القربى و الجار الجنب و الصاحب بالجنب و ابن السبيل و ما ملكت ايمانكم * چهارم سورة يعني سورة نسا - پارة پنجم يعني پارة و المحصنات - آية ٤٠ * 123

١٢٤ يا ايهاالذين آمنوا لاتقربوا الصلوة و انتم سكارى حتى تعلموا ما تقولون ولا 124

١١٣ وكيف تأخذونه وقد افضي بعضكم الي بعض و اخذن منكم ميثاقا غليظا * 113
چهارم سورة يعني سورة نسا - پارة چهارم يعني پارة لن تنا - آية ٢٥ *

١١٤ ولا تنكحوا ما نكح آبائكم من النساء الا ما قد سلف - انه كان فاحشة 114
و مقتا - و ساء سبيلا * چهارم سورة يعني سورة نسا - پارة چهارم يعني پارة
لن تنا - آية ٢٦ *

١١٥ حرمت عليكم امهاتكم و بناتكم و اخواتكم و عماتكم و خالاتكم و بنات 115
الاخ و بنات الاخت و امهاتكم اللاتي ارضعنكم و اخواتكم من الرضاعة
و امهات نسائكم و ربائبكم اللاتي في حجوركم من نسائكم اللاتي دخلتم
بهن - فان لم تكونوا دخلتم بهن فلا جناح عليكم * چهارم سورة يعني سورة
نسا - پارة چهارم يعني پارة لن تنا - آية ٢٧ *

١١٦ و حلائل ابنائكم الذين من اصلابكم و ان تجمعوا بين الاختين الا 116
ما قد سلف - ان الله كان غفورا رحيما * چهارم سورة يعني سورة نسا -
پارة چهارم يعني پارة لن تنا - آية ٢٧ *

١١٧ و المحصنات من النساء الا ما ملكت ايمانكم كتاب الله عليكم - و احل 117
لكم ما وراء ذلكم ان تبتغوا باموالكم محصنين غير مسافحين - فما استمتعتم
به منهن فآتوهن اجورهن فريضة - ولا جناح عليكم فيما تراضيتم به من
بعد الفريضة - ان الله كان عليما حكيما * چهارم سورة يعني سورة نسا -
پارة پنجم يعني پارة و المحصنات - آية ٢٨ *

١١٨ و من لم يستطع منكم طولا ان ينكح المحصنات المؤمنـــات فمن ما 118
ملكت ايمانكم من فتياتكم المؤمنات - والله اعلم بايمانكم بعضكم من بعض
فانكحـــوهن باذن اهلهن و آتوهن اجورهن بالمعـــروف محصنات غيـــر
مسافحات ولا متخذات اخدان * فاذا احصن فان اتين بفاحشة فعليهن

چهارم سورة يعني سورة نسا - پارة چهارم يعني پارة لن‌تنا - آيات- ١٥ - ١٩ *

١٠٦ و اللاتي ياتين الفاحشة من نسائكم فاستشهدوا عليهن اربعة منكم - فان 106
شهدوا فامسكوهن في البيوت حتي يتوفهن الموت او يجعل الله لهن سبيلا *
چهارم سورة يعني سورة نسا - پارة چهارم يعني پارة لن تنا - آية ١٩ *

١٠٧ و الذان يأتيانها منكم فآذوهما - فان تابا و اصلحا فاعرضوا عنهما - ان الله 107
كان توابا رحيما * چهارم سورة يعني سورة نسا - پارة چهارم يعني پارة
لن تنا - آية ٢٠ *

١٠٨ انما التوبة علي الله للذين يعملون السو بجهالة ثم يتوبون من قريب 108
فاولئک يتوب الله عليهم - و كان الله عليما حكيما * چهارم سورة
يعني سورة نسا - پارة چهارم يعني پارة لن تنا - آية ٢١ *

١٠٩ و ليست التوبة للذين يعملون السيئات - حتي اذا حضر احدهم الموت 109
قال اني تبت الآن ولا الذين يموتون وهم كفار - اولئک اعتدنا لهم عذابا
اليما * چهارم سورة يعني سورة نسا - پارة چهارم يعني پارة لن تنا - آية ٢٢ *

١١٠ يا ايها الذين آمنوا لا يحل لكم ان ترثوا النساء كرها - ولا تعضلوهن 110
لتذهبوا ببعض ما آتيتموهن الا ان ياتين بفاحشة مبينة *
چهارم سورة يعني سورة نسا - پارة چهارم يعني پارة لن تنا - آية ٢٣ *

١١١ و عاشروهن بالمعروف - فان كرهتموهن فعسي ان تكرهوا شيئا و يجعل 111
الله فيه خيرا كثيرا * چهارم سورة يعني سورة نسا - پارة چهارم يعني پارة
لن تنا - آية ٢٣ *

١١٢ و ان اردتم استبدال زوج مكان زوج و آتيتم احداهن قنطارا فلا تأخذوا 112
منه شيئا - اتأخذونه بهتانا و اسما مبينا * چهارم سورة يعني سورة
نسا - پارة چهارم يعني پارة لن تنا آية ٢٤ *

پارۂ چہارم یعنی پارۂ لن تنا - آیۂ ٥ - ٦ - ٧ *

١٠١ للرجال نصيب مما ترك الوالدان و الاقربون - و للنساء نصيب مما ترك 101
الوالدان و الاقربون مما قل منه او كثر - نصيبا مفروضا *
چہارم سورۂ یعني سورۂ نسا - پارۂ چہارم یعني پارۂ لن تنا - آیۂ ٨ *

١٠٢ و اذا حضر القسمة اولوا القربى و اليتامى و المساكين فارزقوهم منه 102
و قولوا لهم قولا معروفا * چہارم سورۂ یعني سورۂ نسا - پارۂ چہارم یعني
پارۂ لن تنا - ایۂ ٩ *

١٠٣ يوصيكم الله في اولادكم للذكر مثل حظ الانثيين - فان كن نساء فوق 103
اثنتين فلهن ثلثا ما ترك - و ان كانت واحدة فلها النصف - و لابويه
لكل واحد منهما السدس مما ترك ان كان له ولد - فان لم يكن له ولد
و ورثه ابواه فلامه الثلث - فان كان له اخوة فلامه السدس من بعد وصية
يوصي بها او دين - آباءكم و ابناءكم لا تدرون ايهم اقرب لكم نفعا - فريضة
من الله - ان الله كان عليما حكيما * چہارم سورۂ یعني سورۂ نسا -
پارۂ چہارم یعني پارۂ لن تنا - آیۂ ١٢ *

١٠٤ ولكم نصف ما ترك ازواجكم ان لم يكن لهن ولد - فان كان لهن ولد فلكم 104
الربع مما تركن من بعد وصية يوصين بها او دين * ولهن الربع مما تركتم
ان لم يكن لكم ولد - فان كان لكم ولد فلهن الثمن مما تركتم من بعد
وصية توصون بها او دين * چہارم سورۂ یعني سورۂ نسا - پارۂ چہارم یعني
پارۂ لن تنا - آیات ١٣ - ١٤ *

١٠٥ و ان كان رجل يورث كلالة او امرأة و له اخ او اخت فلكل واحد منهما 105
السدس - فان كانوا اكثر من ذلك فهم شركاء في الثلث من بعد وصية
يوصى بها او دين غير مضار * وصية من الله - و الله عليم حليم *

٩٣ يا ايها الذين آمنوا لاتأكلوا الربوا اضعافا مضاعفة و اتقوا الله لعلكم تفلحون * 93

سيوم سورة يعني سورة آل عمران - پارة چهارم يعني پارة لن تنا - آية ١٢٥ *

٩٤ و اتقوا النار التي اعدت للكفرين * سيوم سورة يعني سورة آل عمران - 94

پارة چهارم يعني پارة لن‌تنا - آية ١٢٦ *

٩٥ و اطيعوا الله و الرسول لعلكم ترحمون * سيوم سورة يعني سورة آل عمران - 95

پارة چهارم يعني پارة لن تنا - آية ١٢٦ *

٩٦ و اذ اخذ الله ميثاق الذين اوتوا الكتاب لتبيننه للناس ولا تكتمونه فنبذوه 96

وراء ظهورهم و اشتروا به ثمنا قليلا - فبئس ما يشترون * سيوم سورة

يعني سورة آل عمران - پارة چهارم يعني پارة لن تنا - آية ١٨٤ *

٩٧ و ان خفتم ان لا تقسطوا في اليتامى فانكحوا ما طاب لكم من النساء 97

مثنى و ثلث و رباع - فان خفتم ان لا تعدلوا فواحدة او ما ملكت

ايمانكم - ذلك ادنى ان لا تعولوا * چهارم سورة يعني سورة نسا - پارة

چهارم يعني پارة لن تنا - آية ٣ *

٩٨ و آتوا النساء صدقاتهن نحلة - فان طبن لكم عن شيء منه نفسا فكلوه 98

هنيأ مريا * چهارم سورة يعني سورة نسا - پارة چهارم يعني پارة لن تنا - آية ٣ *

٩٩ ولا تؤتوا السفهاء اموالكم التي جعل الله لكم قياما و ارزقوهم فيها 99

و اكسوهم و قولوا لهم قولا معروفا * چهارم سورة يعني سورة نسا - پارة

چهارم يعني پارة لن تنا - آية ٤ *

١٠٠ و ابتلوا اليتامى حتى اذا بلغوا النكاح - فان آنستم منهم رشدا فادفعوا 100

اليهم اموالهم و لا تأكلوها اسرافا و بدارا ان يكبروا * و من كان غنيا

فليستعفف - و من كان فقيرا فليأكل بالمعروف * فاذا دفعتم اليهم اموالهم

فاشهدوا عليهم - و كفى بالله حسيبا * چهارم سورة يعني سورة نسا -

تلك الرسل - آية ٦ *

۸۵ ان الله اصطفى آدم و نوحا و آل ابراهيم و آل عمران على العالمين * 85

سيوم سورة يعني سورة آل عمران - پارة سيوم يعني پارة تلك الرسل - آية ٣٠ *

۸٦ ذرية بعضها من بعض - و الله سميع عليم * سيوم سورة يعني سورة 86

آل عمران - پارة سيوم يعني پارة تلك الرسل - آية ٣٠ *

۸۷ و اذ اخذ الله ميثاق النبيين لما اتيتكم من كتاب و حكمة ثم جاءكم رسول 87

مصدق لما معكم لتؤمنن به و لتنصرنه - قال ا اقررتم واخذتم على ذلكم

اصري - قالوا اقررنا - قال فاشهدوا و انا معكم من الشاهدين *

سيوم سورة يعني سورة آل عمران - پارة سيوم يعني پارة تلك الرسل - آية ٧٥ *

۸۸ فمن تولى بعد ذلك فاولئك هم الفاسقون * سيوم سورة يعني سورة 88

آل عمران - پارة سيوم يعني پارة تلك الرسل - آية ٧٦ *

۸۹ فيه آيات بينات مقام ابراهيم - و من دخله كان امنا - و لله على الناس 89

حج البيت من استطاع اليه سبيلا * سيوم سورة يعني سورة آل عمران - پارة

چهارم يعنى پارة لن تنا آية ۹۱ *

۹۰ و من كفر فان الله غني عن العالمين * سيوم سورة يعني سورة آل عمران - 90

پارة چهارم يعني پارة لن تنا - آية ۹۲ *

۹۱ و لتكن منكم امة يدعون الى الخير و يأمرون بالمعروف و ينهون عن 91

المنكر - و اولئك هم المفلحون * سيوم سورة يعني سورة آل عمران - پارة

چهارم يعني پارة لن تنا - آية ۱۰۰ *

۹۲ كنتم خير امة اخرجت للناس تأمرون بالمعروف و تنهون عن المنكر 92

و تؤمنون بالله * سيوم سورة يعني سورة آل عمران - پارة چهارم يعني

پارة لن تنا - آية ۱۰۶ *

اقسط عند الله و اقوم للشهادة و ادنى ان لا ترتابوا الا ان تكون تجارة حاضرة تديرونها بينكم فليس عليكم جناح ان لا تكتبوها - واشهدوا اذا تبايعتم - و لايضار كاتب ولا شهيد - وان تفعلوا فانه فسوق بكم - و اتقوا الله - و يعلمكم الله - و الله بكل شيئ عليم * دوم سورة يعني سورة بقر - پارة سيوم يعني پارة تلك الرسل - آية ۲۸۲ *

۸۰ و ان كنتم على سفر و لم تجدوا كاتبا فرهان مقبوضة - فان امن بعضكم بعضا فليود الذي اؤتمن امانته و ليتق الله ربه - ولا تكتموا الشهادة - و من يكتمها فانه آثم قلبه - والله بما تعملون عليم * دوم سورة يعني سورة بقر - پارة سيوم يعني پارة تلك الرسل - آية ۲۸۳ * 80

۸۱ لله ما فى السموات وما فى الارض - و ان تبدوا ما في انفسكم او تخفوه يحاسبكم به الله - فيغفر لمن يشاء و يعذب من يشاء - والله على كل شيئ قدير * دوم سورة يعني سورة بقر - پارة سيوم يعني پارة تلك الرسل آية ۲۸۴ * 81

۸۲ لا يكلف الله نفسا الا وسعها - لها ما كسبت و عليها ما اكتسبت - ربنا لا تؤاخذنا ان نسينا او اخطأنا * دوم سورة يعني سورة بقر - پارة سيوم يعني پارة تلك الرسل - آية ۲۸۶ * 82

۸۳ هو الذي انزل عليك الكتاب منه آيات محكمات هن ام الكتاب و اخر متشابهات - فاما الذين في قلوبهم زيغ فيتبعون ما تشابه منه ابتغاء الفتنة و ابتغاء تأويله - وما يعلم تأويله الا الله - و الراسخون فى العلم يقولون آمنا به كل من عند ربنا - وما يذكر الا اولوا الالباب * سيوم سورة يعني سورة آل عمران - پارة سيوم يعني پارة تلك الرسل - آية ۵ * 83

۸۴ ربنا لا تزغ قلوبنا بعد اذ هديتنا و هب لنا من لدنك رحمة - انك انت الوهاب * سيوم سورة يعني سورة آل عمران - پارة سيوم يعني پارة 84

٧٤ ان تبدوا الصدقات فنعما هي - و ان تخفوها و تؤتوها الفقراء فهو خيرلكم و يكفر عنكم من سيآتكم - و الله بما تعملون خبير * دوم سورة يعني سورة بقر - پارة سيوم يعني پارة تلك الرسل - آية ٢٧٣ * 74

٧٥ الذين يأكلون الربوا لا يقومون الا كما يقوم الذي يتخبطه الشيطان من المس - ذلك بانهم قالوا انما البيع مثل الربوا - و احل الله البيع و حرم الربوا - فمن جاءه موعظة من ربه فانتهى فله ما سلف - و امره الى الله - و من عاد فاولئك اصحاب النار - هم فيها خالدون * دوم سورة يعني سورة بقر - پارة سيوم يعني پارة تلك الرسل - آية ٢٧٦ * 75

٧٦ يا ايها الذين آمنوا اتقوا الله و ذروا ما بقي من الربوا ان كنتم مؤمنين * دوم سورة يعني سورة بقر - پارة سيوم يعني پارة تلك الرسل - آية ٢٧٨ * 76

٧٧ فان لم تفعلوا فأذنوا بحرب من الله و رسوله - و ان تبتم فلكم رؤس اموالكم لا تظلمون ولا تظلمون * دوم سورة يعني سورة بقر - پارة سيوم يعني پارة تلك الرسل - آية ٢٧٩ * 77

٧٨ و ان كان ذو عسرة فنظرة الى ميسرة - و ان تصدقوا خيرلكم ان كنتم تعلمون * دوم سورة يعني سورة بقر - پارة سيوم يعني پارة تلك الرسل - آية ٢٨٠ * 78

٧٩ يا ايها الذين آمنوا اذا تداينتم بدين الى اجل مسمى فاكتبوه - و ليكتب بينكم كاتب بالعدل ولا يأب كاتب ان يكتب كما علمه الله فليكتب - وليملل الذي عليه الحق وليتق الله ربه ولا يبخس منه شيئا - فان كان الذي عليه الحق سفيها او ضعيفا او لا يستطيع ان يمل هو فليملل وليه بالعدل - واستشهدوا شهيدين من رجالكم - فان لم يكونا رجلين فرجل وامرأتان ممن ترضون من الشهداء ان تضل احدىهما فتذكر احدىهما الاخرى - ولا يأب الشهداء اذا ما دعوا - ولا تسأموا ان تكتبوه صغيرا او كبيرا الى اجله - ذلكم 79

۶۸ الم تر الى الذين خرجوا من ديارهم و هم الوف حذر الموت - فقال لهم الله موتوا ثم احياهم - ان الله لذو فضل على الناس ولكن اكثر الناس لا يشكرون * دوم سورة يعني سورة بقــر - پارة دوم يعني پارة سيقول - آية ۲۴۴ * 68

۶۹ الله لا آله الا هو الحي القيوم - لا تأخذه سنة و لا نوم - له ما في السموات وما في الارض - من ذا الذي يشفع عنده الا باذنه - يعلم ما بين ايديهم وما خلفهم ولا يحيطون بشيئ من علمه الا بما شاء - وسع كرسية السموات و الارض ولا يؤده حفظهما - وهو العلي العظيم * دوم سورة يعني سورة بقر- پارة سيوم يعني پارة تلك الرسل - آية ۲۵۶ * 69

۷۰ يا ايها الذين آمنوا انفقوا من طيبات ما كسبتم و مما اخرجنا لكم من الارض ولا تيمموا الخبيث منه تنفقون * و لستم بآخذيه الا ان تغمضوا فيه - و اعلموا ان الله غني حميد * دوم سورة يعني سورة بقر- پارة سيوم يعني پارة تلك الرسل - آية ۲۶۹ - ۲۷۰ * 70

۷۱ الشيطان يعدكم الفقر و يأمركم بالفحشاء - والله يعدكم مغفرة منه و فضلا والله واسع عليــــم * دوم سورة يعني سورة بقر - پارة سيوم يعني پارة تلك الرسل - آية ۲۷۱ * 71

۷۲ يؤتي الحكمة من يشاء - و من يؤت الحكمة فقد اوتي خيرا كثيرا - و ما يذكر الا اولو الالباب * دوم سورة يعني سورة بقر- پارة سيوم يعني پارة تلک الرسل - آية ۲۷۲ * 72

۷۳ و ما انفقتم من نفقة او نذرتم من نذر فان الله يعلمه - وما للظالمين من انصار * دوم سورة يعني سورة بقر- پارة سيــــوم يعني پارة تلك الرسل - آية ۲۷۳ * 73

٦٠ و لا تعزموا عقدة النكاح حتي يبلغ الكتاب اجله - واعلموا ان الله يعلم ما في انفسكم فاحذروه - و اعلموا ان الله غفور حليم * 60

دوم سورة يعني سورة بقر - پارة دوم يعني پارة سيقول - آية ٢٣٦ *

٦١ لا جناح عليكم ان طلقتم النساء مالم تمسوهن او تفرضوا لهن فريضة و متعوهن - على الموسع قدره و على المقتر قدره متاعا بالمعروف - حقا على المحسنين * دوم سورة يعني سورة بقر - پارة دوم يعني پارة سيقول - ٢٣٧ * 61

٦٢ و ان طلقتموهن من قبل ان تمسوهن وقد فرضتم لهن فريضة فنصف ما فرضتم الا يعفون او يعفو الذي بيده عقدة النكاح - و ان تعفوا اقرب للتقوى - ولا تنسوا الفضل بينكم - ان الله بما تعملون بصير * 62

دوم سورة يعني سورة بقر - پارة دوم يعني پارة سيقول - آية ٢٣٨ *

٦٣ حافظوا على الصلوات و الصلوة الوسطى - و قوموا لله قانتين * 63

دوم سورة يعني سورة بقر - پارة دوم يعني پارة سيقول - آية ٢٣٩ *

٦٤ فان خفتم فرجالا او ركبانا - فاذا امنتم فاذكروا الله كما علمكم ما لم تكونوا تعلمون * دوم سورة يعني سورة بقر - پارة دوم يعني پارة سيقول - آية ٢٤٠ * 64

٦٥ و الذين يتوفون منكم و يذرون ازواجا وصية لازواجهم متاعا الى الحول غير اخراج - فان خرجن فلا جناح عليكم فيما فعلن في انفسهن من معروف - والله عزيز حكيم * دوم سورة يعني سورة بقر - پارة دوم يعني پارة سيقول - آية ٢٤١ * 65

٦٦ و للمطلقات متاع بالمعروف حقا على المتقين * 66

دوم سورة يعني سورة بقر - پارة دوم يعني پارة سيقول - آية ٢٤٢ *

٦٧ كذلك يبين الله لكم آياته لعلكم تعقلون * 67

دوم سورة يعني سورة بقر - پارة دوم يعني پارة سيقول - آية ٢٤٣ *

بمعروف ولا تمسکو هن ضرارا لتعتدوا - و من يفعل ذلک فقد ظلم نفسة - ولا تتخذوا آيات الله هزوا واذكروا نعمة الله عليكم و ما انزل عليكم من الكتاب و الحكمة يعظكم به - و اتقوا الله و اعلموا ان الله بكل شيئ عليم *

دوم سورة يعني سورة بقر- پارة دوم يعني پارة سيقول - آية ۲۳۱ *

۵۶ و اذا طلقتم النساء فبلغن اجلهن فلا تعضلوهن ان ينكحن ازواجهن اذا تراضوا بينهم بالمعروف - ذلک يوعظ به من كان منكم يؤمن بالله و اليوم الآخر- ذلكم ازكى لكم و اطهر - و الله يعلم و انتم لا تعلمون * 56

دوم سورة يعني سورة بقر- پارة دوم يعني پارة سيقول - آية ۲۳۲ *

۵۷ و الوالدات يرضعن اولادهن حولين كاملين لمن اراد ان يتم الرضاعة - و على المولود له رزقهن و كسوتهن بالمعروف - لا تكلف نفس الا وسعها - لاتضار والدة بولدها ولامولود له بولدة و على الوارث مثل ذلک - فان اراد فصالا عن تراض منهما و تشاور فلا جناح عليهما - و ان اردتم ان تسترضعوا اولادكم فلا جناح عليكم اذا سلمتم ما آتيتم بالمعروف - و اتقوا الله و اعلموا ان الله بما تعملون بصيـــر * دوم سورة يعني سورة بقر- پارة دوم يعني پارة سيقول - آية ۲۳۳ * 57

۵۸ و الذين يتوفون منكم و يذرون ازواجا يتربصن بانفسهن اربعة اشهر وعشرا - فاذا بلغن اجلهن فلا جناح عليكم فيما فعلن في انفسهن بالمعروف - والله بما تعملون خبيـــر * دوم سورة يعني سورة بقر - پارة دوم يعني پارة سيقول - آية ۲۳۴ * 58

۵۹ ولا جناح عليكم فيما عرضتم به من خطبة النساء او اكننتم في انفسكم علم الله انكم ستذكرونهن و لكن لا تواعدوهن سرا الا تقولوا قولامعروفا * 59

دوم سورة يعنى سورة بقر- پارة دوم يعني پارة سيقول - آية ۲۳۵ *

و الله سميع عليم * دوم سورة يعني سورة بقر - پارة دوم يعني پارة سيقول
آية ٢٢٤ *

٤٩ لا يؤاخذكم الله باللغو في ايمانكم ولكن يؤاخذكم بما كسبت قلوبكم - والله 49
غفور حليم * دوم سورة يعني سورة بقر - پارة دوم يعني پارة سيقول - آية ٢٢٥ *

٥٠ للذين يولون من نسائهم تربص اربعة اشهر - فان فاؤا فان الله غفور رحيم * 50
دوم سورة يعني سورة بقر - پارة دوم يعني پارة سيقول - آية ٢٢٦ *

٥١ و ان عزموا الطلاق فان الله سميع عليم * دوم سورة يعني سورة بقر - پارة 51
دوم يعني پارة سيقول - آية ٢٢٧ *

٥٢ و المطلقات يتربصن بانفسهن ثلثة قروء - ولا يحل لهن ان يكتمن ما خلق 52
الله في ارحامهن ان كن يومن بالله و اليوم الآخر - و بعولتهن احق
برد هن في ذلك ان ارادوا اصلاحا - ولهن مثل الذي عليهن بالمعروف -
و للرجال عليهن درجة - و الله عزيز حكيم * دوم سورة يعني سورة بقر -
پارة دوم يعني پارة سيقول - آية ٢٢٨ *

٥٣ الطلاق مرتان فامساك بمعروف اوتسريح باحسان - ولا يحل لكم ان تأخذوا 53
مما آتيتموهن شيئا الا ان يخافا ان لا يقيما حدودالله - فان خفتم ان لا يقيما
حدود الله فلاجناح عليهما فيما افتدت به - تلك حدود الله فلا تعتدوها
و من يتعد حدود الله فاولئك هم الظالمون *
دوم سورة يعني سورة بقر - پارة دوم يعني پارة سيقول - آية ٢٢٩ *

٥٤ فان طلقها فلا تحل له من بعد حتى تنكح زوجا غيره - فان طلقها فلا جناح 54
عليهما ان يتراجعا ان ظنا ان يقيما حدود الله - و تلك حدود الله يبينها
لقوم يعلمون * دوم سورة يعني سورة بقر - پارة دوم يعني پارة سيقول - آية ٢٣٠ *

٥٥ و اذا طلقتم النساء فبلغن اجلهن فامسكوهن بمعروف او سرحوهن 55

۴۱ و يسألونک ماذا ينفقون - قل العفو - كذلک يبين الله لكم الآيات لعلكم تتفكرون - في الدنيا و الاخرة * دوم سورة يعني سورة بقر- پارة دوم يعني پارة سيقول - آية ۲۱۷ * 41

۴۲ و يسئلونک عن اليتامى قل اصلاح لهم خير * دوم سورة يعني سورة بقر- پارة دوم يعني پارة سيقول - آية ۲۱۸ * 42

۴۳ و ان تخالطوهم فاخوانكم - والله يعلم المفسد من المصلح - و لوشاء الله لا عنتكم ان الله عزيز حكيم * دوم سورة يعني سورة بقر- پارة دوم يعني پارة سيقول - آية ۲۱۹ * 43

۴۴ ولا تنكحوا المشركات حتى يؤمن - ولامة مؤمنة خير من مشركة و لو اعجبتكم - ولا تنكحوا المشركين حتى يومنوا - ولعبد مؤمن خير من مشرک و لو اعجبكم * دوم سورة يعني سورة بقر- پارة دوم يعني پارة سيقول- آية ۲۲۰ * 44

۴۵ اولئک يدعون الى النار - و الله يدعوا الى الجنة و المغفرة باذنه - و يبين آياته للناس لعلهم يتذكرون * دوم سورة يعني سورة بقر- پارة دوم يعني پارة سيقول - آية ۲۲۱ * 45

۴۶ و يسئلونک عن المحيض - قل هو اذى فاعتزلوا النساء في المحيض ولا تقربو هن حتى يطهرن - فاذا تطهرن فأتو هن من حيث امركم الله - ان الله يحب التوابين ويحب المتطهرين * دوم سورة يعني سورة بقر- پارة دوم يعني پارة سيقول - آية ۲۲۲ * 46

۴۷ نساؤكم حرث لكم فأتوا حرثكم انى شئتم و قدموا لانفسكم - و اتقوا الله واعلموا انكم ملاقوه - و بشرالمومنين * دوم سورة يعني سورة بقر- پارة دوم يعني پارة سيقول - آية ۲۲۳ * 47

۴۸ ولا تجعلوا الله عرضة لايمانكم ان تبروا و تتقـــوا و تصلحوا بين الناس 48

٣٥ و اتموا الحج والعمرة لله - فان احصرتم فما استيسر من الهدي - ولا تحلقوا رؤسكم حتى يبلغ الهدي محله - فمن كان منكم مريضا او به اذى من راسه ففدية من صيام او صدقة او نسک - فاذ امنتم فمن تمتع بالعمرة الى الحج فما استيسر من الهدي - فمن لم يجد فصيام ثلثة ايام فى الحج و سبعة اذا رجعتم - تلک عشرة كاملة - ذلک لمن لم يكن اهله حاضري المسجد الحرام - و اتقوا الله و اعلموا ان الله شديد العقاب * 35

دوم سورة يعني سورة بقر - پارة دوم يعني پارة سيقول - آية ١٩٢ *

٣٦ الحج اشهر معلومات - فمن فرض فيهن الحج فلا رفث ولا فسوق ولا جدال فى الحج - وما تفعلوا من خير يعلمه الله - و تزودوا فان خير الزاد التقوى و اتقون يا اولى الالباب * دوم سورة يعني سورة بقر - پارة دوم يعني پارة سيقول - آية ١٩٣ * 36

٣٧ ليس عليكم جناح ان تبتغوا فضلا من ربكم - فاذا افضتم من عرفات فاذكروا الله عند المشعر الحرام و اذكروه كما هداكم و ان كنتم من قبله لمن الضالين * دوم سورة يعني سورة بقر - پارة دوم يعني پارة سيقول - آية ١٩٤ * 37

٣٨ ثم افيضوا من حيث افاض الناس و استغفروا الله - ان الله غفور رحيم * 38

دوم سورة يعني سورة بقر - پارة دوم يعني پارة سيقول - آية ١٩٥ *

٣٩ و اذكروا الله في ايام معدودات - فمن تعجل في يومين فلا اثم عليه و من تأخر فلا اثم عليه لمن اتقى - واتقوا الله و اعلموا انكم اليه تحشرون * 39

دوم سورة يعني سورة بقر - پارة دوم يعني پارة سيقول - آية ١٩٩ *

٤٠ و يسألونک عن الخمر و الميسر - قل فيهما اثم كبير و منافع للناس و اثمهما اكبر من نفعهما - دوم سورة يعني سورة بقر - پارة دوم يعني پارة سيقول - آية ٢١٦ * 40

اموال الناس بالاثم و انتم تعلمون * دوم سورة يعني سورة بقر- پارۂ دوم يعني پارۂ سيقول - آية ١٨٤ *

٢٨ يسألونک عن الاهلة - قل هي مواقيت للناس و الحج - و ليس البر بان تأتوا البيوت من ظهورها و لكن البر من اتقى - وأتوا البيوت من ابوابها واتقوا الله لعلكم تفلحون * دوم سورة يعني سورة بقر- پارۂ دوم يعني پارۂ سيقول - آية ١٨٥ * 28

٢٩ و قاتلوا في سبيل الله الذين يقاتلونكم ولا تعتدوا - ان الله لا يحب المعتدين * دوم سورة يعني سورة بقر- پارۂ دوم يعني پارۂ سيقول - آية ١٨٦ * 29

٣٠ واقتلوهم حيث ثقفتموهم و اخرجوهم من حيث اخرجوكم - و الفتنة اشد من القتل - ولا تقاتلوهم عند المسجد الحرام حتى يقاتلوكم فيه - فان قاتلوكم فاقتلوهم - كذالک جزاء الكافرين * دوم سورة يعني سورة بقر- پارۂ دوم يعني پارۂ سيقول - آية ١٨٧ * 30

٣١ فان انتهوا فان الله غفور رحيم * دوم سورة يعني سورة بقر- پارۂ دوم يعني پارۂ سيقول - آية ١٨٨ * 31

٣٢ و قاتلوهم حتي لا تكون فتنة و يكون الدين لله - فان انتهوا فلا عدوان الا على الظالمين * دوم سورة يعني سورة بقر - پارۂ دوم يعني پارۂ سيقول - آية ١٨٩ * 32

٣٣ الشهر الحرام بالشهر الحرام و الحرمات قصاص - فمن اعتدي عليكم فاعتدوا عليه بمثل ما اعتدى عليكم - و اتقوا الله و اعلموا ان الله مع المتقين * دوم سورة يعني سورة بقر- پارۂ دوم يعني پارۂ سيقول - آية ١٩٠ * 33

٣٤ و انفقوا في سبيل الله ولا تلقوا بايديكم الى التهلكة و احسنوا - ان الله يحب المحسنين * دوم سورة يعني سورة بقر- پارۂ دوم يعني پارۂ سيقول - آية ١٩١ * 34

لعلکم تتقون ایاما معدودات * دوم سورۂ یعني سورۂ بقر - پارۂ دوم یعني پارۂ سیقول - آیۂ ۱۷۹ *

۲۳ فمن کان منکم مریضا او علی سفر فعدۃ من ایام آخر و علی الذین یطیقونه فدیۃ طعام مسکین - فمن تطوع خیرا فهو خیرله و ان تصوموا خیرلکم ان کنتم تعلمون * دوم سورۂ یعني سورۂ بقر - پارۂ دوم یعني پارۂ سیقول - آیۂ ۱۸۰ * 23

۲۴ شهر رمضان الذي انزل فیه القرآن هدی للناس و بینات من الهدی و الفرقان - فمن شهد منکم الشهر فلیصمه - ومن کان مریضا او علی سفر فعدۃ من ایام آخر - یرید الله بکم الیسر ولا یرید بکم العسر و لتکملوا العدۃ و لتکبروا الله علی ما هدانکم و لعلکم تشکرون * دوم سورۂ یعني سورۂ بقر - پارۂ دوم یعني پارۂ سیقول - آیۂ ۱۸۱ * 24

۲۵ و اذا سألک عبادي عني فاني قریب - اجیب دعوۃ الداع اذا دعان فلیستجیبوا لي ولیؤمنوا بي لعلهم یرشدون * دوم سورۂ یعني سورۂ بقر - پارۂ دوم یعني پارۂ سیقول - آیۂ ۱۸۲ * 25

۲۶ احل لکم لیلۃ الصیام الرفث الی نسائکم - هن لباس لکم و انتم لباس لهن علم الله انکم کنتم تختانون انفسکم فتاب علیکم و عفا عنکم - فالآن باشروهن و ابتغوا ما کتب الله لکم - و کلوا واشربوا حتی یتبین لکم الخیط الابیض من الخیط الاسود من الفجر ثم اتموا الصیام الی اللیل - ولا تباشروهن و انتم عاکفون في المساجد - تلک حدود الله فلا تقربوها - کذلک یبین الله آیاته للناس لعلهم یتقون * دوم سورۂ یعني سورۂ بقر - پارۂ دوم یعني پارۂ سیقول - آیۂ ۱۸۳ * 26

۲۷ ولا تأکلوا اموالکم بینکم بالباطل و تدلوا بها الی الحکام لتأکلوا فریقا من 27

١٥ ليس البر ان تولوا وجوهكم قبل المشرق والمغرب و لكن البر من آمن بالله واليوم الآخر و الملائكة و الكتاب و النبيين - و آتى المال على حبه ذوى القربى و اليتامى والمساكين و ابن السبيل والسائلين و فى الرقاب و اقام الصلوة و آتى الزكوة و الموفون بعدهم اذا عاهدوا - و الصابرين فى البأساء والضراء و حين البأس- اولئك الذين صدقوا و اولئك هم المتقون * 15

دوم سورة يعني سورة بقر- پارة دوم يعني پارة سيقول - آية ١٧٢ *

١٦ يا ايها الذين آمنوا كتب عليكم القصاص في القتلى - الحر بالحر و العبد بالعبد و الانثى بالانثى - فمن عفي له من اخيه شيئ فاتباع بالمعروف واداء اليه باحسان * دوم سورة يعنى سورة بقر - پارة دوم يعنى سيقول - آية ١٧٣ * 16

١٧ ذلك تخفيف من ربكم و رحمة - فمن اعتدى بعد ذلك فله عذاب اليم * 17

دوم سورة يعني سورة بقر- پارة دوم يعني پارة سيقول - آية - ١٧٤ *

١٨ و لكم فى القصاص حيوة يا اولى الالباب لعلكم تتقون * دوم سورة يعني سورة بقر- پارة دوم يعني پارة سيقول - آية ١٧٥ * 18

١٩ كتب عليكم اذا حضر احدكم الموت ان ترك خيرا الوصية للوالدين و الاقربين بالمعروف - حقا على المتقين * دوم سورة يعني سورة بقر- پارة دوم يعني پارة سيقول - آية ١٧٦ * 19

٢٠ فمن بدله بعد ما سمعه فانما اثمه على الذين يبدلونه - ان الله سميع عليم * 20

دوم سورة يعني سورة بقر- پارة دوم يعني پارة سيقول - آية ١٧٧ *

٢١ فمن خاف من موص جنفا او اثما فاصلح بينهم فلا اثم عليه - ان الله غفور رحيم * دوم سورة يعني سورة بقر - پارة دوم يعني پارة سيقول -آية ١٧٨ * 21

٢٢ يا ايها الذين آمنوا كتب عليكم الصيام كما كتب على الذين من قبلكم 22

قال و من ذريتي - قال لا ينال عهدي الظالمين * دوم سورة يعني سورة بقر - پارة اول يعني پارة الم - آية ۱۱۸ *

۸ و اذ جعلنا البيت مثابة للناس و امنا - و اتخذوا من مقام ابراهيم مصلى - و عهدنا الى ابراهيم و اسمعيل ان طهرا بيتي للطائفين و العاكفين و الركع السجود * دوم سورة يعني سورة بقر - پارة اول يعني پارة الم - آية ۱۱۹ * 8

۹ و كذالك جعلناكم امة وسطا لتكونوا شهداء على الناس و يكون الرسول عليكم شهيدا * دوم سورة يعني سورة بقر - پارة دوم يعني پارة سيقول - آية ۱۳۷ * 9

۱۰ قد نرى تقلب وجهك في السماء فلنولينك قبلة ترضها - فول وجهك شطر المسجد الحرام - وحيث ما كنتم فولوا وجوهكم شطره - و ان الذين اوتوا الكتاب ليعلمون انه الحق من ربهم - وما الله بغافل عما يعملون * دوم سورة يعني سورة بقر - پارة دوم يعني پارة سيقول - آية ۱۳۹ * 10

۱۱ ولا تقولوا لمن يقتل في سبيل الله اموات - بل احياء و لكن لا تشعرون * دوم سورة يعني سورة بقر - پارة دوم يعني پارة سيقول - آية ۱۴۹ * 11

۱۲ ان الصفا والمروة من شعائر الله - فمن حج البيت او اعتمر فلا جناح عليه ان يطوف بهما - و من تطوع خيرا فان الله شاكر عليم * دوم سورة يعني سورة بقر - پارة دوم يعني پارة سيقول - آية ۱۵۳ * 12

۱۳ يا ايها الذين آمنوا كلوا من طيبات ما رزقناكم و اشكروا لله ان كنتم اياه تعبدون * دوم سورة يعني سورة بقر - پارة دوم يعني پارة سيقول - آية ۱۶۷ * 13

۱۴ انما حرم عليكم الميتة و الدم و لحم الخنزير و ما اهل به لغير الله - فمن اضطر غير باغ ولا عاد فلا اثم عليه - ان الله غفور رحيم * دوم سورة يعني سورة بقر - پارة دوم يعني پارة سيقول - آية ۱۶۸ * 14

بسم الله الرحمن الرحيم

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۱ هوالذي خلق لكم ما في الارض جميعا - ثم استوي الى السماء فسوٰىهن سبع سمٰوت - وهو بكل شيئ عليم * دوم سورة يعني سورة بقر - پارۂ اول يعني پارۂ الٓم - آية ۲۷ * 1

۲ و اقيموا الصلوة و آتوا الزكوة و اركعوا مع الراكعين * دوم سورة يعني سورة بقر - پارۂ اول يعني پارۂ الٓم - آية ۴۰ * 2

۳ ماننسخ من آية او ننسها نأت بخير منها او مثلها - الم تعلم ان الله علي كل شيئ قدير * دوم سورة يعني سورة بقر - پارۂ اول يعني پارۂ الٓم - آية ۱۰۰ * 3

۴ و من اظلم ممن منع مساجد الله ان يذكر فيها اسمه و سعي في خرابها - اولٰئك ما كان لهم ان يدخلوها الا خائفين - لهم في الدنيا خزي و لهم في الآخرة عذاب عظيم * دوم سورة يعني سورة بقر - پارۂ اول يعني پارۂ الٓم - آية ۱۰۸ * 4

۵ و لله المشرق و المغرب فاينما تولوا فثم وجه الله - ان الله واسع عليم * دوم سورة يعني سورة بقر - پارۂ اول يعني پارۂ الٓم - آية ۱۰۹ * 5

۶ وقالوا اتخذالله ولدا سبحانه - بل له ما في السموات و الارض كل له قانتون * دوم سورة يعنی سورة بقر - پارۂ اول يعني پارۂ الٓم - آية ۱۱۰ * 6

۷ و اذا بتلي ابراهيم ربه بكلمات فاتمهن - قال اني جاعلك للناس اماما - 7

Tagore Law Lectures—1891-92.

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MAHOMEDAN LAW

RELATING TO

MARRIAGE, DOWER, DIVORCE, LEGITIMACY AND GUARDIANSHIP OF MINORS, ACCORDING TO THE SOONNEES.

VOL. II.

MARRIAGE AND OTHER COGNATE SUBJECTS, INCLUDING AGENCY AND GUARDIANSHIP IN RELATION TO MARRIAGE, PROHIBITED DEGREES, NUSUB OR PARENTAGE, DOWER, CLAIMS REGARDING MARRIAGE, IMPOTENCY, RIGHT OF ELECTION OR OPTION IN REGARD TO MARRIAGE, FOSTERAGE, HIZANUT OR CUSTODY OF MINORS, AND MAINTENANCE.

BY

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THE TAGORE LECTURES, 1891-92.

BOOK II.

MARRIAGE AND DIVORCE.

PART I.

ON MARRIAGE AND OTHER MATTERS RELATING TO AND FOLLOWING FROM MARRIAGE.

Section II.

MARRIAGE WITH CONDITIONS.

Section III.

ON CONDITIONS RELATING TO MARRIAGE

(*i.e.*, CONDITIONS ON WHICH VALIDITY OF MARRIAGE DEPENDS).

Paras. Page

SECTION III.

Paras. Page

SECTION IV.

ON MARRIAGE OF SLAVES.

SECTION V.

ON THE AVOIDANCE OR CANCELLATION OF THE CONTRACT OF MARRIAGE PERFORMED BY THE *FUZOOLEE*.

SECTION VI.

ON AGENCY (IN MARRIAGE).

Section VII.

ON *KUFAAUT* (OR EQUALITY).

Section VIII.

ON GUARDIANS.

CHAPTER II.

Section I.

ON WOMEN WITH WHOM MARRIAGE IS PROHIBITED.

Section II.

ON THE ADMISSION OF PROHIBITION BY THE SPOUSES, AND ON THE INVALIDITY OF MARRIAGE BY REASON OF (*NUSUB*), "CONSANGUINITY AND THE AVOIDANCE (*BOOLTAN*) OF MARRIAGE BY REASON OF RIGHT" OF OWNERSHIP.

Section III.

ON CASES ON DESCENT (*NUSUB.*)

CHAPTER III.

ON THE DISCUSSION OF CASES RELATING TO DOWER.

SECTION II.

ON *MOOTAT*.

SECTION III.

ON THE RIGHT OF THE WOMAN TO REFUSE HERSELF TO THE HUSBAND FOR HER CLAIM FOR DOWER.

SECTION IV.

ON REPETITION (TUKRAR) OF DOWER.

Section V.

REGARDING RETIREMENT, OR "KHILWUT."

Section VI.

ON THE DIFFERENCE BETWEEN HUSBAND AND WIFE AS REGARDS DOWER.

SECTION VII.

ON THE DIFFERENCE BETWEEN HUSBAND AND WIFE, AS REGARDS THE FURNITURE OF THE ROOM.

CHAPTER IV.

Section I.

ON CLAIMS REGARDING MARRIAGE.

SECTION II.

ON EVIDENCE CONCERNING MARRIAGE.

CHAPTER V.

ON THE IMPOTENT.

Section II.

ON HIZANUT, OR THE RIGHT TO BRING UP (TURBEEUT) AN INFANT. (SEE RUDD-OOL MOOKHTAR, Vol. 2, p. 1042.)

CHAPTER VIII.

Section I.

ON NUFKA, OR MAINTENANCE.

SECTION II.

ON DIVISION, OR PARTITION (*KASM*).

SECTION III.

ON MAINTENANCE DURING *IDDUT*.

Paras. Page

SECTION VII.

ON THE MAINTENANCE OF THE PARENTS AND OF THE *ZAWIL ARHAM*.

SECTION VII.

ON THE MAINTENANCE OF THE SLAVES (MUMLOOK).

THE TAGORE LECTURES, 1891-92.

BOOK II.

MARRIAGE AND DIVORCE.

PART I.

ON MARRIAGE, AND OTHER MATTERS RELATING TO AND FLOWING FROM MARRIAGE.

CHAPTER I.

ON SUBJECTS ON WHICH THE CONSTITUTION OF MARRIAGE DEPENDS.

900. The author of the "Kazee Khan" treats of Marriage in eight chapters. The first chapter deals with the subjects on which the constitution of marriage depends, and this chapter consists of eight sections.

SECTION I.

ON WORDS BY THE USE OF WHICH MARRIAGE IS CONSTITUTED.

901. (1.) Marriage is effected by the use of the words "*Nikah*" or "marrying," and "*Tuzweej*" or "giving in marriage," when those words are used as giving information of the past. For instance, if the woman were to say, "I have given myself in marriage to thee for so much," in the presence of witnesses; and then the man were to say, "I have accepted."

902. (2.) Or when those words are used in the future form (to denote the present tense. This form in Arabic is used to indicate both the future and the present tense). For instance, if the man were to say to the woman "I marry thee for so much;" and then the woman were to say, "I have accepted."

903. (3.) Or when those words are used in the imperative sense. For instance, if the man were to say, "Give thyself in marriage to me for so

much;" and then the woman were to say, "I have given myself in marriage."

904. (4.) And in the same way in which marriage is constituted by the use of the words "*Nikah*" (or marrying), and "*Tuzweej*," (or giving in marriage), so is it constituted by the use of words which denote the creation of immediate ownership in the substance of a thing according to us, that is, the Hanifites, as distinguished from the followers of Shafei; (as for instance, words denoting gift or *hiba* or sale or *beya*, which create ownership in the substance of a thing, as contra-distinguished from words which indicate ownership not in the substance of the thing but in the profits, such as *Ijara* or lease.)

It is reported from Aboo Haneefa that he holds that whatever word has the effect of creating ownership of person (*Rukba*), if applied to the case of a female slave, creates ownership of *Nikah*, when applied to a free woman (*Hoorra*).

When a woman says to a man in the presence of witnesses, "I have made a gift of my person to thee," or "bestowed my person on thee," by way of *Nikah*, and then the man says, "I have accepted:" this is a contract of marriage. And in the same way if the woman were to say, "I have made you owner of my person," or if the man were to say to her, "Make me the owner of your person," and then the woman were to say, "I have made thee owner:" this is a contract of marriage. And if the woman were to say, "I have sold to thee my person for so much," and then the man were to say, "I have purchased," or "I have accepted:" this is, correctly speaking, a contract of marriage. In the same way, if the father were to sell his daughter in the presence of witnesses, this is marriage.

905. (5.) So also, it would be a valid contract of marriage if the woman were to say, "I have made myself wife to thee," and the man were to say, "I have accepted."

906. (6.) But if the woman were to say, "I have made my person allowable to thee," or "given a loan of it to thee," or "made it lawful to thee," or "lent it to thee," or "given it in trust, or *Wadeeut*, to thee," or "mortgaged it to thee," and the man were to say, "I have accepted," then there is no marriage, and what is established is doubt (*Shoobha*, or doubtful marriage.)

907. (7). And also, if the woman were to say, "I have given a lease of my person to thee for so much;" and then the man were to say, "I have

accepted," or "taken the lease," then there is no marriage. But Koorkhy says, in this case there is marriage.

908. (8.) And if the woman were to say, "I have made a gift of my person to thee;" and then the man were to say, "I have taken it;" the learned say there is no marriage (because the husband has not said "I have *accepted* it)."

909. (9.) And if a woman were to say to a man, "I have married thee on condition that thou agree to pay me 1,000 dirhems:" and then the man were to say, "I have permitted it;" and then if the woman were to say, "I have accepted;" in this case, Sheikh Ool Imam Aboo Bukur Mahomed, son of Fuzul (may God have peace on him), says this is marriage.

910. (10.) And he, Sheikh Imam Aboo Bukur Mahomed, son of Fuzul, is also reported to have said, If the man says to the father of the girl, "Dost thou marry thy daughter to me?" and then the father of the girl says, "I have married my girl (daughter) to thee," or "Yes;" this is no marriage, unless the man were to say after all this, "I *have accepted.*"

911. (11.) There is a great difference between this case and the following case; *viz.*, if the man were to say to the father of the girl, "Give in marriage to me your daughter," and the father of the girl were to say, "I have given (her) in marriage," or "I have done so:" in this latter case there is marriage; and the reason of the difference, as Sheikh Imam Aboo Bukur Mahomed says, is this: that when the man asks, "Dost thou marry thy daughter to me" he puts a question for his information, and it does not amount to a contract of marriage. On the contrary when he says, "Give thy daughter in marriage to me," he makes the father of the girl his vakeel, with authority to contract the marriage on his behalf."

912. (12.) If a man makes to a woman a proposal of *Zina* or adulterous intercourse, and the woman says, "I have bestowed my person on thee," and the man says, "I have accepted;" this will not amount to (*Nikah*) marriage. The result of the above case is the same as if the father of the woman were to say, "I have given her to thee in order that she might serve thee," and then the man were to say, "I have accepted;" this will not amount to *Nikah*: and so also, if the woman were to say, "I have made my person *Feda* for thee" (I have bestowed myself in alms on thee), this will not amount to *Nikah*: and this is correct.

913. (13.) A man says to another in Persian, "Hast thou given thy daughter to me?" if then the other were to say, "I have given;" this will

not amount to a *Nikah* : in the same way, if a man were to say to a woman "Be mine," or "Hast thou become mine?" and then the woman were to say, "I have become;" this will not amount to *Nikah*, until (in both cases) the man were to say, "I have accepted." And if the man were to say, "Hast thou become mine as wife?" and the woman were to say, "I have become;" this will amount to *Nikah*.

914. (14.) A man says in the presence of witnesses (in Persian), "This is my wife," and the woman says, "This is my husband," the fact being that there was no previous marriage between them; the learned have disagreed amongst themselves in this case (whether this would be sufficient to constitute marriage). Byehuky, on whom be peace, has said in his work,—where a man and a woman, between whom there is no *Nikah*, agree amongst themselves to admit the *Nikah*, and then they both acknowledge the *Nikah*, this acknowledgment will not be binding upon them (as constituting *Nikah*) : for, says he, an acknowledgment is the giving of information of an antecedent event, and in this case there was no antecedent event: and in the same way, in a case of sale, when both parties acknowledge the sale, which had not taken place, the sale will not be constituted by their agreeing to allow it to stand. In the chapter on (*Soolah*) compromise in the *Asul*, it is said, "A man makes a claim of *Nikah* against a woman: the woman denies the claim: the man compromises with the woman for 100 dirhems, on condition that the woman would admit the *Nikah*: the woman accordingly admits the *Nikah*: the admission is valid (as constituting *Nikah*) : for (says the author of the *Asul*) the woman (must be considered to have) meant that she gives herself in marriage now for the first time for 100 dirhems. On the contrary, if the woman makes a claim of *Khoola* (or divorce) against her husband (saying the husband had given her divorce by way of *Khoola*), and the latter denies the claim, and then compromises with the wife for 100 dirhems, on condition that she would give up her claim, this is not valid (because it has the effect of defeating the *Khoola*, which remains, as it was before, unaffected by the compromise).

915. (15.) It is said in the Nuwazil that if a man and woman were to make an admission in the presence of witnesses in the Persian language (saying), "We are husband and wife," marriage (*Nikah*) would not be constituted between them.

916. (16.) And so also, if the man were to say, "This is my wife,"

and the woman were to say, "This is my husband:" this will not constitute *Nikah* or marriage. And if witnesses were to say (after the above declaration of the man and woman), to the man and woman, "Have you agreed (or consented)," or "Have you permitted?" and they were to say, "We have agreed (or consented)," or "We have permitted," this will not constitute *Nikah* (or marriage); because permission is to give effect (*Tunfeez*) to the contract and not *Insha* (or creation of a contract): and if the witnesses were to say, "Have you rendered this (that is, the above declaration of the man that the woman is his wife, and of the woman that he is her husband) *Nikah* or marriage? and if they were to say, "Yes:" this will be *Nikah* (or contract of marriage); because to render (*Jaal*) means *Insha* (and their saying "Yes" amounts to *Insha*, as the answer embodies the question), and the Moulana (the author of '*Kazee Khan*') has said that, "It is fit that the answer (to the question as to the result in such a case) should be with some detail regarding the meaning which the parties wished should be attached to the word 'Yes.'

917. (17.) And if they (the man and the woman) were to make an admission of a past marriage contract (*akd*), the fact being that there never was between them a marriage contract, this admission (of a past marriage) will not constitute a marriage between them (because admission is *Ikhbar*, or information, whereas what is necessary to constitute marriage is *Insha*): but if the woman were to make the admission saying, "He is my husband," and the husband were to make the admission (saying), "She is my wife," this will amount to *Nikah* (or marriage contract); and this admission of theirs implies *Insha* of *Nikah* between them, contrary to the case where the admission was of a past contract, which had never taken place; because that is a false statement; and that rule (in the two cases) is analogous to what Aboo Haneefa has said, that if a man were to say to his wife, "Thou art not my wife," intending thereby a divorce (*Talak*), this will cause divorce, and the husband's declaration will be taken as if he had said, "Thou art not my wife because I have divorced thee;" but if the husband were to say, "I have not married thee," intending thereby divorce, this will not (be sufficient) to cause divorce, because this is merely a false statement, of which no correction is possible.

918. (18.) A man says to a woman, who was irrevocably divorced by him (*Moobayana*), or who had obtained divorce in the form of *Khoola* (*Mookhtala*), "I have taken thee back (I have made *Rajaat*), for such an

amount," in the presence of witnesses, this will amount to marriage contract (*Nikah*), (provided the woman afterwards signifies her assent) : but if the man does not say, "For such an amount," the learned have said, that this will not amount to marriage : and to this effect is the opinion of Hakim in (his work called) "The Moontuka :" and so also when a woman, who has been irrevocably divorced, says to the husband, "I have brought myself back to thee ;" her saying so amounts to *Rajaat* (provided the husband accepts the proposition). Some of the learned have said that when a man says to a woman, who has been irrevocably divorced, or to a woman who has obtained her divorce in the form of a *Khoola*, "I have taken thee back" in the presence of witnesses, and the woman says, "I have accepted :" this will amount to marriage (although the man has not said for such an amount).

919. (19.) But if the man were to express himself in this way, "I have taken thee back" to a strange woman, with whom there never had been a marriage, in the presence of witnesses, and the woman were to say, "I have consented," this will not amount to marriage, (because "I have taken thee back" implies restoration to the former position, which, in this case, was that of a stranger and not a state of marriage).

920. (20.) A man says to another, "Give thy daughter in marriage to me for a thousand dirhems." Then the father of the girl says in the presence of witnesses, "Pay them, and take her wherever it pleaseth thee," says Sheikh Ool Imam Aboo Bukur Mahomed, son of Fuzul, on whom be peace! "This will amount to marriage. (See Futawai Alumgiree, Vol. I, page 383, line 20, where in this very case, it is said, that this will not amount to *Nikah*. The reason for the invalidity is, that if, on one side, the imperative form be used, the past tense must be used on behalf of the other party, as in paragraph 3 above. The reason for the validity of the *Nikah* is, that the statement of the man in the imperative form amounts to a delegation of authority by him to the father of the bride, and the same person could act for both parties in the case of marriage but not in any other transaction. Then, when the father of the girl says, "Pay the dirhems," &c., this is capable of explanation as meaning,—"I have married my daughter to thee ;" but not having used the past tense, the better authority is that the *Nikah* is not valid.)

921. (21.) The father of his minor son, in the presence of witnesses, says, "You be witness that I have verily given in marriage the daughter

of Ahmed, (meaning by Ahmed the father of the minor daughter), with my son, so and so, for such and such dower," and he says to the father of the minor daughter, "Is it not so?" and the father of the minor daughter says, "Yes, it is so;" and they do not add anything further to this. The learned have held that it would be better to renew the marriage contract and perform it afresh; but if they do not renew the marriage contract (and do not make the *Nikah* afresh), the marriage is valid. (The declaration here is express, but the acceptance is inferable).

922. (22.) A woman appoints a man her Vakeel (or Agent) in order that he may marry her to himself. The man goes to an assembly of witnesses and says, "You bear witness that I have verily married so and so." The witnesses are not acquainted with that 'so and so.' This marriage is not valid, unless the man mentions her name and the name of her father and of her grand-father; because what the man says amounts to his saying, "I have married a woman who has appointed me Vakeel." And if the woman is present under a veil, and the man says, "I have married this (woman)," and the woman then says, "I have given myself in marriage," this is valid; because the woman is known (or identified) by being pointed out. But an absent woman cannot be known and identified except by being named or described with reference to her descent. And if the witnesses know the absent woman, and the husband mentions her name, and nothing else, the *Nikah* is valid when the witnesses know that that woman is intended.

923. (23.) It is said by Khussaf, on whom be peace, in treating of devices, "A man asks a woman to authorise him in respect to her marriage, in order that he might marry her to himself for such a dower; the woman accordingly does so: then the Vakeel (or Agent) says in the presence of witnesses, 'I have married to myself the woman (without describing or naming her) who has given authority to me in the matter of her marriage, for so much dower,' and the man is her *Koofoo*, or equal in rank: this is valid marriage." And Shumshool Aymma Hulwaee, on whom be peace, says, "This is what Khussaf has laid down; but according to what our Mashaikhs, or learned Doctors, and the Mashaikhs of Balkh, on whom be peace, say, the 'marriage is not valid unless the woman's name and her descent are mentioned.'" And Shamshool Ayma Sarukhsee, on whom be peace, says, "Verily Khussaf was great in learning, and it is permissible to follow him." And also Hakim Shuheed, on whom be peace, says

in his Moontaka (in concurrence with us) as said by Khussaf, as regards a girl who was known by a particular name in her infancy, but who is known by a different name when she grew up, "It is not valid to give her in marriage by her first name, when she has come to be known by the other name."

924. (24.) A woman makes a man her Vakeel (or Agent) in order that he might give her in marriage. The man gives her in marriage, but makes a mistake in the name of her father: the marriage is not valid, if the woman is absent (*i.e.*, not present in the assembly, but if she be present in the assembly, her identity being clear, and she could be known by being pointed out, the *Nikah* in that case would be valid.)

925. (25.) A man has an only daughter whose name is Ayesha. He (the father of the girl) says, at the time of giving her in marriage, "I have married to thee my daughter, Fatima." No marriage is established between them (*i.e.*, between Ayesha and the person addressed). And if the woman was present, and the father then said, "I have married to thee this my daughter, Fatima," pointing towards Ayesha, making a mistake in her name, and the husband then said "I have accepted:" the marriage is valid.

926. (26.) A man has an only daughter: he gives her in marriage to a man saying, "I have given in marriage to thee my daughter" without naming her; the husband then says, "I have accepted:" the marriage is valid.

927. (27.) A man has two daughters; the elder of the two is named Ayesha and the younger Fatima. The father in the marriage of the elder daughter, says, "I have married to thee my daughter, Fatima." The marriage is valid as regards the younger. But if he says, "I have married (to thee) my elder daughter, Fatima" and the husband says, "I have accepted;" the learned Doctors have held that the marriage is not valid as regards either of the two.

928. (28.) And Sheikh Ool Imam Aboo Bukur Mohamed, son of Fuzul, on whom be peace, has said, "When in marriage, the name of the absent man (the bridegroom) with the *Koonneut* of his father (*e.g.*, the father or son or uncle, of so and so) is mentioned, instead of the name of the father, then if the husband is present (in any other part of the room, and is capable of being pointed out), and has been (identified by being) pointed out, the marriage is valid: but if the husband be (totally) absent (and is not spoken of by being pointed out), then the marriage is not valid

until his name and that of his father and grand-father are mentioned:" and he also says, "It is better, in order to be on the safe side, that he should be described with reference also to the *Mohullah* (the quarter he lives in):" then he (the Sheikh abovenamed) was asked, "If the absent husband is known to the witnesses (what then; that is, is it then also necessary to name the place of residence?);" and his answer was, "Although the husband be known (even then the *Mohullah* should be mentioned), because it is necessary that the marriage should be with reference to him (and he should be fixed with the marriage)." And verily have we quoted from others as authority for the proposition that in the case of an absent woman, if the husband mentions her name (only) without any other description, and the woman is known to the witnesses, then the *Nikah* is valid. (See the latter part of paragraph 22.)

929. (29.) A Vakeel (or Agent) on behalf of a man says to the father of the girl, "Have you made a gift of (that is given in marriage) your daughter to me," and the father of the girl says, "I have made a gift:" then the Vakeel says in answer, "I have accepted." Then the Vakeel makes a declaration that he has accepted the marriage for his client, but that he had concealed that fact before, and made no specification (whether he had made the acceptance on his own behalf or on that of his client): the learned doctors have held that if this proposal is made by the Vakeel under circumstances shewing that he acted as a negotiator for the purpose of negotiating the marriage, and if the father also accepted on the basis of such negotiation and not by way of a contract of marriage, then this will not amount to marriage, either with the Vakeel himself, or his client; but if their speech was by way of contracting a marriage, then the marriage is obligatory on the Vakeel (himself personally).

930. (30.) The author of the Jamai Asghur says, "A man sends a number of persons to the father of a woman for the purpose of negotiating a marriage: the father of the woman says, 'I have given in marriage.'" He (the author of Jamai Asghur) says, "This will not amount to a marriage; because all of them were directed to negotiate, whether any of them speaks or not: thus the marriage remains without witnesses: and the same is not valid unless the husband is himself present, when the (aforesaid) number of persons become witnesses." But some other lawyers have held that the marriage is valid in both cases (whether the husband be present or not); because it is ordinarily understood in such a case

(when a number of persons are sent for such a purpose) that the marriage shall be performed (and proposed on behalf of the husband) by any one of them whoever he might be.

931. (31.) The following is reported from Aboo Hufs Safkurduree, otherwise called Safkudry, otherwise called Sakurdury. A man asks another man that the latter should give his daughter in marriage with the son of the former: the father of the daughter says, "I have made a gift of her (given her in marriage) to thee," then the father of the boy says, "I have accepted:" (in this case) the daughter shall become married to the father (of the boy) and not to the son; but if the father of the daughter had said to the father of the boy, "I have made a gift of her (given her in marriage) for (or on account of) thee," and the father of the boy said "I have accepted," then the marriage will be contracted with the boy, because the meaning of the expression "I have made a gift of her *for* thee" means "on account of thee." And an example of this case (where, although the father of the boy came to contract the marriage for his son, still, on account of the expression used by the father of the girl, the marriage came to be binding on the father of the boy himself) might be cited from what Mohamed, on whom be peace! says in his work on Jamai Kubeer, whilst discussing the rules where *Shoofa* (pre-emption) becomes abandoned. He (the said Mohamed) says that Natefee, on whom be peace, has said, "When a man says to another, 'I have come to thee to negotiate a marriage with thy daughter;' and the father says, 'I have made thee master (of my daughter):' this will amount to marriage (with the person who had so come as aforesaid)."

932. (32.) A woman says to a man, "I have rendered myself for thee (*Jaalto luka*) for a thousand dirhems," in the presence of witnesses; the man says, "I have accepted:" this amounts to a marriage.

933. (33.) A man says to a woman in the presence of witnesses (in the Persian) "Hast thou given thyself to me" without saying "Given thyself as wife;" the woman says "Given" without saying "I have given." Or if, in the marriage of a woman, a man were to be addressed "Hast thou accepted this *Nikah*?" and the man were to say, "Accepted," without saying "I have accepted:" the learned have said that this is valid. And similarly if between parties the transaction of sale is going on and the vendor says, "I have sold this slave for a thousand dirhems" and the vendee says, "I have purchased:" this is valid although the vendor has not said,

"I have sold to thee." And similarly, if the woman says, when asking for a divorce (*Khoola*), "I have purchased myself; have you sold?" and the man says, "Sold:" this is valid, although the woman did not say, "I have purchased myself *from thee*," and the husband did not say "*I have* sold."

(See paragraph No. 13. Where a similar expression addressed to the father of the girl is held not to amount to marriage. What is meant in paragraphs 13 and 33 is this:—If the father of the girl, or if the girl herself were to be addressed, so that the word "Given" is used, then inasmuch as this word is capable of two constructions; one, that mere negotiation was meant; and the second, that the actual marriage was meant. If the intention, by the use of the word, is to negotiate, then in both cases there would be no marriage whether the father or the girl was addressed; but if the intention was marriage, then in both cases marriage would be effected. See Fatawai Alumgiree, Vol. I, p. 383, lines 1 and 2: and our author has said in paragraph 13, that there will be no *Nikah*, and in paragraph 33, that there will be *Nikah*, because the word "Given" when used to the father *primâ-facie* implies negotiation, and when used to the girl herself, *primâ-facie*, imports proposal of marriage.)

934. (34.) A man seeks to give in marriage his minor son with a minor girl: the father of the minor girl says, "I have given in marriage my daughter with thy son:" The father of the minor son says, "I have accepted." This is valid (marriage of the minors) although he did not say "I have accepted for my son:" because the answer ("I have accepted") incorporates (or implies) what is in the question.

935. (35.) A man negotiates for the marriage of his minor son with a girl. When the father of the boy and the father of the girl meet, the father of the girl says in Persian, "I have given to thee as wife this daughter, for a thousand dirhems;" and the father of the boy says, "I have accepted:" this will amount to a marriage with the father of the boy; because he (the father of the boy) attributed the marriage to his own self (by saying "I have accepted"), although the negotiation between them had taken place in respect of the boy. (Here there was nothing in the question which could be implied in or incorporated with the answer.)

936. (36.) A man says to another, "I have come to thee to negotiate a marriage with thy daughter;" or he says, "Give in marriage to me thy daughter;" or he says, "I have come to thee in order that thou might give thy daughter to me in marriage." The father (of the girl) says, "Verily

have I given (her) to thee in marriage;" or he says, "I have made thee her master:" here marriage is binding (although the man did not say "I have accepted," because the father of the girl here must be supposed to have acted for both sides).

937. (37.) As to whether marriage is constituted by words importing a bequest. If the father of the girl says, "I have bequeathed my daughter to thee *at present*," in the presence of witnesses: and then the man says "I have accepted:" this will amount to a marriage; but if he says "I have bequeathed my daughter to thee *after my death*," this will not amount to marriage; whereas if he says, "I have bequeathed my daughter to thee," without adding anything further (whether "at present" or "after my death"), and the man says, "I have accepted," this will not amount to marriage. (See p. 383, lines 18 and 19, Fatawai Alumgiree, Vol. I, where it is stated that words of bequest are not capable of constituting marriage; because by bequest property in the thing arises after death: but be it observed that by the use of the word "*at present,*" the sense of bequest that it should take effect after death is modified).

938. (38.) The imperative form in the matter of marriage is (effectual) for proposal, and we have said so before. (See para. 3). (The reason is, that the party to whom the imperative form is addressed is constituted a Vakeel or Agent on behalf of the speaker, so that the person addressed acts on behalf of both parties. For instance, when the woman says to the man, "Give me in marriage to thyself," and he says, "I have given thee in marriage to myself:" this amounts to "I have given thee in marriage to myself, and I have accepted the marriage;" the same person therefore in effect makes the proposal as agent and makes the acceptance on his own behalf: so also a third party can act both on behalf of the husband and the wife. In matters of marriage, the same person can act on both sides; because the contract is referable to the principals, and cannot possibly be referred to the Vakeel himself: but in cases of sale, one and the same person cannot act for both sides; because *primâ-facie,* he is the contracting party and responsible to the other party to the sale: if, therefore, the same person could be allowed to act on behalf of both parties, he would combine in himself the duty of demanding, and the obligation of being liable for the purchase-money, and that is unreasonable.) And in the same way the imperative form is (effectual) in matters of divorce. When the woman says, "Divorce me for a thousand (dirhems),

and the man says, "I have divorced:" the divorce is complete. (Here the husband did not say, "I have divorced *thee*;" but simply said, "I have divorced," still the divorce is complete; because the woman's expression "Divorce me," shews to whom the answer is referable.)

And in the same way in *Khoola* (the imperative form is used as a proposal to get divorce). And also when a man says to another "Be surety to me for the person of such and such a man;" or he says, "Be surety to me for that which is owing from such and such a person (to me)," and then the other man says, "I have become surety;" the suretyship is complete. In the same way, if a man says, "Give me this slave," and the other man says, "I have given," (the gift is complete). And if the donor says as a beginning, "I have given to thee this," the gift is not valid until the donee says, "I have accepted." But if the vendor says to the vendee "Surrender (or dissolve) the sale," and then the vendee says, "I have surrendered," the surrender (or dissolution) is not valid until the vendor says, "I have accepted (the surrender)." Aboo Yusoof, on whom be peace! says, the surrender is complete although the vendor does not say, "I have accepted." And if a man says, "I have made a gift (*Sudka*) of this to thee;" then, according to Aboo Yusoof, the gift is complete without acceptance. And if the debtor says to the master of the debt (the creditor), "Release me from the debt," and the creditor says, "I have released thee;" the release is complete. And if the master of the debt (the creditor) says to the debtor by way of a beginning, "I have released thee from the debt which is owing to me from thee;" the release is valid without acceptance; but if the debtor refuses to accept the release, the release becomes void (*batil*). But the release by a person of the surety does not become void by the refusal of the surety to accept the release (*i. e.*, the release of the surety is complete although the surety refuses to accept the release). In the same way, the validity of *Vukalut* does not depend on acceptance; but if the Vakeel refuses to accept, the power becomes void (*batil*). And admission (*Ikrar*) does not depend for its validity on acceptance, but it becomes void (*batil*) by refusal. If a man makes *Wakf* of land on a man and his *Nusul* (children), and the man on whom the *wakf* is made says, "I do not accept (the *wakf*)," there is difference in this case (whether the *wakf* is valid or not). Hilal, on whom be peace! says, "The *wakf* is void (*batil*);" and Ansary, on whom be peace! says, "The *wakf* is valid, and it does not become void (*batil*) by refusal to accept."

939. (39.) The acceptance of marriage must take place at the same meeting as in the case of acceptance of sale. A man says, in the

presence of two witnesses, "I have married so and so:" (that constitutes one *mujlis* or meeting); then the intelligence reaches her (although it may be) in the presence of the (same) two witnesses, and she accepts (the marriage): (that is, another *mujlis* or meeting.) This is not valid according to the saying of Aboo Haneefa and Mahomed, on whom be peace! (because proposal and acceptance are not made in the same *mujlis* or meeting). But if the man sends an ambassador to the woman, or if he writes to her a letter, saying, "Verily! have I married thee for so much," and she accepts (the marriage) in the presence of two witnesses, then if the witnesses hear what the ambassador says, or if the letter has been read in their presence, and she then accepts, this is valid (marriage); (because the ambassador's speech or the reading of the letter amounts to a proposal, and the woman accepts it in the same meeting); but if the witnesses have not heard what the ambassador has said, or if the letter has not been read in their presence, and the woman accepts, this is not valid (because the proposal has not been heard by them). But Aboo Yusoof, on whom be peace! says, this is valid. (Unity of *mujlis*, meeting or assembly, depends on two things,—unity of place, and unity of occupation: the declaration or proposal and acceptance must be at the same meeting as regards the bridegroom and the bride; both should be at the same place, and nothing else should occupy their attention: but there might be unity of meeting actually, as when the parties are actually present at the same place, or it might be so not actually, but in spirit and to all intents and purposes; as in the case of the ambassador going to the bride's house, or the letter being taken to her, when the meeting is in her house, and the ambassador or the bearer of the letter represents the bridegroom, and the bride being present, there is unity of meeting though not actually, but in spirit and to all intents and purposes. See Fatawai Alumgiree, Vol. I., p. 380, line 1, &c.)

940. (40.) Marriage is not contracted by the (use of the) word *Mootah* (a term implying temporary marriage: literally it means to derive benefit, but technically it imports marriage for a term of years.) A *Mootah* marriage is void (*batil*) according to us (followers of Aboo Haneefa) not being capable of legalising connexion; although Ibn Abbas and Malik, on whom be peace! take a contrary view. The explanation of *Mootah* is as follows:—That is, when a man says to a woman, "I have contracted *Mootah* with thee for such and such property, (*i. e.*, for so much dower,) for such and such period," and the woman consents (or expresses acceptance): this does not legalise connexion, and it is not susceptible

of *Talak*, or *Eela*, or *Zihar* (these being three forms of divorce), and one of the parties will not inherit from the other: so also when the husband says, "I have married thee by way of *Mootah*," (*i. e.*, the contract will not be valid). But it is reported from Aboo Haneefa in the Harooneeat, that this will be sufficient to effect the contract of marriage (*Nikah*); (because the word "married" is used and no time is fixed); the words "by way of *Mootah*" being surplusage. And if he says, "I have married thee for one month" and the woman consents, then, according to us (the followers of Aboo Haneefa), this is *Mootah* and not marriage (or *Nikah*), (and the result is, that the connexion is not legalised): but Zoofar, on whom be peace! says (in this case) the marriage (or *Nikah*) will be valid, and the condition will be void (that is, the words "one month" will be considered surplusage) in the same way as if a man marries with a condition that he will divorce her after a month; in which case the marriage (or *Nikah*) is good, but the condition is void: and in the same way as if he says, 'I have sold this to thee in consideration of this, by way of "Tuljeea," in which case the sale is good and the condition is void. (As to Tuljeea, see Mohamedan Law of Sale by Baillie, p. 304, and Digest, p. 505. Fatawai Alumgiree, Vol. VI, p. 598, last line but one, and Ruddool Moohtar, Vol. IV, p. 379, line 10.) And Hussun, son of Zyad, on whom be peace! says, if the husband and wife mention a period such that they will not live beyond that period, the *Nikah* will be valid, because there is perpetuity to all intents and purposes: but if they mention a period such that they will live beyond it, the *Nikah* will not be valid, because that is confining the marriage to a period: but according to us (the followers of Aboo Haneefa) all these are equal, (*i. e.*, no valid *Nikah* will be contracted by the mention of any term long or short).

941. (41.) A man marries a woman by using Arabic expressions, or by using expressions of which he does not know the meaning, or a woman gives herself in marriage using such expressions; then if they know that the expressions are such that marriage is contracted thereby, the marriage is valid according to all: and if they do not know the meaning of the expressions, and also do not know that the expressions are such that marriage is contracted thereby, then such a contingency (that is, the person's ignorance of the meaning and import of the words used) might arise in regard to cases relating to divorce or manumission generally (*Itak*), or manumission made dependent on death (*Tudbeer*), or marriage, or *Khoola*, or release from right, or from sale, or making a person owner (*Tumleek*):

and divorce and manumission generally (*Itak*) and manumission made dependent on death (*Tudbeer*) will be effected: it is so laid down in the Asul (that is, the work of Mohamed) in the Chapter on *Tudbeer* in the Book on *Itak*: and when the rule is known in the case of divorce and manumission, then it is proper that the same rule should hold good in the case of marriage, because a knowledge of the meaning and import of a word is necessary only to infer intention: and the same (*i. e.*, the knowledge of the meaning and import of the word) is therefore not a necessary condition where use of expression with intention and use of expression by way of (*Huzal*) joke stand on the same footing, (as in the case of marriage, which is effectually contracted whether expressions are used with the intention of contracting a marriage or used merely by way of joke without the intention of actually contracting the marriage: in three things intention or *jidd* must be taken for intention and joke or *Huzal* must also be taken for intention, *viz.*, marriage, manumission and divorce), contrary to the case of sale and other similar matters (such as release and *Tumleek* which will not be effectual otherwise than with intention).

Now as regards the *Khoola* form of divorce. If a man tutors his wife to say, "I have freed my person from thee for the consideration of my dower and of my maintenance during my *Iddut* (or term of probation)," and the wife says so (or repeats those words without understanding their meaning), the learned have disagreed in this matter. Some of them have said if she does not know the meaning of the words or does not know that these words are words of (*i. e.*, which cause) *Khoola* amongst people, (*i. e.*, that people know that these words are words used for *Khoola*,) then *Khoola* is not valid: and this is correct: and the author, (*i.e.*, Moulana Kazi Khan) says it is proper that in this case *Talak* should be effected, but the husband shall not be released from the dower and maintenance during *Iddut* in the same way where the husband makes *Khoola* with his wife who is a minor, and the wife accepts the *Khoola* when, (*i. e.*, in this latter case) a *Talak* will take place (although the minor labours under a disability) and the dower and maintenance will not drop, (*i. e.*, the right to dower and maintenance will subsist). So also (the right to dower will not cease to exist) if a person tutors his wife to release her husband from dower by using Arabic expressions (and the wife uses such expressions, of which she does not understand either the meaning or the import). And in the same way when the debtor tutors his creditor to use expressions of release (of which the creditor does not understand the meaning or import) there will be no release (of the debtor in respect of the debt).

942. (42.) A man says to a woman, "I have married thee for so many dirhems" in the presence of witnesses: the woman then says, "I have accepted the marriage (*Nikah*), but I do not accept the dower;" or a man says to another man, "I have given in marriage my daughter to thee for so much dower," and the other man then says, "I have accepted the marriage (*Nikah*), but I do not accept the dower." The learned have held that the marriage is not valid: on the other hand such a marriage is void (*batil*). But if the woman says, "I have accepted the marriage (*Nikah*)" and keeps quiet regarding the dower, the marriage is valid for such dower as was mentioned (by the person who proposed the marriage). (See Fatawai Alumgiree, Vol. I., p. 380, line 15, where this instance is cited to illustrate the principle that the acceptance must be in terms of the proposal).

943. (43.) The following is laid down in the Moontuka:—A slave marries a woman, giving his own person (as dower), and he does so without the permission of his master: the master then receives the intelligence and says, "I permit (*i. e.*, ratify or recognise) the marriage, but I do not permit the person (of the slave as dower): the author of the Moontuka says, the marriage is valid, and the woman shall be entitled to what is the lowest of the *Meher-Misl* (proper dower), and of the price of the slave (*i. e.*, she shall be entitled to the lower of the two amounts), and the like ruling is laid down (by Mahomed) in the Jamai, where he says, a female slave contracts her marriage without the permission of her master for two hundred dirhems; the master then receives intelligence thereof, and he says, "I have allowed (or permitted) the marriage for fifty dinars," and the husband agrees to this: this marriage is valid; and the learned have assigned as a reason for the validity of the *Nikah* that what the master says does not amount to setting aside (or vetoing) the marriage, but it amounts to setting aside the dower named; but the setting aside of the dower named does not amount to setting aside the marriage, because a marriage is (validly) contracted without dower being named; therefore it is proper that (in the case supposed) the marriage should remain good without the dower named (*viz.*, two hundred dirhems) being allowed to remain good.

944. (44.) A man says to a woman in the presence of two witnesses, "I have married thee for so much (stating the amount), if my father permits (the marriage), or if he consents to it;" and then the woman says, "I have

accepted:" this marriage is not valid; because it is a conditional marriage, and marriage does not admit of being made dependent on a condition. But if he says, "I have married thee on condition that I shall have the option," the marriage will be valid, but the option will not hold good; because the husband has not made the marriage dependent on a condition, but he has contracted the marriage (absolutely) and has stipulated for option, and the condition for option is void (*batil*).

945. (45.) A man marries a woman on the understanding that he is a resident of a city (*Madunee*); then, if he is a villager (*Kurwee*), the marriage is valid, if he is of the same *Koofoo* (or rank): the woman has no option in the matter (by reason of his turning out a villager).

946. (46.) A man demands (*i. e.*, proposes) marriage with a woman in the presence of witnesses; the woman then says, "For me there is (already) a husband;" and then the man says, "There is no husband to thee;" on which the woman says, "If there is no husband to me, then verily have I given my person in marriage to thee;" the husband (that is the man) makes the acceptance, and the fact is she had no (previous) husband: the learned have said, this marriage is valid, because the making (a thing) dependent on a condition, which is merely expressive of what is already in existence, is (not conditional at all but is) effective at once (compare paragraph 44, where the marriage is dependent on the will of the father and that is a condition in form and in reality, because the consent of the father might or might not be given; but if the marriage is conditional in form only but not in reality, *e. g.*, where the marriage is made dependent on a condition in this way, that is, "if the sky is above the earth," then the marriage is not conditional at all: in the instance given, the fact was that the woman had no husband; therefore her making it conditional, by saying if she had no husband, does not render the marriage dependent on a condition; on the no other hand, it is *Tanjeez* or effective instantly).

947. (47.) There are two infant hermaphrodites, the father of one of them says to the father of the other, in the presence of witnesses, "I have given in marriage this my daughter to this thy son," and the other accepts. It then appears that the infant who was supposed to be a girl is (in reality) a boy, and the infant who was supposed to be a boy is (in reality) a girl: the marriage is valid. (See Fatawai Alumgiree, Vol. I., p. 381, line 13). And this is an illustration of what we have mentioned (see paragraph 9), where the man renders his own person as the object of the marriage.

(That is to say, the object, or *Muhul*, of the marriage is the woman, and in the instance given, the supposed girl was the object on which marriage was sought to be operative; but if the girl turns out to be a boy, the marriage is still valid; because, as in paragraph 9, the person of the man could also be the object on which marriage could be operative. Therefore there is no objection against the validity of the marriage on the ground that the girl was understood to be the objective in the marriage contract, when the man uses an expression which is referable and applicable to himself as principal according to the meaning of that expression).

948. (48.) Marriage is not contracted by the use of the word *Ikala* (surrender, or giving up of sale); nor by the word *Khoola* (denoting a form of divorce); nor by the word *Sooleh* (compromise); nor by the word *Baraut* (release).

949. (49.) If the husband refers the marriage to half of the person of the woman, then in this case there are two views (traditions); but the (more) correct of the two views is, that the marriage shall not be valid in consequence of a combination in one and the same person (that is, in the person of the wife), of two contradictory things, *viz.*, permissibility (by way of enjoyment) and forbiddenness (at the same time): preference should therefore be given to what is forbidden. (See Fatawai Alumgiree, Vol. I., p. 380, lines 21 to 24).

950. (50.) And marriage is contracted by one word (*i. e.*, by the expression used by one person only) when the person causing the marriage to be contracted (*i. e.*, when the giver in marriage) is the guardian of both minors, as when he is the grandfather of both, or paternal uncle of both, and he says, "I have given in marriage so and so to so and so." So also when a man says, "I have given in marriage my daughter so and so to the son of my brother (my nephew) so and so" (that is, when the same man is the guardian of both). So also when the Kazee says, "I have given in marriage this female minor to this male minor." So also when the master gives his female slave in marriage to his minor male slave. So also when the emancipator (*Motik*) gives in marriage one who was his female slave (*Motukah*) to a male minor who was his slave (*Motuk*) (there being no other guardian). (Here the female, who was his slave, must be supposed to be a minor; because if she is of age, and has been emancipated, she is free to contract her own marriage: but if she is a minor, then the emancipator ranks with the residuaries in the matter of guardianship in

marriage). So also when one and the same person is the *Vakeel* (or agent) on behalf of both parties; or when one and the same person is the guardian of one party, and *Vakeel* (or agent) on behalf of the other party; or when he is the guardian of one party, and is himself, as principal, the other party, and as such says, "I have given in marriage the daughter of my paternal uncle so and so to my own self," or when a man, who is the emancipator of a female minor, says, "I have given in marriage this female minor to my own self," or when he is the *Vakeel* (or agent) on behalf of a woman, and gives his female client in marriage to his own self; or when a woman is *Vakeel* (or agent) on behalf of a man, and she says, "I have given in marriage my own self to so and so." Verily in these instances, the marriage is contracted by one word (*i. e.*, by an expresson pronounced by one and the same person alone), and one and the same expression constitutes proposal and acceptance.

Sheikh-ool-Imam, known as Khahur Zada (sister's son), on whom be peace! says, "this is (the rule) (that is, the marriage shall be contracted by the expression of one and the same individual alone) when he uses an expression which is referable to himself as principal (according to the meaning of that expression); but when he uses an expression so that he is merely an agent in accordance with the meaning of that word, then one word (or word of one and the same person alone) will not be sufficient: and the illustration of this principle is, when a man gives a woman (who has appointed him her agent) in marriage to his own self, if he says, 'I have given in marriage so and so to my own self,' then one word will not be sufficient; because in the act of 'giving in marriage' he is an agent: but if he says, 'I have married so and so,' this is valid; because in the act of 'marrying' he is the principal (or, in other words, the use of the word, 'Marry' is referable to himself as principal)." (See Fatawai Alumgiree, Vol. I., p. 421).

951. (51.) The following is reported from Aboo Yusoof:—A man says to a woman, "Give thyself in marriage to me for a thousand," the woman says, "I will not do so except for two thousand:" The man then says, "Fear God and fear Him:" the woman then says, "Verily have I done" (*i. e.*, I have accepted the marriage). This is valid (because her expression means acceptance of marriage and not that I fear God). And Mahomed, on whom be peace! says the same thing.

952. (52.) Marriage is contracted by the word of a minor, but it

is dependent on the permission of the guardian, if the contract is such that the guardian is the master of it (that is, if the contract of marriage is of such a nature that it is capable of being ratified by the guardian, *e. g.*, if the marriage is not within the prohibited degrees, and so forth). For instance, when a male minor marries his female slave, the contract of marriage is effected, but it is dependent on the permission of the guardian.

953. (53.) When a man says to a woman, "I have married thee for a thousand if so and so consents (to the marriage);" then Aboo Yusoof, on whom be peace! says in his work called the Amalee, "if that so and so is present at the meeting and consents, the marriage is valid by way of *Istihsan* (reasoning from analogy); but it will not be valid if that so and so is absent although he consents afterwards, (because marriage does not admit of a condition; so that if that so and so is present and if he consents, there is, in reality, no condition or *Taleek*, but the case resolves itself into one of *Tunjeez* or the giving immediate effect to the marriage.")

SECTION II.

MARRIAGE WITH CONDITIONS.

954. (54.) A man marries a woman on condition that she is divorced, or on condition that her authority in the matter of divorce is in her hands. Mahomed, on whom be peace! says in his work called the Jamai, that the marriage shall be valid, but the divorce is void (*batil*), and the authority (in the matter of divorce) will not be in her hands. It is laid down in Books of Rulings or Fatawai from Hussun, son of Zyad, that when a man marries a woman on condition that she is divorced after ten days, or on condition that the authority (for divorce) is in her hands after ten days, the marriage is valid and the divorce is void: and she will not be the mistress of her authority. And the lawyer Aboo Lais, on whom be peace! says, this is the rule (*i. e.*, the marriage is valid and the condition mentioned above is null), when the beginning is made by the husband (*i. e.*, when the proposal comes from the husband) and he says, "I have married thee on condition that thou art divorced:" (In this case the condition is void). But when the beginning is made by the woman (*i. e.*, when the proposal comes from the woman) and she says, "I have given myself in marriage to thee on condition that I am divorced" or "on condition that the authority (in the matter of divorce) is in my hands, so that I may divorce myself whenever I choose,"

and the man then says, "I have accepted," then (in this case) the marriage is valid and the divorce will be caused or the authority (in the matter of divorce) will be in her hands (as the case may be according to the condition). The reason is this, when the beginning is made by the husband, then the divorce or delegation of authority is before the marriage has been contracted (*i. e.*, whilst the parties are not husband and wife): therefore the same (the divorce or the delegation of authority) is not valid. But when the beginning is made by the woman, then the (divorce or) the delegation is after the marriage, because the husband, after the woman has already expressed herself, says, "I have accepted," and the answer involves the reiteration of what is included in the question: therefore what the husband says amounts to this, "I have accepted on condition that thou art divorced, or on condition that the authority (in the matter of divorce) is in thy hands." Therefore the husband becomes the giver (of the divorce or) of the authority after the marriage.

[NOTE.—There are two rules which bear on this principle: the first is obvious, that a person cannot divorce anyone but his wife; therefore divorce to be effective must be operative after the relationship of husband and wife has been established: so also the delegation to the wife of the authority to divorce herself must be after marriage. The second rule is, that divorce is the act of the husband: he alone has the power to divorce the wife: the wife cannot divorce the husband, but he can delegate to the wife the authority to divorce herself. Bearing in mind these two rules, the instances given in the text are clear. When the proposal for marriage comes from the husband, the marriage contract is not complete until the wife pronounces expression of acceptance. Therefore, when the husband couples with his proposal of marriage, a divorce or delegation of authority to divorce, this divorce or delegation has been uttered by him whilst the marriage is not complete, and whilst the woman is a stranger. But when the proposal comes from the woman coupled with expression of divorce or delegation, then as soon as the husband expresses acceptance, this acceptance completes the marriage, and it also implies expression by the husband of words of divorce or delegation of authority; and inasmuch as the divorce or delegation thus becomes the act of the husband, the divorce or the delegation is complete and is found after the marriage has been established, and is therefore valid. But when the proposal is by the husband, then although he has coupled the proposal with divorce or delegation of authority to divorce, still the divorce or delegation is found before

the marriage; and although, as in the other case, the acceptance by the woman implies all that has been stated in the proposal, still it would not be sufficient to cause divorce or to delegate authority: the divorce or delegation being the act of the husband and not of the wife, the wife's acceptance, though after marriage, has no effect; and it is obvious that the husband's act was at a time when there was no marriage. From this discussion it is clear that if the husband's proposal makes mention of divorce or delegation of authority in such a way as to have effect after the marriage relationship shall have been established, then the divorce or delegation would be effective, although the proposal comes from the husband, and this will be found illustrated in the text in paragraph 56.]

955. (55.) And in the same way when the master gives his female slave in marriage to his male slave, if the male slave begins and says, "Give this thy female slave in marriage to me for one thousand on condition that her authority (in the matter of divorce) shall remain with thee, so that thou shalt divorce her whenever it pleases thee," and the master gives her in marriage to him, then the marriage shall be valid, but the authority (in the matter of divorce) shall not vest in the master. But if the master begins and says, "I have given in marriage my slave girl to thee on condition that the authority in the matter of divorce shall remain in my hands, so that I shall divorce her whenever it pleases me," and the male slave says, "I have accepted," the marriage shall be valid, and the authority in the matter of divorce shall remain in the master. (See Towzeeh, pages 125 and 181, and Shuruh Vikayah, Vol. II., page 61).

956. (56.) And from all this (that is from what has preceded in paragraphs 54 and 55) the learned have held that if a woman, who has been thrice divorced, intends to marry a Mohullil (a stranger, marriage to whom and subsequent divorce by whom is a condition precedent to the legality of the marriage of the woman with her former husband), but is afraid that he might not divorce her, the device which she might adopt in such a case is, that she should say, "I have given myself in marriage to thee on condition that my authority (in the matter of divorce) shall be in my hands, so that I might divorce myself whenever I choose:" then if the husband (the Mohullil or stranger aforesaid) accepts (this proposal), the authority (to divorce) shall remain in her hands after the marriage, so that she shall be at liberty to divorce herself whenever it pleases her. Or (the device is) that the *Mohullil* (or stranger) should say, "I have married thee on condition that thou shall be divorced

after ten days after I shall have married thee," or "on condition that thy authority (to divorce) shall be in thy hands *after I shall have married thee so that thou shalt divorce thyself whenever it pleaseth thee:*" then if the woman say, "I have accepted," she shall be divorced after ten days (in the first case) and the authority (to divorce) shall remain in her hands (although in this case the proposal comes from the husband, still by the effect of the words in italics, the divorce, or the delegation, is operative after marriage. Here also the difference between this case, where the husband makes the beginning, and the divorce is effective, and the illustration given by Hussun, son of Zyad, in paragraph 54, where the husband also makes the beginning and the divorce is inoperative, must be noted. In the illustration of Hussun, the divorce is not effective, because the husband simply said "ten days after" instead of saying "ten days after *marriage.*" The divorce must be pronounced either at a time when the marriage relationship is already established, or it must refer to what is the cause of that relationship, *viz.*, marriage. In the present case, the husband makes a beginning, but he refers the divorce to a period "after ten days *I shall have married thee,*" and not simply "ten days after.")

957. (57). And in the same way if the slave says to his master, "When I shall marry her (a woman), then her authority (to divorce) shall be in thy hands for ever;" and then the slave marries her, the authority (to divorce) shall be in the hands of the master, and it shall not be possible for the slave to take away that authority from the master at any time. (Here the condition is made dependent on the cause of the marriage).

958. (58). A woman who has been divorced by her husband, is desirous that he should marry her (again). The husband says, "I will not marry thee, until thou shalt make a gift to me of that which I owe to thee, for thy dower." The woman then makes a gift of her dower, on condition that he should marry her: He then refuses to marry her. Abool Kassim Suffar, on whom be peace! says, the gift is void (*batil*) whether the husband fulfils his condition (to marry) or not; because she has constituted her property as consideration in favor of the husband for his marrying her, and in marriage the consideration is not obligatory on the woman. And Khuluf, on whom be peace, says, the gift is valid whether he marries her or not: and examples of a like nature will come (to be discussed) in the book on 'Gifts.'

959. (59). And Abool Kassim Suffar, on whom be peace, says, when a man marries a woman on condition that he should capture and restore to

her a fugitive slave, the marriage is valid, and she shall be entitled to the proper dower (the reason being that the dower should be the property of the husband, and the run-away slave is already her property; so to bring him back cannot be considered property, or *mal*, and cannot constitute dower).

960. (60). And Abool Kassim Suffar also says, when a man marries a woman on condition that she is a virgin (that is, had no previous connexion); but the man finds her not so, still he is liable for the whole of the dower; because dower is not opposed to virginity, for the woman becomes entitled to it by the contract of marriage.

961. (61). A man marries the female slave of another on condition that all the children she shall give birth to will be free; both the marriage and the condition are valid; because if the condition had not existed, the children would have been slaves (following the status of the mother). Therefore the condition is conducive to a result (and is not abortive).

962. (62). A man marries a woman for (a dower of) two thousand *dirhems* if she be handsome, and for one thousand if she be ugly. The learned have said that, according to the opinion of all, the marriage is valid, and both the conditions (are valid): so that if she is handsome, the dower shall be two thousand *dirhems*; and if she is ugly, the dower shall be one thousand: because there is no uncertainty as to the dower, for she is either ugly or handsome: Contrary to the case, when he marries her on condition of (her dower being) one thousand if he should remain with her in her town, and on condition of (the dower being) two thousand if he should take her out of her town: because verily the second condition (*i. e.*, if he should take her out of her town) is not valid according to Aboo Haneefa, on whom be peace! because in this place (*i. e.*, in the event of the second condition) the dower is made dependent on the existence of that which is not found at the time of the marriage contract, and therefore the statement of dower is not correct. But it must be noted that the reason assigned (by Aboo Haneefa) causes difficulty in the case where the husband marries her for one thousand *dirhems* if he has no other woman (wife), and for two thousand if he has another woman (wife): in this case, the second condition is not correct according to Aboo Haneefa, on whom be peace! although the condition is existent (*i. e.*, not made dependent on an uncertain thing) at the time of the marriage. (See Futawai Alumgiree, Vol. I., p. 434, and Shuruh Vikaya, Vol. 2, p. 30.)

963. (63). A woman has been divorced three times by her husband: then

a man marries her with the intention that such marriage is for the purpose of her being made lawful to be married by her former husband. The traditions have differed in this matter. And the substance of the views taken is that, if she has married with the intention entertained by both parties that such marriage was with the object of her being made lawful for marriage to her former husband, but without such intention being expressed by them as a condition, the woman shall be lawful to her former husband: but if the intention that the marriage was with the object of making her lawful to her former husband has been stipulated for and expressed as a condition, and he has married her on such condition, then, according to Aboo Haneefa and Zoofur, on whom be peace, the marriage is valid, and the woman shall be lawful to her former husband: though the stipulation of such a condition is abominable both as regards the first and the second husband; but Aboo Yusoof, on whom be peace! says, the marriage (in such a case where the condition is expressed) with the *Mohullil*, or person whose agency is sought for the purpose of her being made lawful to her former husband, is not valid, and she shall not be lawful to her former husband: and Mahomed, on whom be peace! says, the marriage will be valid with the *Mohullil*, or person whose agency is sought for the purpose of making her lawful to her former husband, but she shall not be lawful to her former husband.

And if the second husband has divorced her thrice without having had sexual intercourse with her (that is to say, in the same case where, in consequence of the first husband having thrice divorced his wife, it was necessary for the woman to marry a different person in order that she might become lawful to and fit for being married by her first husband), and then the woman marries a third husband, who has sexual intercourse with her, then she shall become lawful (and fit to be married) to the first or second husband (because it is a condition that the second husband must have sexual intercourse with the woman in order that the latter should be fit and lawful to be married to the first husband: but the second husband having had no sexual intercourse, his divorcing her would not render her lawful to the first husband).

And if he (the second husband) is *mujboob* (that is, one whose male organ has been cut off) but if the woman stays with him for a time (that is, for a sufficiently long period), and then gives birth to a child, she shall become lawful (to be married) to her first husband (in the event of the second husband divorcing her); and the parentage of the child shall be established from the person who is a *mujboob* as aforesaid.

And if the woman (who has been divorced thrice) is a minor, so that sexual intercourse with the like of her could not be had (that is to say, a minor not fit for sexual intercourse), and then a man marries her (whilst she is so under age) and has intercourse with her, then Mahomed, on whom be peace ! says, if the second husband has made the two passages into one (*Afza*) she will not be lawful (to be married) to her first husband by such sexual intercourse; but if he has not made the two passages into one, she will be lawful (to be married) to her first husband; (because the second husband must have sexual intercourse in the authorised and natural way to make the woman lawful to her first husband: but if there has been *Afza,* there is no guarantee that the intercourse has been in the natural passage. As to *Afza,* see Baillie's Imamya Law, p. 26, and Ruddool Moohtar, p. 887, Vol. II., and Futawai Alumgiree, Vol. II., p. 651).

964. (64). A man marries a woman on condition that he shall pay her, by way of maintenance, every month, one hundred *dinars;* Aboo Haneefa, on whom be peace, says, the marriage is valid, and she shall be entitled to maintenance such as the like of her would be entitled to properly (that is, in a moderate way).

965. (65). A man marries a woman for a dower of one thousand *dirhems,* on condition that she will not inherit to him and he will not inherit to her : the marriage will be valid, but they will inherit to each other, and she will not be entitled but to one thousand *dirhems,* whether her proper dower be less than the same or more : (she will be entitled to the dower named, because the amount is not uncertain, and there is no *Turuddood,* or doubt, in ascertaining it).

SECTION III.

ON CONDITIONS RELATING TO MARRIAGE.

(*i. e.,* CONDITIONS ON WHICH VALIDITY OF MARRIAGE DEPENDS.)

966. (66). One of the conditions (relating to the validity of marriage) is that, according to us, there should be witnesses to the marriage. But Malik, on whom be peace, says, that the condition regarding the validity of marriage is the giving publicity to it, not that there should be witnesses to the marriage : so that if a man marries a woman in the presence of witnesses, and has stipulated for concealment, the marriage is not valid; but if he has married without the witnesses, with the stipulation (with the wife) that he will give publicity, the marriage is valid.

967. (67). The witnesses to a marriage should be such as are capable of accepting (or contracting) marriage in their own right for themselves: therefore marriage is valid by being witnessed by two male witnesses, who do not obey the directions of the law (*fasik*); or two males who are blind; or two males on whom the sentence of the law has been carried out, for falsely accusing a woman of *Zina* (*Mahdood*); or when the witnesses consist of one man and two women: but marriage is not valid by being witnessed by two women without a man, or two slaves, or two lunatics, or two male minors, or two hermaphrodites, if there is not with the two hermaphrodites a man (*i. e.*, two hermaphrodites and one man are sufficient; but even two slaves with one man, or even two lunatics with one free man, or even two male minors with one man, are not sufficient): neither is a marriage valid by being witnessed by two witnesses who are asleep, when they do not hear the words of the contracting parties.

The marriage of two Moslems is not valid by being witnessed by witnesses who are *Kafirs* (unbelievers or infidels). And the marriage of a Moslem with a Zimmee woman (*i. e.*, a *Kitabya* infidel who lives in Darool Islam) is valid by being witnessed by two witnesses who are Zimmees (*i.e.*, *Kitabya* infidels in Darool Islam, as contradistinguished from Hurubees, who are infidels in a country which is Darool Hurub), according to Aboo Haneefa and Aboo Yusoof, on whom be peace. And the marriage of Zimmees (amongst themselves) is valid by being witnessed by witnesses who are Zimmees.

968. (68). And marriage is not valid until each of the contracting parties hears the word of the other party, and until two witnesses hear the words of both the contracting parties at one and the same time (that is, both witnesses should at once hear both parties). Therefore, if one of the two witnesses hears the words of the contracting parties, and the other witness does not hear, the marriage is not valid. And if the words of the marriage contract are repeated, so that the witness who did not hear them before when the contract was first made, hears them now, but the first witness (who had heard the words of the marriage at the first contract) does not hear them now at the second contract (when the words of the contract are repeated), the marriage is not valid.

And in the same way, if the marriage takes place in the presence of two men, one of whom is deaf, so that he who is not deaf hears, and he who is deaf does not hear, then if he who is not deaf calls out in the ear of him who is deaf, or another man calls out in the ear of him who is deaf, the marriage is not valid, until both the witnesses hear at the same time.

And Kazy Imam Aboo Ally of Soogud, in his work called the "Shuruh of Svur" says, that marriage, which takes place in the presence of two men, who are deaf, is valid, although they do not hear; because the condition is the presence of witnesses and not that they should hear. But most of the learned (*Mashaikhs*) have held that in this case the marriage is not valid, and they have made it a condition that the witnesses should hear. And also Kudoory, on whom be peace, has said that the hearing of two witnesses is a condition.

And if the two witnesses have heard the words of the two contracting parties without knowing the meaning of those words, it is said by some that the marriage shall be valid : but obviously the contrary view is correct.

And it is reported from Mahomed, on whom be peace, when a man marries a woman in the presence of two Turks (who do not know the language of the contracting parties), or of two Indians, (who do not understand the language of the contracting parties), he (Mahomed) says, if it is possible for them to describe what they have heard (*i. e.*, if they can repeat the words), the marriage is valid, if not, it is not valid (that is, the case given being that the witnesses do not understand the meaning of the expressions used, but they know that what is going on is marriage).

969. (69). And it is stated in the Moontuka that if a man marries a woman, the marriage being witnessed by two witnesses, and if one of the two witnesses hears, and the other does not (the words of the contracting parties), but the husband repeats the words to him who has not heard, the author of the Moontuka says, the marriage is valid, reasoning from analogy, if the meeting is one; but if the meeting is different, then the marriage is not valid. And Hakim Abool Fazul, on whom be peace, says, that it is reported from Aboo Yusoof, on whom be peace, that the marriage is not valid until both the witnesses hear together (although the meeting might be the same).

970. (70). There is no positive text from our masters (*i. e.*, Aboo Haneefa, Yusoof and Mahomed) in (the matter of the validity or otherwise of) a marriage witnessed by two dumb men : but by inference drawn from the saying of Kazy Imam Ally of Soogud, on whom be peace, there can be no doubt that the same is valid; because, according to him, the condition (of the validity of a marriage) is the presence of two witnesses and not that they should hear : whilst the inference from what others besides him have said, the rule would be that if the dumb witnesses have heard the words of the contracting parties, it is proper that the marriage should be valid, although

they may not be fit to give their deposition. (See Futawai Alumgiree, Vol. 3, p. 551, where it is laid down what witnesses are incompetent to give testimony, and amongst those are the blind, the dumb, &c., or if they are husband or wife, and so on).

971. (71). When a man marries a woman, the marriage being witnessed by two of his sons from a different woman, or by two of her sons from a different husband, the marriage is valid: and if he marries her, the marriage being witnessed by two of his sons by her (as when after having children he had divorced her), then according to Zahir Ruwayet, the marriage is valid, but in the Moontuka it is stated that the marriage is not valid.

972. (72). And if a man marries a woman, the marriage being witnessed by two of his sons from a different woman, then if they (the contracting parties) subsequently deny the marriage (that is, one of them denies the marriage contract and the other affirms it) and the two sons give their testimony, then if the father denies whilst the woman is the claimant (in affirmance of the marriage), the testimony of the sons is valid (that is, it is fit to be received): but if the father is the claimant (in affirmance of the marriage) and the woman denies, then the testimony of his sons is not fit to be received. And if the marriage is witnessed by her two sons from a different husband, and subsequently they deny the marriage (that is, one of them denies it and the other affirms it), then if the mother claims (the marriage), the testimony of her sons will not be received: but if she denies and the husband claims, the testimony of the two sons is valid (and will be received). (The principle is, that the testimony of the sons in favor of their own parent is not receivable in the same way as one's own testimony is not receivable in his own favor). And if the marriage is contracted by being witnessed by his two sons by her, then whichever (of the two contracting parties) denies, the testimony of the two sons will not be received (in proof of the marriage so affirmed and disputed).

973. (73). If a man has given in marriage his daughter, the marriage being witnessed by two of his sons, the marriage is valid: and if they deny the marriage after this (*i. e.*, if the father of the daughter, or the man to whom she has been given in marriage disputes the marriage), and the sons give their testimony, the denial being on the part of the husband and the claim (in affirmance) being on the part of the father, then if the daughter (*i. e.*, the girl who has been married) is a minor, their evidence (in support of the marriage) shall not be accepted: but if she is of age, then if the claim is by the

husband and the denial is by the father, the testimony of the sons shall be accepted (in support of the marriage) according to the concurrence of all the Imams; but if the claim is by the father (in affirmance of the marriage) and the denial is by the husband, their testimony (in support of marriage) shall not be accepted according to the view of Aboo Haneefa and of Aboo Yusoof, on whom be peace! but Mahomed, on whom be peace! has held that it shall be accepted.

And if he (the father) has given in marriage his daughter, who has attained majority, the marriage having been witnessed by two of his sons, then if the woman denies her consent, and the father is the claimant (saying "My daughter consented to the marriage,") the testimony of the two sons shall not be received in support of the consent.

974. (74). The result (of paragraphs 72 and 73) is, that their testimony (*i. e.*, the testimony of the sons referred to in paragraphs 72 and 73) for their sisters and against their sisters is receivable: and their testimony against their father is receivable when the denial is by the father: and (generally) if they give testimony in favour of their father, when the father is the claimant, then if in the matter of the claim the father is in some way interested (or benefited), for instance, when they (the sons) give testimony in support of a contract on which some rights of the father depend, their testimony shall not be accepted: but if the father is in no way interested in the contract except that he is the claimant, then the testimony of the sons shall not be accepted according to the view of Aboo Yusoof, on whom be peace, and it is said (by some) that this is the view of Aboo Haneefa (and not of Aboo Yusoof).

And the illustration of the case (*viz.*, where the father claims and still has no interest) is when a man says to his slave, "If such and such person shall talk to thee, then thou art free;" then the two sons of that such and-such person give testimony that their father did converse with the slave: then if their father denies, their testimony is permissible (receivable): but if their father is the claimant, their testimony shall not be accepted according to Aboo Yusoof, on whom be peace! because he, Aboo Yusoof, has regard to the claim (*i. e.*, to the fact that the father being the claimant, the sons are not competent witnesses), whilst according to Mahomed, on whom be peace! their testimony shall be received, because he, Mahomed, has regard for the interest of the father, in excluding the testimony of the sons.

975. (75). And the testimony of a person in what he himself has

been concerned (*bashara*, *i. e.*, or taken part) is void by agreement (*i. e.*, by the concurrence of the learned without any difference) whether he has done it for himself or for somebody else; and whether that somebody else is a claimant or not in this matter: therefore the testimony of the *Vakeel* (or agent) in the marriage is not valid, (that is, not admissible, because the evidence of the party himself is not admissible and the *Vakeel* or agent is merely his representative).

976. (76). And if the *Vakeel* (or agent) for marriage gives his (female) client in marriage in the presence of her father and of another witness, the marriage is valid; and so also if the woman (herself) gives herself in marriage, the witnesses being her father and another witness. And similarly, if a man appoints another man as his *Vakeel* for giving in marriage his minor daughter, and the *Vakeel* gives her in marriage in the presence of her father and of another witness, the marriage is valid.

977. (77). And if a woman lays claim to a marriage against a man who denies the marriage: the woman examines two witnesses who differ as to the amount of dower, so that one of the witnesses deposes that the husband married her for one thousand, and the other witness deposes that the husband married her for one thousand and five hundred, and the woman claims the marriage for one thousand and five hundred, then the testimony of those witnesses is valid (and the marriage shall be proved); but the Kazy shall adjudge one thousand (because both witnesses agree as to the thousand, and there remains only one witness to prove the excess of five hundred): but if the husband is the claimant (for the marriage with a dower of one thousand) and the woman denies the marriage, and two witnesses depose in the manner aforesaid (that is, one says, the dower was one thousand, and the other says, it was one thousand and five hundred), their testimony shall not be accepted, and the Kazy shall not adjudge the marriage. (The principle is, that the testimony of witnesses must not be disproved by the claim: if the claim is for a thousand and five hundred, and one of the two witnesses deposes to a thousand, and the other to a thousand and five hundred, both witnesses support the claim for a thousand, and no witness is contradicted by the claim, and there will be a decree for a thousand; but if the claim is for one thousand and the witnesses depose, one, to a thousand, and the other to a thousand and five hundred, the latter witness is contradicted by the claim, and his testimony is not acceptable; because the claimant would not have claimed one thousand if the debt had been one thousand and five

hundred: there thus remains only one witness to prove a thousand, and the claim will, therefore, not be established: the testimony should be in accord with the claim, and there are two ways of accord: one is when the amount deposed to is equal to the amount claimed, and the other is when the amount deposed to is less than the amount claimed. See Fatawai Alumgiree, Volume III., p. 586, lines 1 and 2. In the instances cited in the text, the principle here cited regulates the case, and the fact that the wife or the husband is the claimant is a mere accident).

978. (78). And if the witnesses differ (amongst themselves) as to place or time, their testimony shall not be accepted.

979. (79). And if the woman lays claim to marriage against a man who denies the marriage, and produces two witnesses, the *Kazy* shall adjudge the marriage; and the denial by the husband of the marriage shall not amount to a divorce.

980. (80). And if the husband and wife disagree, one of them saying that the marriage was in the presence of witnesses, and the other saying that it was not in the presence of witnesses, then the allegation to be accepted is that of the party who says that the marriage was in the presence of witnesses (that is, in the absence of witnesses when the *Kazy* proceeds to determine which party is to be put on oath, or *Yameen*): and in the same way if the parties disagree as to validity or invalidity (of the marriage) on a ground different from that here stated (that is, the allegation of the party who claims validity shall be accepted).

981. (81). And if a woman claims that her father gave her in marriage when she had already attained puberty without her consent, and the husband claims that her father gave her in marriage when she was a minor, the word to be accepted is the word of the woman (that is, in the absence of witnesses when the case is to be decided by oath of the party): but if the woman (goes into evidence and) establishes proof or *byyuna* to the effect that she was a daughter (girl) of the age of 20 years at the time of the marriage, and the husband goes into evidence that she was a daughter of the age of 8 years, the evidence to be accepted is that adduced by the woman: (the oath of the denying party is accepted as a rule; and when proof is adduced the proof adduced by the party who alleges contrary to what is obvious is to be accepted: the rule is, that *byyuna* is on the claimant and the oath is on the party denying).

982. (82.) If a man gives in marriage his daughter, and the marriage

is witnessed by drunkards (who are intoxicated at the time) who hear the words of the contracting parties and realise the meaning, the marriage is valid, although they might, after the intoxication has subsided, forget what had taken place.

983. (83.) A man marries a woman citing as witnesses God and his prophet, the marriage is void, (on the authority of the prophet himself, on whom be the blessings of God), the prophet having laid down, that "There is no marriage except when there are witnesses," whilst every marriage that takes place is witnessed by God: and some of the learned have held that such a marriage involves *Koofr* (blasphemy or infidelism), because it involves belief that the prophet knows hidden things, which is blasphemy.

984. (84.) A man says in the presence of witnesses, "I have married this woman, her who is in this house," and the woman says, "I have accepted," and the witnesses hear her words but do not see her self in person; then, if there is in the house no woman except one woman, the marriage is valid, otherwise not. And so also if a woman appoints a Vakeel (or agent), and the witnesses hear her words (of appointment), but do not see her self in person, this stands on the same footing (*i.e.*, the appointment is valid if there is only one woman in the house).

985. (85.) And if the husband and wife differ (without there having been sexual intercourse between them), the man saying, "I married thee when I was a minor without the permission of my guardian," whilst the woman says, "Thou didst marry me after attaining majority," his word shall be accepted (on oath, that is, when parties do not go into evidence), and the Kazy shall say to him, "Dost thou validate (or ratify) this marriage?" then if he validates the marriage (or ratifies it) the same is valid; but if he repudiates it, it is void: and if he has had sexual intercourse with her after majority, this will amount to a ratification. (See Futawai Alumgiree, Vol. IV, p. 308, line 16).

986. (86.) When the Vakeel (or agent) for marriage claims that he had the contract witnessed by witnesses, but the client denies that (that is, that there were witnesses to the marriage); the word to be accepted shall be that of the Vakeel for marriage, and unlawfulness will be established by the admission of the client that the marriage contracted by the Vakeel was without witnesses.

987. (87.) When a man deposes against his wife that she was the slave girl of so and so who is the claimant; then if he has already paid her

dower, his evidence shall be allowed, otherwise not (because in the case of a slave girl the dower becomes the property of the master).

988. (88.) Another condition in marriage is, that there shall be a guardian: and the existence of a guardian is a condition for the validity of the marriage of minors, and lunatics, and slaves.

989. (89.) The learned have differed (in regard to the validity of marriage), in the case of a woman who is *akila* (or possessed of understanding) and has attained puberty when she gives herself in marriage, (the difference being whether a marriage by such a woman without a guardian is valid or otherwise). Aboo Solaiman reports from Mahomed, on whom be peace, that her marriage is void (or *batil*) and Aboo Hufs reports from him (Mahomed) on whom be peace, that if she has no guardian, the marriage is valid: but if she has a guardian, the validity of the marriage shall depend on the permission (or ratification) of the guardian, so that if he permits (or ratifies) it is valid, and if he repudiates it, it is void, whether the husband is of the same *Koofoo* (or rank) or not; but if he is of the same *Koofoo* (and the guardian has repudiated the marriage), it is proper for the Kazy to renew the marriage, and the woman shall not be lawful to her husband without such renewal of marriage. And Malik and Shafei, on whom be peace, have said that marriage cannot be contracted by the words of a woman who has given herself in marriage, or has given her slave girl in marriage, or who is the Vakeel of another woman.

And in the Zahir-i-Ruwayet it is reported from Aboo Haneefa, on whom be peace, that the marriage is valid whether the woman is a *Bakira* (a virgin who has not been married whether she has seen a man or not) or a *Syeeba* (who has been married whether she has had sexual intercourse or not) when she gives herself in marriage to one of her own *Koofoo* or one not of her own *Koofoo*; except that if the man is not of her *Koofoo*, the guardian is entitled to object.

And Hussan has reported from Aboo Haneefa that the marriage is valid if the husband is of the same *Koofoo*; but if he is not of the same *Koofoo*, it is not valid at all.

And the reports (that is, the traditions) from Aboo Yusoof are disagreed (that is, some report that the marriage is valid, others that it is not so).

And in our present times what is fit for (to be adopted as) *Futwa*, is the report of Hussan, on whom be peace.

Sheikh-ool Imam Shumshool Aima Surakhsy, on whom be peace, says the report of Hussan is the nearest precaution; for all the guardians are not actuated by a *bonâ-fide* spirit in having a case before the Kazy;

nor are all the Kazees just. Therefore it is a proper safeguard that marriage be barred to a woman where there is a difference of *Koofoo*.

And Aboo Yusoof, on whom be peace, says that proper precaution is attained by prescribing that the marriage shall be dependent on the permission (or ratification) of the guardian; except that in case the husband is not of the same *Koofoo*, the guardian is justified in setting aside the marriage; but if he is of the same *Koofoo*, he is not justified in so doing. Therefore (according to Aboo Yusoof), if the husband divorces her before there has been a case before the Kazy, and he is of the same *Koofoo*, his divorce is valid against her, and so also as to Ella and Zihar: and if one of them dies, the other will inherit (because the marriage is valid the *Koofoo* being the same). And, according to the view of Mohamed (that is, as reported by Aboo Hufs) if the husband divorces his wife before there has been a case before the Kazy, this amounts to separation, so that if the guardian afterwards (that is after such a *Taluk*) gives his permission to the marriage, his permission is not valid (because the husband has already frustrated the marriage), but the woman shall not become unlawful (to the man) by such a *Taluk* (or divorce, there having been no valid marriage); and if the man has pronounced three *Taluks* (divorces) it is (merely) abominable (and not forbidden) to him to marry her before her marrying a different person.

990. (90). And all have concurred in this that if the woman (who is *akila* and *baligha* as aforesaid) makes an admission of marriage, such admission is valid (that is to say, the Kazy shall accept her admission, and in the matter of making admissions it is not necessary that she should have a guardian).

991. (91). And one of the conditions of marriage is the consent of the woman, when she has attained puberty, whether she be a virgin (unmarried, whether she has had sexual intercourse or not) or married (Syeeba, *i. e.*, a woman who is married whether she has had sexual intercourse or not). Thus the guardian has no authority according to us (the Hanifites) of compelling her to marry (that is, of giving her in marriage without her permission or consent).

992. (92). Therefore if her father (that is, in the same case where the woman is possessed of understanding and has attained puberty) asks permission of her before marriage, saying, "I am giving thee in marriage" without mentioning (the amount of) the dower, and (the name of) the

husband, and the woman keeps quiet; then silence on her part shall not be (construed into) consent, and she is entitled to repudiate (the marriage) afterwards. And so also, if he says, "I am giving thee in marriage to (one of) the neighbours, or to (one of) the sons of my uncle," and they (the neighbours or the uncle's sons) are so numerous that they cannot be counted (so that she cannot say who is intended): because consent to some thing indeterminate (or uncertain) cannot be established. (See also Futawai Alumgiree, Vol. I, p. 406, line 7, where it is laid down that if they could but be counted, the marriage will be valid because she can roughly pass them through her mind and estimate their fitness and qualifications, but if they are so numerous that they cannot be counted, then this process is not possible).

993. (93). And if in asking for the permission (referred to in the above paragraph) he (the father) mentions the (name of the) husband and the (amount of the) dower, and the woman keeps quiet, then silence on her part is consent: but if he mentions the (name of the) husband and does not mention the (amount of the) dower and the woman keeps quiet, it is laid down that if he makes a gift of her to the man (that is, if in giving her away in marriage he makes use of words of gift and does not name a dower, or makes use of the word marriage, without naming a dower, or negativing the dower) then his giving the woman in marriage will be operative; because she has consented to a marriage in which dower was not mentioned, and it is clear that this marriage (so contracted as aforesaid) is for the proper dower, and marriage by the use of the word gift (that is without naming a dower or negativing dower) renders the proper dower obligatory: but if he gives her in marriage by naming a dower, then the marriage contracted by him will not be given effect to because she has not consented to the dower fixed by the guardian; therefore the marriage contracted by the guardian will not be operative except by a future permission.

994. (94). And if the guardian (that is the father) has given her (*i.e.*, a woman of full age and understanding) in marriage without asking her permission, and he then after the marriage gives her information, and the woman keeps quiet, then if the guardian has informed her of the marriage without mentioning the (name of the) husband and the (amount of the) dower, there is a difference (amongst the learned) in this case: and the correct doctrine is that this silence will not be consent as in the case in

which before marriage he asks her permission without mentioning the (name of the) husband and without mentioning the (amount of the) dower: but if he mentions the (name of the) husband and the (amount of the) dower and the woman keeps quiet, this is consent, and if he mentions the (name of the) husband and does not mention the (amount of the) dower, then in this case the rule is the same as has been mentioned above in the case in which permission was asked of her before marriage; (that is, if the father has given her in marriage without naming a dower, then the marriage is valid, but if he has fixed and named a dower, then the marriage will not be operative unless the woman ratifies it in future for the dower fixed and named); and if he mentions the (amount of the) dower and does not mention the (name of the) husband, and the woman keeps quiet, her silence is not consent, whether he asks her permission before marriage or gives her information after marriage; because the husband is the principal subject (of which she must get information), and her ignorance of the husband forbids her consent.

995. (95). And if the guardian names the man (to whom the woman is to be married) in asking for the woman's permission before marriage, and the woman says, "Other than he is more pleasing to me," this is not permission by her: but if the same thing happens after marriage (that is, if after the guardian has given the woman in marriage without her permission, he conveys the information to her naming the husband), then her expressing herself in these words, "Other than he is more pleasing to me" is not repudiation of the marriage, because these words are ambiguous (that is, they contain two meanings; one is, I do not like him at all, but like another; and the other is, I like him but I like another better), and the marriage which has been contracted cannot thereby (that is, by the use of such an ambiguous expression) be rendered null; whereas before marriage, a doubt is caused (or created) in the marriage to be contracted by the guardian (the doubt is, if the first is her meaning, she absolutely refuses permission, but if the second is her meaning, then she does give consent) and the marriage cannot be validly contracted by reason of the doubt.

996. (96). A virgin (that is, an unmarried woman, whether she has had sexual intercourse or not) is given in marriage by her guardian (without her permission, she being of age and understanding); then intelligence is received by her (of the marriage) and she laughs (or smiles); this is consent, because laughing is a mark of pleasure: and if she cries, there is a

difference (among the learned); and the correct rule is this: if her cry is accompanied with tears and unaccompanied with sound (or noise), this is consent; but if the cry (which is accompanied with tears) is accompanied with sound and noise, this is not consent: and if at the time she receives intelligence she is seized with a cough or sneezing, then, if after the cough and sneezing have subsided she says, "I do not consent," her repudiation is valid: and in the same way, if her mouth has been stopped (so that she might be precluded from instantly repudiating the marriage) and then released, and then she says, "I do not consent," her repudiation is valid, because her silence (when her mouth was shut by force) was caused by force (or compulsion).

997. (97). And if the guardian says to her before marriage, "Verily so and so has proposed to (for) thee," and she says, "Do not give me in marriage to so and so, because I do not approve of him," and the guardian gives her in marriage (to that so and so) and then she receives intelligence and keeps quiet, the marriage is valid; because repudiation before marriage does not imply repudiation after marriage, by reason of alteration of state (of mind): but if she says after marriage "Verily did I say, verily I do not approve of so and so" (that is to say, I have already told you I do not like him) and does not add anything to this, the marriage is not valid, because she conveys information after marriage that she is in the former state (of mind) and her state of mind has not changed.

998. (98). A woman of age has been given in marriage by her guardian: then intelligence reaches her, and she says, "I do not intend (like) a husband;" or she says, "I do not intend (to have) so and so (as my husband)," this is repudiation. And some of the learned have said, if she says, "I do not intend (like) a husband," this is not repudiation: but the first is correct, because her statement, "I do not intend (like) a husband" is repudiation of (the idea of having) any husband at all: this therefore amounts to repudiation of so and so and of all others.

999. (99). And if the guardian gives her (a woman of age) in marriage, which she repudiates, and the guardian then in a different meeting says to her, "Verily various families or tribes (that is, many persons) are proposing to (for) thee," and she says, "I consent to what you will do," and then the guardian gives her in marriage to the person to whom he had first given her in marriage (and who had been repudiated by her), but the woman (again) refuses to ratify such marriage, it is valid for her to do so

(that is, to withhold her ratification, and in so withholding it she acts within her right): because her statement that "I consent (to what you will do)" refers to other than the person to whom she had been first given in marriage, for what they (the guardian and the woman) say amounts to this:—He (the guardian) says to her, "When thou deniest so and so, then a different tribe (that is other persons) are proposing for thee," and she then says, "I consent to what thou shalt do, excepting the first person (*i.e.*, the person to whom she was first given in marriage)."

And this is the same as where a man divorces his wife; and he says, to another man, "I did not like the company of so and so, and I, therefore, divorced her; give in marriage to me a woman whom thou pleaseth:" then the man gives the same woman who had been divorced in marriage to him: this marriage is not valid, and the husband's request must have reference to a different woman.

And so also if a man sells his slave, and then asks another person to purchase a slave for him: and that person purchases the same slave: this is not valid.

The same rule, therefore, applies to the case under consideration.

1000. (100). When the guardian has given a virgin (an unmarried woman, who has had sexual intercourse or not) who has attained puberty, in marriage, and the husband and wife differ, the husband saying "Thou didst receive intelligence of the marriage and keep quiet," and the woman saying "No, on the other hand, I repudiated (the marriage)," the word to be accepted is that of the woman, according to us (the Hanifites; that is when neither party proposes to go into evidence, and the Kazy has to decide on oath, then the woman's word on oath is to be accepted): as in the case of a person who takes a loan (of a thing which must be returned) when he claims to have returned the thing which had been so in trust with him, and the person who gave the loan denies (the fact), the word to be accepted is that of the borrower, because he denies liability to damage on himself. The same rule holds good in the present case (*i. e.*, the case of dispute between husband and wife of the nature under consideration), because the husband claims that the contract is obligatory and the woman denies (the obligation of the contract), therefore the word to be accepted is that of the woman. And if both parties go into oral evidence (the husband to prove that she kept quiet, and the wife to prove she repudiated), the evidence to be accepted is the evidence of the woman to establish repudiation; because her proof is as regards that which is affirmative in appearance

(and form; that is, her repudiation), and the proof of the husband is regarding a negative: but if the husband goes into oral evidence that she permitted (or ratified) the contract, and the woman goes into oral evidence of repudiation, the evidence to be accepted is that of the husband; because both allegations (that is, the allegation of ratification and that of repudiation) are equal in point of being affirmative in appearance (and form) and the oral evidence of the husband is preferred; because it (involves an affirmative and) goes to establish that the contract is obligatory (and proof of repudiation involves a negative, that is, that the contract is not obligatory). And no oath is to be given to the woman according to Aboo Haneefa.

And if the husband has had sexual intercourse with her with her submissive willingness, she shall not be believed in her claim of repudiation, but if he has had sexual intercourse against her will, then she shall be believed in her claim of repudiation.

1001. (101). Silence is held to be consent in certain cases of a limited number. One case is when a virgin (who is of age) has been given in marriage by her guardian: then she comes to know of it, and keeps quiet; her silence is consent.

Another case is, where two men agree amongst themselves privately (saying) that "We shall make it appear as if we are selling one to another, but in reality the sale shall, as between us, be only a *Tuljeea* (or unreal sale)." Afterwards (that is, after they have so agreed, but before sale) one of them says to the other, "We did so agree privately, but verily it appears to me proper that I should render the same a true sale," and the other keeps quiet: and then they sell one to the other; the sale will be a true sale.

Another case is, where the infidels make a man's slave a prisoner; and, after that the slave falls into the plundered property (that is, after a *Jehad*) and is divided, and his first master is present (at the division) and he keeps quiet and does not ask for the slave, his right to have his slave restored to him is void (or lost).

And another case is, where the purchaser takes possession of the thing sold before paying the price, and the seller sees it and does not prevent the purchaser from taking possession, this will be permission (by the seller, authorizing the purchaser to take possession).

And another case is, where the master sees his slave making sales and purchases, and does not prevent the slave from selling and purchasing, but keeps quiet, this will be permission (because, according to law, the slave has

no right of his own to enter into trade, and sales and purchases by him, without permission, are void; but with permission they are valid although they are for the benefit of the master.

And another case is, where a man purchases a slave on condition that he shall have the option of three days, and then the purchaser sees the slave selling and buying (that is, sees that the slave sells and buys) and keeps quiet, the sale of the slave becomes binding, and the option is void (lost): but if the option was with the seller, his option will not be void.

And another case is, where a pre-emptor knows of the sale and keeps quiet, his right of pre-emption becomes void (or lost).

Another case is, where a slave is sold (by one having authority to sell) he (the slave) being present, but the slave keeps quiet, or, as in some authority, submits to the sale and delivery, and afterwards he (the slave) says "I am a free man," his word shall not be accepted.

And another case is, where a man takes an oath on God, and says, "I will not allow so and so to stop in my house:" and that so and so (afterwards) does come to the house (of the man who had so sworn), and the person who had sworn keeps quiet, his oath is broken (because his silence amounts to consent): but if he says (to the comer) "Get away from my house," and the comer refuses to go away, and the oath-taker keeps quiet after this, his oath shall not be broken.

And another case is, where a woman gives birth to a child (may be that the husband has been away for several years), and people offer congratulations to the husband on account of the child and he keeps quiet: the (descent or paternity of the) child is obligatory on him, so that he has no power to deny the same afterwards.

And another case is, where the donee takes possession of the thing given at the same meeting at which the gift is made, and the donor keeps quiet, this is permission to take possession, and the gift is complete by way of analogy. (The principle in the case of gift is, that gift should be followed by possession or seisin, and this should be with permission: if possession is taken at the same meeting without objection, this is constructive permission, but after the meeting, the permission should be express). And so also in case of a *fasid* (invalid) sale, according to the tradition whereby taking possession with the permission of the vendor is looked upon as creating property, if the purchaser takes possession in the presence of the vendor, and the latter keeps quiet, the purchaser's possession is valid, and it will create property in him (that is to say, there are two traditions in a case of

invalid sale; one is, that possession even in case of express permission does not create property in the thing sold, and the other is that possession with permission does create property: according to the latter tradition permission might be implied by silence).

Another case is that of the Oomm-i-Wulud, or slave girl, who is mother of a child (by the master): she gives birth to a child: then the master keeps quiet for a day or two: the parentage shall be established (in him) and it will not be valid for him to deny the parentage afterwards: (that is the case supposes that the slave girl has not been married to anybody, is under the protection of her master and gives birth to a child; then in order to establish parentage in him, he must claim the parentage of the child; and this claim is called *Daiwut,* and the slave girl is then styled Oomm-i-Wulud: but in the case of a child by a wife, parentage is established without *Daiwut* or claim by the existence of marriage: then in the case of an Oomm-i-Wulud, if she gives birth to a second child, the parentage will be assigned to the master, unless he repudiates the same: therefore his silence implies his admission of the parentage and descent being in him).

1002. (102). And if a woman gives herself in marriage to one who is not of the same *Koofoo,* then intelligence reaches the guardian, and he keeps quiet; this is not consent. But if he takes possession of the dower or sends her with him (to his house) this is consent: and if he raises a dispute with the husband regarding the dower or maintenance, then according to *kyas* or analogy, this will not be consent, but according to *istihsan* or weak analogy this will be consent. (Such a case will arise only when the rule applicable is that laid down by Aboo Huneefa according to Zahirool Rawait: it is only then that the guardian's consent is relevant. See *ante* paragraph 89: see the same principle in Futawai Alumgiree, Vol. I, p. 412, line 13, &c.).

1003. (103). A man gives in marriage his daughter, who is a virgin and has attained her puberty, to one who is not of the same *Koofoo:* then she comes to know of it and keeps quiet. Some of the learned have said her silence is not consent, and others have said that according to what is laid down by Aboo Huneefa, this is consent, because according to Aboo Huneefa, the father is the guardian having authority to give her in marriage to one who is not of the same *Koofoo*; and if she is a minor, the contract is obligatory, and if she is of age the contract is dependent on her consent, in the same way as if he (the father) had given her in marriage to one of the same

Koofoo. And the grandfather in the absence of the father has in this matter, the same authority as the father: but except the father and the grandfather no other guardian has authority to give her in marriage to one who is not of the same *Koofoo,* and therefore, her silence is not consent (*i.e.,* when beside the father and the grandfather, some other guardian has given a woman of age in marriage to one who is not of the same *Koofoo*) : in the same way as if a stranger had given her in marriage to one of the same *Koofoo,* and she keeps quiet: this silence on her part is not consent, but she must speak.

1004. (104). A man says to a woman who is a stranger to him, "Verily do I intend to give thee in marriage to so and so;" she then says in Persian, "Thou knowest best:" Aboo Leith, the lawyer, on whom be peace, says, this is not consent. And some of the learned have said that her expression "Thou knowest best," and her expression "Thou knowest," are expressions of consent according to the custom of our country.

And if she says, "This is upon you," (that is, this depends on you, or you are at liberty); this will amount to appointment as Vakeel or Agent according to the views of all (the Imams, that is, Aboo Haneefa, Aboo Yusoof, and Mohamed).

1005. (105). And Natify has reported from Aboo Yusoof, on whom be peace, as follows:—A slave asks permission of his master in order that he might get married: then the master says, "Thou knowest," this will not be consent; but if he says, "This is upon you," (that is, this depends on you, or you are at liberty), this is permission and delegation of authority (to marry).

1006. (106). A man marries a woman (that is, contracts a marriage with a woman and marries her to himself) without her permission. Then intelligence reaches her and she says (in Persian) "There is no fear;" some of the learned have said this is permission, but it is better that this should not be construed into a consent.

1007. (107). A man gives in marriage his daughter who has attained her puberty: then when intelligence reaches her, she says not a word; then on being questioned the second day, she says, "I do not consent to what my father has done: (would that) I married another." Abool Kassim Suffar, on whom be peace, says, if she did not know the (name of the) husband and the (amount of the) dower (the first day), but came to know of it (the second day) and repudiated the marriage, the marriage contracted by the father shall be void.

1008. (108). A virgin was given in marriage by her guardian: then she says after a year, "When I received intelligence of the marriage, I said I do not consent," the word to be accepted shall be hers, but if she says, "I received intelligence of the marriage more than a year ago and I repudiated it," her word shall not be accepted. (When a guardian gives in marriage a woman, who has attained puberty, then, in order that her repudiation should be given effect to, that repudiation must be immediately after she receives intelligence of the marriage. In the first case she says, "As soon as I received intelligence of the marriage, I repudiated it," therefore her word is to be accepted: but in the second case she does not say that the repudiation followed immediately on the intelligence, but she only says, "I received intelligence more than a year and I repudiated it;" this does not mean that the repudiation was immediate). And if she receives intelligence at a time when people are about her, and she says, "Verily did I repudiate the marriage *when* I received the intelligence, but they did not hear this from me," her word shall not be accepted; because when the people did not hear the repudiation, her silence was established to them, and her consent was proved.

1009. (109). A minor girl has been given in marriage by a guardian other than a father or grandfather: she (instead of repudiating the marriage as soon as she attains her puberty), says *after* she attains puberty, "Verily did I repudiate the marriage (literally take up my own self) as soon as I attained puberty," her word shall not be accepted: contrary to the first case (see paragraph 108) because the option of puberty is to annul a contract which is operative (contrary to the case where the guardian gives a grown up girl in marriage, in which case the contract is not operative, but is dependent on her permission): and therefore, she becomes a claimant to avoid a right which has already been established (and that could only be avoided by proof that she actually cancelled the marriage as soon as she attained puberty, and not by a statement of hers made after she attained puberty to the effect that she cancelled it on attaining puberty, which does not necessarily shew that she did so as soon as she attained puberty).

1010. (110). A man gives in marriage his adult daughter, and it is not known until the death of her husband whether she had consented or repudiated the marriage, (that is, during his lifetime nothing was known and the spouses had not come together), then the heirs of the husband say, "She was given in marriage without her permission, and she never knew of the marriage and never consented to it, and therefore, she is not

entitled to inherit:" Whereas she says, "My father gave me in marriage by my permission:" her word shall be accepted, and she will be entitled to inheritance, and *iddut* is binding on her. And if she says "My father gave me in marriage without my permission, but I received intelligence of the marriage afterwards, and then I consented to the marriage:" she is not entitled to dower, and will not have the right of inheritance; because she admits that the contract which took place was (in the beginning) inoperative; therefore when she claims that the marriage was afterwards rendered operative, her word shall not be accepted on account of this being a place (or matter) where false claim might be set up.

1011. (111). A virgin has been given by her paternal uncle's son in marriage to himself (without her permission), she having attained her puberty at the time of marriage; afterwards she receives intelligence (of the marriage), and keeps quiet, and then says I do not consent. She is entitled to say so; because the paternal uncle's son has acted as principal on his own behalf, and as Fuzoolee (or stranger and volunteer, and as an unauthorised person) on behalf of the woman, and therefore the contract is not complete according to Aboo Haneefa and Mahomed, on whom be peace, and therefore her consent is not operative. (Here the paternal uncle's son is principal as on his own behalf, and he is Fuzoolee as regards the woman: and the marriage, according to Aboo Haneefa and Mahomed, is not valid at all, and is not at all dependent on the consent of the woman: therefore the woman's silence or her express permission will not be sufficient to validate it. If there had been another Fuzoolee on her behalf, then the marriage would he dependent on her permission. The word of one person is sufficient to validate marriage when he is the guardian or vakeel of both; or guardian of one and vakeel of the other; or principal as on behalf of one and vakeel or guardian of the other: see paragraph 50).

1012. (112). A man gives in marriage another man to a woman without his (the former's) permission (that is, the woman personally expresses her acceptance, and on behalf of the husband a man acts without his authority as a Fuzoolee) then he receives intelligence (of the marriage) and says, "It is good what thou hast done;" or "God may bring good fortune to us in the woman;" or he says, "Thou hast done well;" or "Thou hast acted properly:" this is permission; but if it appears that he intends a joke by these expressions, and that he has used them by way of a joke,

then in this case this will not be permission. So it has been laid down by Sheikhool Imam, known as Khahir Zada (sister's son) in his commentaries on Akrah, as a report from Aboo Nusur, son of Salam, who reports from Mahomed, son of Sulma, on whom be peace. And if he says, "There is no fear," this is not permission. And it is reported by Hisham from Mahomed, on whom be peace, that the expression "It is good what thou hast done," or "Thou hast done well," or "Thou hast acted properly," is consent: and that the expression "It is bad what thou hast done," is not consent. And if he had said "It is not well what thou hast done, (but it is done)" it is said (by some) that this is permission: (meaning that others do not regard it as permission) and if people congratulate him and he accepts their congratulations, this is permission.

1013. (113). A minor boy marries a woman of full age and disappears: then when he appears again (that is after his reappearance) the woman marries a different husband: but the minor boy (the first husband) had after attaining majority ratified the marriage which he had contracted during minority: then if the woman married the other husband before the ratification of the minor boy, the second marriage is valid; because she is entitled to annul the (first) marriage before ratification by the minor (after attaining majority). But if the second marriage has been contracted after ratification by the minor (after attaining majority), then it must be seen whether the marriage, which had taken place during minority (of the husband) was for Meher-i-Misl (or proper dower), or for such dower (in excess of the Meher-i-Misl) that people put up with and do not feel the excess (*i.e.*, if the amount of dower in excess of Meher-i-Misl) is not very large, and is so small that practically the dower is only Meher-i-Misl, in which case the second marriage is not valid, because the marriage was (not void but is regarded in law as) dependent (on the husband's ratification): the marriage, therefore, is operative by the ratification of the minor after attaining majority; but if the dower is very large, so that people cannot put up with it, then if the minor has a father or grandfather, (who does not say one word in the matter either by way of approval or disapproval), the rule is the same (that is, the second marriage is not valid), because they (the father and the grandfather) have authority against the minor boy to give the minor boy in marriage for a large dower; therefore the marriage of the minor boy (for this large dower) is dependent on their ratification: the marriage, therefore, becomes operative by the minor's ratification after age; but if the minor boy has no father or grandfather, then the second

marriage by the woman is valid, because the contract by the minor (boy) in this fashion (where he renders himself liable to a disproportionately large amount of dower where he has no father or grandfather), is not dependent (on anything, but is void) and therefore ratification is irrelevant with reference to it. (When the minor boy has a father or grandfather, and he makes himself liable to a large amount of dower, the marriage is not void but dependent on the ratification of the father or grandfather, who are the best judges of the welfare of the minor boy, and can veto the same: but when the dower is very large, and he has no father or grandfather, then the marriage is void because the minor cannot act to his detriment).

1014. (114). A man gives in marriage his minor daughter to another man's son, who is of age; and the father of the boy accepts the marriage without the permission of his son: then the father of the minor daughter dies (whilst she is still a minor) before the major son has ratified the marriage: the marriage is void*:* because the father of the minor daughter was entitled to annul this marriage which was dependent (on the ratification of the husband), and the death of the father of the minor daughter before the marriage has became operative amounts to nullification of the marriage (the principle being that a marriage which is dependent on something can be repudiated or nullified by either of the parties: here the right of repudiation is in the father and not in his minor daughter). Similar to the case of a woman who gives herself in marriage to an absent man, and the marriage is accepted on behalf of the absent (husband) by a Fuzoolee (an unauthorised person), in which case the woman is authorised to nullify this marriage, and her death, before the marriage has become operative (by the ratification of the absent husband) is nullification of the marriage. The same rule holds in the case under consideration (that is, when the father of the minor daughter dies before the adult boy has ratified the marriage).

But if a man gives his adult daughter in marriage to an absent man, and the marriage is accepted on behalf of the husband by a Fuzoolee, and then the father of the woman dies before ratification of the marriage by the absent (husband), then the marriage effected by the father is not avoided in consequence of his death, because if the father intended to avoid the marriage, he had no authority to do so according to Aboo Yusoof and Mahomed, on whom be peace, for he is a Fuzoolee: therefore the marriage is not annulled by his death. (Here there are Fuzoolees on both sides:

therefore the marriage depends on the ratification of both the parties themselves, and neither Fuzoolee has a right to avoid or ratify: the right to avoid is in the person who can ratify, and that is the husband or the wife).

1015. (115). A man gives his adult son in marriage to a woman without his permission: the son becomes insane before he has permitted (or ratified) the marriage: the lawyers have laid down that it is fit for the father to say "I have ratified the marriage for my son;" because the father is authorised to contract Nikah (make Insha) initially for his son after the latter's insanity (*i.e.*, he, as the guardian of his insane son, is authorised to create the marriage relation for his son), and, therefore, he is authorised to ratify (the previous) marriage.

1016. (116). A slave, without the permission of his master, marries one woman, then another woman, and then another (a third) woman (by different contracts): then the master receives intelligence, and he permits every one (of the marriages). (Be it noted that a free man can contract four marriages, but a slave can contract only two marriages, and that only by the permission of his master). Then, if the slave has not had sexual intercourse with them, the marriage with the third is valid; because his contracting the third marriage is a nullification of the first and the second marriages: the third marriage, therefore, is one which is dependent (on the permission of the master), and the third marriage will be operative by the permission of the master. (If the first two marriages had become operative by the consent of the master, then it is the third which would have been void: that is, if each of the three marriages had been contracted by the slave with permission previously obtained or with subsequent ratification, then the first two would have been valid and the third void: because each of the first two marriages would in that case be operative, and neither of them would be dependent: so if he marries two women, and then gets permission, they are both valid; and if after this he marries a third with previous permission or permission subsequently obtained, then the third would be void. But if he marries three women without previous permission, but permission is subsequently given with reference to each of the three marriages, then the question is, how is validity to be regulated. Each of the three marriages is inoperative without permission, and is dependent on the master's permission: and when permission is given then, according to a rule well known in jurisprudence and called the rule of *Mooghyyur*, the operation of permission is made to depend until the master has expressed himself finally, so that his permission does not operate even on the first marriage until

it is known what follows, that is, until it is known how he concludes his speech of permission : and until it is found out that he does not transgress the power of ratifying more than two in what he has to say in future, no effect shall be given to any portion of his speech : thus when he has ratified the second, the ratification is still in suspense, and if the master says nothing more, then his ratification will be operative on two marriages only : but if he has ratified the third marriage, then the ratification of the first, which was in suspense, falls through: the ratification operates on the third because there is nothing further to keep it in suspense: but the second ratification also shares the fate of the first, because as between the first and the second there is no reason for giving preference to either. See the same case in Futawai Alamgiree, Vol. I, p. 423, last two lines).

But if he has had sexual intercourse with them, his marriage is not valid with any of them : because the third marriage contract is found before the expiry of the *iddut* of the first and second, and is therefore, not valid. The third marriage is not, therefore, (only) a nullification of those that preceded it (as in the case before-mentioned, but the third is itself void) : therefore, the permission of the master is not valid as (it is not valid) in case he marries all three by one contract: (Here the third marriage is void, because it is found during the *iddut* of the first and second marriages ; and if the master had ratified the first two marriages only, then those marriages would have been validated: but inasmuch as he had mixed up all three together, one of which is void, the ratification is not operative on any one of the marriages).

1017. (117). And so also if a free man marries ten women without their permission (the marriages being therefore dependent on their consent) by different contracts: (if all ten have been married by one contract, the marriage of all the ten is void) : then the women receive intelligence ; and all of them give their consent : the marriage of the ninth and tenth will be valid ; because when he married the fifth woman, this (*i.e.*, the marriage of the fifth woman) nullifies the four previous marriages, and when he married the ninth woman, this nullifies the four marriages which preceded it: therefore the marriages of the ninth and tenth are dependent on the permission of the women so married. (Here the instance involves the same principle as the preceding paragraph ; because here also the marriages were not operative when first contracted, but were dependent on the consent or ratification of the wives. If the marriages were not dependent but were contracted as operative, as for instance where

the man went on marrying ten women in succession with their consent, then the first four would be valid and the others invalid. Again if by one contract he married four women, the marriage would be lawful as regards all four; but if by one contract he married more than four, then the marriage would be void as regards all the women). (But see Futawai Alamgiree, Vol. I, page 422, lines 17 and 18, where it is stated that if a man who, acting as a Fuzoolee, gives in marriage to another without his consent five women by different contracts, then the husband is at liberty to accept any four and reject the fifth.)

1018. (118). A female slave marries without the permission of her master, who afterwards (without having permitted or sanctioned the marriage) sells her: the purchaser then permits the marriage; if the husband has had intercourse (before this purchase) then the permission of the purchaser is valid, but if he has not had sexual intercourse the permission of the purchaser is not valid: because if the husband has not had sexual intercourse with the female slave, the female slave is lawful to the purchaser, by reason of ownership, and (Hill-i-bat, that is) present lawfulness (the slave girl being at present lawful to the purchaser) when it is superimposed over (Hill-i-moukoof that is) lawfulness which is dependent (the slave girl being lawful to the husband if permitted by the master), renders the second lawfulness void. But if the husband has had sexual intercourse with the female slave, it becomes obligatory on her to observe *iddut* on account of this intercourse (in the event of separation taking place); therefore her person is not lawful to the purchaser, and his permission is valid (that is, as soon as the purchaser purchased her, she became lawful to him, and her previous marriage became annulled; and therefore there was no marriage which could be ratified by permission of the purchaser).

1019. (119). And the same rule holds good in the case of a female slave who marries without the permission of her master, and the master dies without having given permission, and the heir permits (or ratifies) her marriage: if the master or the female slave's husband has had sexual intercourse with her, the heir's permission is valid, because she is (in that case) not lawful to the heir: but if the master or the husband has not had sexual intercourse with her, the heir's permission is not valid, because the heir becomes her owner by the death of her master and she is lawful to the heir; therefore the marriage being dependent (on permission) becomes void.

1020. (120). An *Oomm-i-Wulud* (a female slave who has given birth

to a child by her master) marries without the permission of her master: (the marriage being in consequence void) the master then sets her free: if the husband has not had sexual intercourse before her freedom, the marriage will not be valid by reason of the death of the master; because the *iddut* of freedom is obligatory on her, and this *iddut* prevents the marriage becoming operative: but if the husband has had intercourse before her freedom, the marriage will become valid by reason of the death of the master, because the *iddut* of the husband (*i. e., iddut* would have been necessary in consequence of the husband having had sexual intercourse in order to legalise her subsequent connection by marriage the first marriage having been *fasid*) prevents the *iddut* of freedom becoming obligatory.

1021. (121). A female *Mookatub* (a slave who is to get her freedom on earning a certain amount for her master within a fixed time) marries without the permission of her master: the master then dies (before she has earned her freedom): the heir then permits her marriage; this permission is valid, because she is not inherited (as property): her marriage therefore becomes operative by the permission of the heir.

1022. (122). The guardian of a minor boy or minor girl says, "I married the minor boy or the minor girl (as the case may be) yesterday: his allegation shall not, according to Aboo Haneefa, be accepted except on proof (the word in the original is *byyuna,* which means oral evidence) or on being confirmed by the minor after attaining majority: and so also the admission of the master of the slave regarding the marriage (of the slave) shall not be accepted except on proof (or on confirmation by the slave): and so also the Vakeel of the woman and the Vakeel of the man (shall not be heard, when the Vakeel claims to have given him or her in marriage except on proof or on confirmation by the woman herself or the man himself). And Aboo Haneefa's disciples (Mahomed and Aboo Yusoof) have held that the same (*i.e.,* the allegation of the guardian, or of the master, or of the Vakeel) shall be accepted.

And the master of the slave girl shall be accepted by the concurrence of all (three, that is, when the master alleges that he has given the slave girl in marriage, his word shall be accepted without any difference amongst Aboo Haneefa and his disciples).

And (there being no difference in the above rule) there is a difference among the learned where (or in what matter, or in what precise way) the difference (between Aboo Haneefa and his disciples) exists (as regards

the rule in the cases mentioned before the last case above-mentioned). It is said that the difference (between Aboo Haneefa and his disciples) exists where the minor, after attaining majority, denies the marriage, whilst the guardian admits (or alleges) the marriage: but if the guardian admits the marriage whilst the boy or girl is still a minor, the guardian's admission is valid (that is, according to some, the difference between Aboo Haneefa and his disciples is only when the case arises after majority, and not when it arises during minority; because during minority the guardian's admission is binding without a difference, and the minor's admission or denial is of no avail on account of the disability arising from minority). But the correct view is, that the difference (between Aboo Haneefa and his disciples) exists where the guardian (that is, of the minor boy and the minor girl) admits (the marriage) whilst they are minors, but the minor boy or the minor girl denies the marriage after attaining majority; then (in this case the question is, whether the admission of the guardian is to be accepted) the admission of the guardian will not be accepted (according to Aboo Haneefa, whilst according to his disciples it shall be accepted). And (in the case of the male slave mentioned above) if the slave denies (the marriage) whether (the denial is) before freedom is obtained or after it, the admission of the master (that he has given the slave in marriage) shall not be valid as against the slave according to Aboo Haneefa on whom be peace (whilst according to his disciples it shall be accepted).

1023. (123). And silence of a virgin (*i. e.*, a woman who has not been before married) is held to be consent, when the guardian asks for her consent before marriage: and so also (her silence is consent) when the guardian has given her in marriage and then gives her information of the fact: so also (her silence amounts to consent) when the guardian sends a messenger to her either to ask for her consent (to the marriage) or to give her information (of the marriage).

1024. (124). And in the matter of messenger (in the case last mentioned where the guardian sends a messenger) the number, or the quality of being just, is not a condition (that is, it is not necessary that the messenger sent by the guardian should be more than one, or that he should be righteous or just): but if the information is conveyed by a Fazoolee (stranger or volunteer), then number is necessary as also the quality of being just (or righteous); (that is, the condition is, that there should be more than one, and that they should be just and righteous).

1025. (125). And the silence of a *Syeeba* (a married woman whether she has had intercourse or not) does not amount to consent (in regard to her second marriage): but if she has become a *Syeeba* (one who has lost her virginity) by jumping or by excessive use of pieces of earth in purifying herself after urinating, or by reason of advance of age, then her silence is consent (because not having been married before, she is to all intents and purposes a *Bakira* or virgin): and so also (her silence is consent) if she (not having been married before) becomes a *Syeeba* (*i. e.*, looses her virginity) by reason of *Zina* (or whoredom) according to Aboo Haneefa, on whom be peace: and if she becomes a *Syeeba* (or looses her virginity) by reason of intercourse on account of marriage or on account of doubt in marriage (that is, doubtful marriage, *e. g.*, where the marriage takes place without witnesses) or on account of being the property of another, then her silence will not be consent (because here she is in reality a *Syeeba*): and if her husband has met her (that is, if there has been *Khilwut Suheeh* or proper meeting, that is to say, valid retirement) and then separation has taken place between them, and the woman says, "My husband has not had intercourse with me," she shall be given in marriage in the same way as virgins are married (that is, in regard to consent and other matters, she shall be treated as a virgin, and the rules relating to virgins shall apply to her).

1026. (126). And if she (a virgin) has been given in marriage by a distant guardian (that is, when a nearer guardian is present) and she comes to know of the marriage, and keeps quiet, then her silence will not amount to consent, when the near guardian is not absent in a way so that his absence might be called *Ghybut Moonkutaiá* (or absence which prevents communication between her and the near guardian; that is, if the near guardian is not at hand in the way abovementioned, and the distant guardian has, in consequence, given her in marriage, then her silence amounts to consent: not otherwise).

1027. (127). And if the father of a virgin (or *Bakira* who has not been given in marriage whether she has had connexion or not) is a slave, and she has been given in marriage by her brother who is a free man, and then she comes to know of the marriage and keeps quiet, her silence is consent (because the father being the property of another has not the capacity to become a guardian. See Futawai Alumgiree, Vol. I, p. 400, line 21: and consequently the brother is the near guardian).

1028. (128.) And the Kazee, in the event of there being no guardian (of a woman) is in effect the guardian in matters of marriage.

1029. (129). If the guardian gives a *Syeeba* (one who has been already married whether she has had intercourse or not) in marriage, and she in her mind approves of the marriage but does not express her approval by word of mouth, she is at liberty afterwards to repudiate the marriage, and her mental approval will not be taken into consideration. In the case of a *Syeeba,* what is to be taken into consideration is her consent only when expressed in words or acts which denote consent, for instance (her *Tumkeen* or) offering no obstacle to the husband having intercourse with her, or asking for her dower or accepting her dower: but her acceptance of a present does not come within acts which denote consent.

1030. (130). And so also in the case of a male, who has attained majority (that is, if an adult male has been given in marriage, the same rules as to consent apply in his case as have been set forth above, that is, a mere mental acceptance of the marriage is not sufficient; on the other hand, the consent must be given by word of mouth or expressed in acts which denote consent).

1031. (131). When witnesses question a woman (who is a virgin) who has attained puberty, regarding her consent to (the proposed) marriage without seeing her face, and she keeps quiet, and does not refuse her consent to the (proposed) marriage, the marriage shall be valid as between God and man, (the marriage shall be binding morally as far as the Kazee is concerned). And if the woman (subsequently, that is, after the marriage) denies her consent (having kept quiet when asked by the witnesses and the marriage having consequently taken place), it is not allowable to the witnesses to give evidence that she had consented unless they had seen her face and questioned her and she had kept quiet if she had been a virgin (unmarried whether she had had connexion or not) or she had expressed herself in words if she had been a *Syeeba* (a married woman whether she has had connexion or not).

1032. (132). If a *Syeeba* has been given in marriage without her consent in words, for a thousand *dirhems,* and she then receives intelligence (that she has been given in marriage) and she says, "I have allowed the marriage for 50 *dinars* (or gold mohurs)" or she says, "I have allowed the marriage on condition that the dower be increased by so much" or she says, "I do not allow the marriage *unless* so much is superadded to the dower," this is not repudiation of the marriage, and her marriage is not avoided (*batil*) (because the marriage being dependent on her ratification,

having been contracted by a Fuzoolee, what she says amounts neither to ratification nor repudiation of the marriage): so that if she allows (or ratifies) the marriage after that (for the dower named, that is, a thousand *dirhems*), her allowing (or ratifying) the marriage is valid: but if she says, "I do not allow this marriage *but that* you must increase (the dower) for me," this is repudiation of the marriage.

1033. (133). A boy who is about to attain his majority marries a woman (who has attained puberty) without the permission of his father and has intercourse with her: the father then receives intelligence (of the marriage) and he (the father) repudiates the marriage. It is laid down by the learned that the (marriage is void but the) boy is not liable to punishment (hudd) or to the payment of (Ookr or) such dower as the husband is bound to pay in the event of his having connexion by means of an invalid (or *fasid*) marriage: he is not liable to punishment (or hudd) because he is a boy, and he is not liable to pay the aforesaid dower (Ookr), because when the woman (who has attained her puberty) gave herself in marriage to him with the knowledge that the marriage is not effectual (in consequence of the minority of the boy) she verily agreed to forego her right.

1034. (134.) A slave marries a woman without the permission of his master; he then says to her, "there is no necessity for me for this marriage." His marriage shall become void: (*i.e.*, before the marriage is validated by the permission and ratification of the master, the slave resiles from the marriage which for its validity is dependent on the master's permission: in a marriage which is not absolute but dependent, either party has a right to withdraw before the marriage becomes absolute. See paragraph 113). And if (the slave says nothing) the master says, "I have not consented and not permitted" or "I hold it abominable (or bad)," it is said in the Moontuka from Aboo Yusoof, this is repudiation (by the master) of the marriage of the slave.

1035. (135.) And also, if a virgin (an unmarried woman) says (in case she is of age and has been married without the guardian's permission) as follows, in one sentence: "I do not consent, but (*i.e.*, *lâkin*) I do consent," the *Nikah* shall be valid by analogy (that is, if she had said, "I do not consent," and kept quiet, the marriage would have become void; but she having in continuation of the same sentence expressed her consent, the latter sentence, *i.e.*, "but I do consent," nullifies the effect of the first sentence).

1036. (136.) A man makes a proposal for the marriage of a virgin (who is of age) to her father: the father says (in Persian) "I have to marry my son (instead of saying marry my daughter) whatever he does is agreeable to me;" then the son gives his sister (that is, the daughter of the person to whom the aforesaid proposal was made) in marriage: then the daughter receives intelligence (of the marriage) and she keeps quiet: then the father gives the woman (his said daughter) in marriage to another man, and the woman receives intelligence of this (second) marriage and keeps quiet: the marriage contracted by the father is valid; because the brother is not the (proper) guardian (when there is a father): therefore, her silence as regards the marriage contracted by the brother is not consent. (Because silence is consent only when the marriage is contracted by the near guardian. See paragraph 126).

1037. (137.) If a minor boy or a minor girl should marry himself or herself without the permission of the guardian, and then they attain majority, the marriage contracted by them is not valid unless they ratify the same after attaining majority.

1038. (138.) A male slave (who is of age) or a female slave (who is of age) marries himself or herself without the permission of the master, and afterwards they are set free: their marriage is valid without (the necessity of a) permission (of the master).

Section IV.

ON MARRIAGE OF SLAVES.

1039. (139.) The marriage of a slave, or of a male or female Mookatub or male or female Moodubbur, or of a Oomm-i-Walud, is not valid without the permission of the master: and so also that of a Motuk of a fraction (for example, if a moiety or a fourth of her person, is stipulated to be free) according to Aboo Haneefa, on whom be peace.

1040. (140.) And (according to one tradition from Aboo Haneefa) it is valid for a master to give his male slave in marriage without the permission of the latter, although he (the slave) might be old (*i.e.*, of age); in the same way as it is valid for the master to give his female slave in marriage (without her permission). And it is reported from Aboo Haneefa, on whom be peace! according to another tradition, that the master has no authority to compel his male slave to marry (that is, to give him in marriage without his permission), and this is the rule which obtains accord-

ing to Shafei. (Compare paragraph 122, where the rule laid down is in accordance with this second tradition from Aboo Haneefa.)

1041. (141.) And it is not valid for the master to give his male or female Mookatub in marriage without their consent, although they might be minors (because the Mookatub has the right of earning his freedom). (For Reason, see Rud-ool-Mooktar, Vol. II, p. 619.)

1042. (142.) And if the master gives his female Mookatuba, who is a minor, in marriage without her permission, and she then becomes free (*i.e.*, she then earns her freedom), the marriage so contracted by the master shall not become void (or *batil*, after her freedom); but the same shall not become valid except with the permission of the master (*i.e.*, she being still a minor; because the master must be considered her guardian); but if she is unable to earn her freedom, the marriage contracted by the master shall become void by reason of her inability to make herself free. (Compare paragraph 118).

1043. (143.) And if the master gives in marriage his male Mookatub who is a minor, to a woman without his permission, and the male Mookatub then becomes free (*i.e.*, earns his freedom) or is unable to get himself freed (*i.e.*, is unable to earn his freedom) the marriage contracted by the master shall not become void (*batil*), but the same shall not become valid without the permission of the master. (Compare paragraph 142.)

1044. (144.) And the dower which becomes due to the female slave or female Moodubbur, or to the Oomm-i-Walud by reason of marriage or by reason of intercourse in case of doubt in marriage, is the property of the master.

1045. (145.) And the dower due to the female Mookatuba, or to the female Mootuka who is free in fraction, is her property, and not the property of the master.

1046. (146.) And if dower is due against a male slave, who has married with the permission of the master (that is, if the dower has become due, not having been paid by the slave or by the master, and the wife demands her dower), then the slave shall be sold (for the liquidation of the dower, again and again, until the dower is paid).

1047. (147.) And what (on account of dower) is due against a male Mookatub or against a male Moodubbar, they shall themselves exert for it (*i.e.*, to pay the same, and they shall not be sold on that account).

1048. (148.) And what (on account of dower) is due against a male slave (who has contracted a marriage) without the permission of the master, the liability regarding the same shall appertain to the slave after his freedom.

1049. (149.) And it is not valid for a man to give in marriage a male slave of his minor son, but it is valid for him to give in marriage the female slave of his minor son (because the minor son being under his guardianship, he is not authorised to give the minor's slave in marriage, which will entail loss to the son by making him liable for dower and maintenance, but he may well give in marriage the minor's female slave which will be to the minor's benefit, as he will be the owner of the dower).

And the paternal grandfather is like the father (in this matter): and so also is the executor or the Kazee: and so also is the Moofawiz in the Moofawiz property: (a partner who has purchased a male slave as the partnership property, cannot give the slave in marriage, but if he has purchased a female slave he can give her in marriage): but if the partner is so by way of *Inan* or partnership, or if he is Moozarib, then he is not entitled to give (even) the female slave in marriage, according to Aboo Haneefa and Mahomed, on whom be peace! and so also the Mazoon (or permitted) slave, or the Mookatub, has no authority to give in marriage (even) the female slave. God knows best.

SECTION V.

ON THE AVOIDANCE OR CANCELLATION OF THE CONTRACT OF MARRIAGE PERFORMED BY THE FUZOOLEE.

1050. (150.) A man gives another man in marriage to a woman without his permission; it is not competent to the former to cancel (Fuskh) the marriage, according to the earlier view taken by Mahomed and Aboo Yusoof, on whom be peace, but according to a later view taken by them, he is competent to cancel the marriage.

1051. (151.) Those who contract marriage are divisible into four classes in relation to (the power of) cancellation of marriage: (First) A contractor (*i.e.*, a person who contracts a marriage) who has no power to cancel (the marriage)—neither by word of mouth nor by acts,—and he is a Fuzoolee (or volunteer). When a Fuzoolee gives a man in marriage to a woman without his permission, and then says, "I have cancelled

(this marriage)," the marriage shall not be cancelled. And so also, if the Fazoolee (having given a man in marriage to a woman) gives him in marriage to the sister of the same woman, then this second marriage is a dependent marriage, (depending on the consent of the husband, and is not a void marriage); and it (*i.e.*, the second marriage) will not operate so as to make the first marriage void (and this is an instance where the contract entered into by the Fazoolee is not rendered void by his act). (A man cannot marry two sisters; therefore when the Fuzoolee gives a man in marriage to two sisters in succession, both marriages are dependent on the consent or ratification of the husband; if he ratifies one marriage, the other is avoided).

1052. (152.) (Second)—A contractor who is able to cancel the marriage by word of mouth and not by acts, and he is the Vakeel. A man appoints another his Vakeel in order that the latter might marry him to a woman named: The Vakeel (accordingly) gives the man in marriage to that woman and on her behalf the contract is accepted by a Fazoolee: in this case the Vakeel is entitled to cancel the marriage by word of mouth (because the contract was obligatory on the side of the husband, and on behalf of the wife the contract is dependent: the marriage is therefore, on the whole, not operative: if so, either party is at liberty to resile from it, or cancel it). And if he (the Vakeel) should (after the marriage so contracted as aforesaid) give him in marriage to the sister of the woman named, then the first marriage is not cancelled (by this subsequent act of the man appointed as Vakeel in the manner aforesaid, for the purpose of marrying the man to a woman named; the Vakeel's authority was to give the man in marriage to a woman certain: when therefore he gives him in marriage to another and a different woman, he is a Fuzoolee in regard to the husband, and as such he is not entitled to cancel the marriage by acts).

1053. (153.) (Third)—A contractor who is entitled to cancel by act and not by word of mouth; and that is, in this wise: a man gives a man in marriage to a woman without his permission, (and there has been no ratification of marriage): then the husband appoints him as his Vakeel for the purpose of giving him in marriage to some woman un-named: the Vakeel accordingly gives him in marriage to the sister of the woman (referred to above); the first marriage is cancelled: (the first marriage is dependent on the permission of the husband, and is, therefore, not operative while the second is authorised by the husband and is accepted by the woman

in a binding manner, and is, therefore, operative, and it cancels the first); and if the Vakeel should cancel the first marriage by word of mouth then his cancellation is not valid.

1054. (154.) (Fourth)—The fourth class consists of a contractor who is entitled to cancel the marriage both by word of mouth and by acts: and that is in this wise: a man appoints another as his Vakeel with a view that he (the Vakeel) might marry him to a woman un-named, and the Vakeel accordingly gives him in marriage to a woman on whose behalf a Fazoolee accepts the marriage: then if the Vakeel cancels the marriage (by word of mouth) the cancellation by him is valid: and if he (the Vakeel) gives him (the husband) in marriage to the sister of that woman (to whom he had first married the man), the first contract shall be cancelled (if the second contract of marriage has been performed in a way so that it is operative and not dependent; because the second marriage being operative at present, and the first marriage being a dependent marriage, what is at present lawful, that is *Hill-i-bat*, is stronger than *Hill-i-moukoof*, see paragraph 118).

Section VI.

ON AGENCY (IN MARRIAGE).

1055. (155.) A man, having a son who has a daughter, compels his (said) son to appoint him (the father) Vakeel (or Agent) for the marriage of his (the son's) daughter: the son then says, "I am disgusted with thee and with being thy son, do whatever thou likest": the father then goes and gives his son's daughter in marriage. Sheikh Ool Imam, Aboo Bakr, Mahomed, son of Fuzul, on whom be peace! says, this marriage is not valid for various reasons, one of which is this: when the son, in the matter of his daughter being given in marriage, said, "Do whatever thou likest," then these words are ambiguous (and susceptible of various meanings): one meaning, of which they are susceptible, is that by those words he (the son) intends to refuse (to vest his father with authority) although the father might deem it (*i.e.*, the refusal) abominable: and (secondly) those words shall not be deemed to import the appointment of an agent, having been pronounced at a time of passion (or anger): and (thirdly) such words as these are not intended to create something definite (that is, fix the authority in the father); God says "then whoever wishes, he may believe and whoever wishes he may remain an infidel:" (this does not show that infidelism was permitted and allowed by God).

1056. (156.) The paternal uncle says to the daughter of his brother, the daughter being a Syeebah (a married woman): "Verily do I intend to give thee in marriage to so and so;" the woman then says "it is right" (or very well), and then when the paternal uncle separates from her, she says "I do not consent;" but the paternal uncle does not know this (that she said so): and the paternal uncle gives her in marriage: the marriage by him is valid according to Aboo Haneefa, on whom be peace! because the paternal uncle is like a Vakeel, and his authority does not cease without his knowledge (that his authority has been put an end to).

1057. (157.) A woman who has attained her puberty appoints a man her Vakeel for the purpose of giving her in marriage to so and so for a thousand *dirhems*: the Vakeel gives her in marriage for five hundred (*dirhems*): then, when she is informed of it, she says, "I am not pleased with this marriage, on account of loss of dower:" then it is explained to her that "nothing will be done by the husband but what she has in view:" she then says "I agree (to this marriage)." The lawyer Aboo Jaffer, on whom be peace! says this marriage is valid, because her words that she is not pleased (with the marriage) do not constitute a repudiation of the marriage; and then when she agrees to the marriage after this, her ratification relates to a marriage which is dependent (on her consent and not to a marriage which is void because she did not say "I avoid the marriage):" therefore her permission is valid.

1058. (158). A man directs another man to sell his slave for one-hundred *dinars* (gold mohurs): and the person so directed sells him for a thousand *dirhems* (*i.e.*, for less than a hundred *dinars*): and then tells the person who had so directed, "I have sold the slave" (without saying for how much) and the (former) master (of the slave) says, "I have permitted." It is said in the Moontuka that the sale is valid for one thousand *dirhems*. And this principle obtains in *Nikah*. But if the person who had given the direction says at the time when the person authorised gives him information of the sale, "Verily have I permitted thee for the price I authorised thee," then the sale by the person authorised will not be valid (for a lesser price).

1059. (159.) A man appoints another Vakeel on his behalf for the purpose of giving him in marriage to so and so: then the Vakeel himself marries the woman (instead of marrying her to his client): the marriage by the Vakeel for himself is valid. On the contrary, if a Vakeel is appointed

to purchase a thing certain (for the client), and he purchases it for himself, the purchase itself is valid, and the Vakeel shall not be the purchaser for himself; (and there is no inconsistency in the two things, *viz.*, that the purchase should be valid, and the client should be considered to be the purchaser); because the Vakeel with authority to make the purchase, stands to his client in the same relation as the seller stands to the purchaser, (and the case must be regarded) as if the Vakeel purchased for himself and then sold to his client, for property which is owned (*i.e.*, Milk-i-Yumeen as contradistinguished from Milk-i-Moota) is susceptible of transfer from him (the Vakeel) to another; (that is, the Vakeel can be regarded as a Trustee): and this (susceptibility of transfer from one to another) is not possible of application in regard to a Vakeel for marriage; because a Vakeel is an ambassador or messenger; and (it is clear that) a messenger has the capacity to purchase for himself. Then if the Vakeel (in the case aforesaid having married for himself) lives with the woman for a month and has intercourse with her, and he then divorces her and her *iddut* expires, and he then gives the woman in marriage to his client, it is valid for the Vakeel to give the woman in marriage to his client.

1060. (160). A sick man (Mureez) whose tongue (speech) is not clear (on account of weakness or approach of death) is asked by a man, "Am I Vakeel for the marriage of thy daughter so and so:" the sick man says in Persian "Yes," without adding anything further; the man shall not be Vakeel: because the word "Yes," of the sick man is ambiguous (and implies various suppositions): it might imply the making of Vakeel at present (that is, present delegation of authority), or it might imply the making of Vakeel at some future time, or it might imply hesitation and consideration, that is (it might amount to saying) "Yes, I will make you Vakeel." Therefore the man shall not become Vakeel by reason of the doubt.

1061. (161). If a man appoints another his Vakeel for the purpose of giving him in marriage to a woman: the Vakeel then gives him in marriage to his own daughter: then, if his daughter is a minor, the marriage is not valid according to all the three Imams (that is, Aboo Haneefa, Aboo Yusoof, and Mahomed, because the authority referred to a woman, and here the Vakeel married the person to a minor): but if she has attained puberty, then, according to Aboo Haneefa, on whom be peace! the same result follows (because the authority impliedly excluded the Vakeel's daughter) but according to the two Sahibs (Mahomed and Yusoof)

the marriage is valid. And if the Vakeel gives him in marriage to his sister (who has attained her puberty. See Fatawai Alumgiree, Vol. I, pp. 415 and 416), then the marriage is valid according to all (because the sister is not so closely related as the daughter and comes within the authority conferred).

1062. (162.) A Vakeel appointed by a woman (who authorises him to give her in marriage) gives her in marriage to his own father or son, this marriage is not valid according to Aboo Haneefa.

1063. (163.) If a Vakeel for marriage on behalf of a woman gives her in marriage to one who is not her Koofoo, then some of the learned have said that the marriage is valid according to Aboo Haneefa, on whom be peace! and not according to the two Sahibs (Mahomed and Yusoof) on whom be peace! and some of the learned have said that the marriage is not valid according to all (three), and this view is correct. But if the person to whom the woman has been given in marriage by the Vakeel is of the same Koofoo, but he be blind or a cripple or a minor, or an idiot, the marriage is valid, and so also if he be a eunuch or impotent.

1064. (164.) And if a man appoints another man a Vakeel for the purpose of giving him in marriage to a woman, and the Vakeel gives him in marriage to a woman who is blind, or who has lost sensation of touch, or whose female part has closed and lost capacity of intercourse, or who is insane, or who is a minor, whether fit for intercourse or not, or who is a free woman or a slave, or who is of the same Koofoo, or not of the same Koofoo, or who is a Mooslima or a Kitabya, the marriage is valid according to Aboo Haneefa, on whom be peace!

1065. (165.) And if a man appoints another man his Vakeel for the purpose of giving him in marriage to a slave, and the Vakeel gives him in marriage to a free woman, the marriage is not valid; but if he gives him in marriage to a Mookatiba or Moodubbura, or an Oomm-i-Wulud, the marriage is valid; because for the purposes of marriage they are like slaves.

1066. (166.) And if a man appoints another man his Vakeel for the purpose of giving him in marriage to a woman, and the Vakeel gives him in marriage to a woman as regards whom the husband (the client) had made a vow that she shall be divorced if he were to marry her, or gives him in marriage to a woman with whom his client had made Eela, or to a woman who is in the *iddut* of his client, the giving in marriage by the Vakeel is valid.

1067. (167.) And if the Vakeel gives his client in marriage to a woman, who is already married to another, or who is in the *iddut* of her former husband, whether the Vakeel knows all this or does not know it, and the husband has intercourse with the woman in ignorance of all this, then they (the husband and wife so married) shall be separated, and the husband shall be liable to the smaller amount of (the two amounts, *viz.*,) the dower named and the Meher-i-Misl; because what is due in a *fasid* (invalid) marriage is the smaller amount of the (two, *viz.*,) dower and Meher-i-Misl: and the husband shall not be entitled to look to the Vakeel for satisfaction (that is, he shall not make the Vakeel liable for the amount).

1068. (168). And the same rule holds good (as aforesaid) if the Vakeel gives his client in marriage to the mother of his client's wife, (that is, they shall be immediately separated with like rule as to dower).

1069. (169.) A man sends another man to make proposal for him to a woman named (and not to give him in marriage to that woman), and the messenger goes and gives him in marriage to that woman: this marriage is valid: because he had directed him to make a proposal, and marriage is the completion (or fruition) of the proposal.

1070. (170.) And if a man appoints another man his Vakeel for the purpose of giving him in marriage to a woman, and the Vakeel (does so and) gives him in marriage to a woman, and then there arises a difference between the husband and the Vakeel, the former saying to the Vakeel, "Thou hast given me in marriage to this woman," and the Vakeel says, "No, on the contrary, I have given thee in marriage to that other woman," then the word to be accepted is that of the husband if the wife (referred to by the husband) testifies to the word of the husband in this matter, (saying it was me with whom marriage was effected; because both the husband and the wife mutually support each other in the matter of the marriage, and, therefore, the marriage shall be proved by their mutual support: and this rule shews the principle that marriage is proved by mutual support. (Compare paragraphs 14, 15 and 16).

1071. (171.) And if a man appoints another his Vakeel for the purpose of giving him in marriage to so and so, or so and so, then to whomsoever the Vakeel gives him in marriage, the marriage is valid, and the appointment (as Vakeel) shall not be rendered void by such (slight) ambiguity: and if the Vakeel gives him in marriage to both of them by one contract, the marriage with neither of them shall be valid, in the same

way as if he had appointed a man Vakeel for the purpose of giving him in marriage to one woman, and the Vakeel gives him in marriage to two women by one contract: (if the marriages are by two contracts, then the first marriage is valid and the second not; because the Vakeel's authority terminates with the first marriage).

1072. (172.) And if a man appoints a Vakeel for the purpose of giving him in marriage to a woman, and the same man then appoints another with the same authority: and one of the two Vakeels gives him in marriage to a woman, and the other Vakeel gives him in marriage to the sister of the woman (to whom the first named Vakeel had given him in marriage); then if the marriages had taken place in succession, the first marriage is valid; but if both marriages had taken place at one and the same time, both the marriages are void.

1073. (173.) A man says to another, "Give me in marriage to a woman, and when thou hast done this, then her authority (to divorce) shall be in her hands": the Vakeel gives him in marriage to a woman without stipulating with her for the authority (aforesaid), the authority (to divorce) shall be in her hands. But if he had said, "Give me in marriage to a woman, and stipulate with her that when I shall marry her (that is, stipulate with her that when the marriage is effected) the authority (to divorce) shall be in her hands," and the Vakeel (merely) gives him in marriage (without making such a stipulation) to a woman, she shall not have the authority (to divorce) unless the Vakeel had made such a stipulation: because the husband did not personally enter into the stipulation regarding the authority to divorce, but entrusted to the Vakeel the making of the stipulation: contrary to the first case (where instead of asking the Vakeel to contract the marriage with that condition, he himself had said that on marriage the authority to divorce shall be with the wife).

1074. (174.) If a woman appoints a man as her Vakeel for marriage, and the Vakeel adds a condition against the husband that, in the event of his marrying her, the authority (to divorce) shall be with her, and then gives the woman in marriage to him, the marriage shall be valid, but the authority (to divorce) shall not be with the woman at the time (or by reason) of that marriage.

1075. (175.) If a man appoints another man as his Vakeel for the purpose of giving him in marriage to so and so, then if that woman has

(already) a husband (at the time of the appointment of the Vakeel) and the husband dies (at the time the Vakeel gives him in marriage to her) or her husband divorces her, and her *iddut* expires (at the aforesaid time) and then the Vakeel gives him in marriage to her, the marriage is valid.

1076. (176.) A man appoints another as his Vakeel in order that he may give him in marriage to so and so: then the client himself marries her, and then divorces her by means of a *Bain* (or irreversible) divorce: the Vakeel has no authority to give him in marriage to her (because of the special authority which had been given to the Vakeel, but if the Vakeel had married her to himself and then divorced her, and then given her in marriage, it would have been valid, see paragraph 159).

1077. (177.) A woman appoints a man her Vakeel for the purpose of giving her in marriage, the Vakeel then gives her in marriage for a dower which is either legal or which is illegal (*e.g.*, wine, &c.), or the Vakeel makes a gift of her to a man in the presence of witnesses (that is to say, gives her in marriage without dower by using the word Hiba), or makes Sudka of her to a man (that is, gives her in marriage without dower by using the word Sudka), this marriage is valid: and if the woman marries (herself, without the intervention of the Vakeel), before the Vakeel shall have given her in marriage, the Vakeel's authority comes to an end.

1078. (178.) A woman having a husband, says to a man, "Verily shall I make Khoola (a form of divorce) with my husband, and when I shall have done this and my *iddut* shall have expired, then do thou give me in marriage to so and so," this is valid, and according to what she says (that is the Vakeel's authority is valid, and if he gives her in marriage accordingly, the marriage shall be valid).

1079. (179.) If a woman or a man appoints two men as Vakeels to give in marriage, or to effect Khoola (divorce for consideration) or in lieu of property to make a slave free, and one of them acts (singly), this is not valid. But if two persons are appointed Vakeels to give divorce or to make a slave free not in lieu of property, and one of them acts (singly), this is valid.

1080. (180.) The Vakeel for marriage is like a messenger, and has no authority to take possession of the dower of the woman: and so also the guardian of a woman who has attained her puberty (has no authority to take possession of the dower of the woman), unless he is the father or paternal grandfather who has, by analogy, authority to take possession of the

dower of a woman who has attained her puberty when she is a virgin (a woman who has not already been married whether she has had intercourse or not: so that if she is a *Syeebah,* or already married, no guardian has such authority).

1081. (181.) If a man appoints another man as his Vakeel for the purpose of giving him in marriage to so and so for one thousand *dirhems,* and the Vakeel gives him (the client) in marriage to that woman for two thousand *dirhems,* then if the husband allows such marriage (for two thousand *dirhems*) the marriage is valid, but if he repudiates the same, it will be void (*batil*). And if the husband is ignorant of the fact (that the Vakeel had given him in marriage for two thousand when he had authorised him to do so for a thousand) so much so that he has carnal intercourse with her, then his option still holds good; if he permits (the marriage for two thousand), then he is liable for the dower named, (*viz.,* two thousand) and not anything else (*i.e.,* proper dower), but if he repudiates it (the marriage for two thousand he having had sexual intercourse) the marriage shall be void, but he shall be liable for the Meher-i-Misl (or proper dower) if the same (the Meher-i-Misl) is less than the dower named (the two thousand); if not (that is, if the Meher-i-Misl is not less than the dower named), he shall be liable for the dower named: but if (instead of ratifying the marriage for the increased dower or repudiating it for such dower) the husband does not consent to the increased dower (and objects simply to the dower and not to the marriage) and the Vakeel says, "I will give compensation to the extent of the increase, but I shall render the marriage binding," the Vakeel has no authority to do that (and the husband shall be bound either to ratify or repudiate the marriage as a whole).

1082. (182). A woman appoints a man as her Vakeel with authority to act in the matter of her affairs, and the Vakeel gives her in marriage to himself, the marriage shall not be valid: because (even) if the woman had appointed him Vakeel for the purpose of marriage, it was not competent to him to marry her to himself; so also with greater force here.

1083. (183.) A man appoints another man his Vakeel for the purpose of giving him in marriage to a woman so that the marriage should be an invalid (or *fasid*) marriage, but the Vakeel gives him in marriage to a woman by way of a valid (or *jaiz*) marriage; the marriage is not valid; because an invalid marriage is no marriage at all, and it will not create any of the obligations of marriage (*e.g.,* liability to dower and

maintenance, or the like), and for this reason, if a man makes a vow saying "(by God) I will not marry," and then marries by way of an invalid (*fasid*) marriage, his oath is not broken : but this rule is contrary to what obtains in the case of a sale, in which case, if a man appoints a Vakeel for the purpose of effecting an invalid sale, and the Vakeel concludes a valid sale, the sale is valid (or binding) according to Aboo Haneefa, on whom be peace ; because an invalid sale is (also) a sale which creates the consequences (or obligations and rights) of a sale (after possession) which is ownership : and an invalid sale is included within a vow relating to sale, and the person who makes the vow breaks his oath by (entering into) an invalid sale.

1084. (184.) A woman appoints a man as her Vakeel in order that he might give her in marriage for four hundred *dirhems*: the Vakeel then gives her in marriage (for a dower, the amount of which is not known to the woman, who is under the impression that the amount was four hundred *dirhems*), and the woman lives with her husband for a year: then the husband puts forth (or discloses) that the Vakeel has given her in marriage to him for one *dinar* (gold mohur), and the Vakeel corroborates him in this matter : then if the husband admits that the woman had not appointed the Vakeel for (the purpose of giving her in marriage for) one *dinar*, the woman shall have the option, and if she likes she may permit (or ratify) the marriage for one *dinar*, in which case she shall not be entitled to more than one *dinar*, and if she likes, she may repudiate the marriage, in which case she shall be entitled to get from her husband, her Meher-i-Misl (or proper dower), whatever the amount of the Meher-i-Misl might be (whether more or less than four hundred *dinars*), contrary to the rule in what has preceded (in paragraph 181), because in that case (*viz.*, the case in paragraph 181), the woman agreed to the amount named (and therefore cannot get a higher amount if her proper dower was higher than the dower named), and therefore when the marriage was avoided (or broken) and consequently the Ookr (or such dower as becomes due on account of intercourse in case of an invalid or dependent marriage) has become due on account of intercourse, no increase shall be made over what she has agreed upon : and in the present case (*viz.*, the present case where she had authorised marriage for four hundred *dinars*, and the dower fixed was one *dinar*) the woman did not agree to the dower named at the marriage ; and she is, therefore, entitled to the Meher-i-Misl, whatever the amount of the Meher-i-Misl might be : and she will not be entitled to maintenance during the *iddut*, because *iddut* does not become obligatory

(in the present case) by the marriage (as in ordinary cases it does become obligatory by the marriage), but it becomes due (in the present case) by reason of carnal intercouse (not in a valid marriage but) in a doubtful marriage; and therefore maintenance shall not be obligatory on this *iddut*. And if the husband avers that the appointment of the Vakeel was (to give her in marriage) for one *dinar*, and the woman denies this, then in the same way her word shall be accepted with her oath, (and the result will be the same as in the above case, and she will either have to ratify the marriage for one *dinar* or repudiate it).

And in this matter caution is necessary: it is proper that the Vakeel should have the woman's authority witnessed, and he should inform her after marriage, if he has acted contrary to the authority given by her.

1085. (185.) And in the same way the guardian, if the woman has attained puberty, should act as (it is proper that) the Vakeel should act.

1086. (186.) The Vakeel of a woman, for a dower named, gives her in marriage, or the father for a dower named, gives in marriage his daughter, whether she has attained puberty or not, then the Vakeel or the father releases the husband from the whole or part of the dower, and stipulates for compensation personally (saying I will give compensation if the wife shall demand the amount in respect of which he so releases), then the gift and release shall not be valid, unless the woman permits (or allows) the release, if she has attained puberty: and the (aforesaid) stipulation to give compensation is void, because if he (the Vakeel), enters into a stipulation (*Kufalut*) for the woman, saying, "If the woman shall not consent and shall insist, I stand surety to the husband for what the woman shall demand;" it is clear that the suretyship is void (because in a case of valid suretyship, the woman must accept the suretyship, and the woman in this case has not accepted it).

1087. (187.) A man says to another, "If so and so takes from thee the debt, which thou owest to him, then I am surety for the same:" if he intends thereby suretyship for the woman, saying, "If thy wife demands from thee, I am surety to her, and I will pay her from my property"—and this is suretyship for the woman—and the woman is absent, then this is not valid according to Aboo Haneefa and Mahomed, on whom be peace, unless somebody present on behalf of the woman accepts the suretyship in the (same) meeting. And the device to make the suretyship valid, if the woman has attained her puberty is, that the Vakeel or guardian shall say

"Verily the woman has authorised me to make a gift or release, and if she denies the same and takes from thee, without having any right (having authorised me to make the gift or release) I am surety to thee for this," then this suretyship is valid: and if she is a minor, then it is said that in order to effect a device, which shall be valid according to the opinion of all the three Imams, for the purpose of preventing liability to the husband, the father should say at the time of the marriage in Persian (or Arabic, &c.),—"I have given my daughter so and so to thee in marriage for two thousand *dirhems*, so that five hundred *dirhems* shall be thine," and this is valid, and this expression (*i.e.*, so that five hundred *dirhems* shall be thine) shall be taken to have been used by way of exception; just as if he had said "I have given my daughter in marriage for two thousand but (or minus) five hundred *dirhems*"; this is valid according to all (the three Imams). And in the same way as regards the Vakeel. And another device is, that the father of the minor daughter should purchase from her husband after marriage some thing moveable, of which the value is small, for a price equivalent to the amount which he wishes should be dropped out of the dower of the female minor (due) from the husband: thus the father (having accepted the thing sold without paying for it in cash) gets credit for the amount of the price of the thing in her dower.

1088. (188.) A man says to another "give in marriage this my daughter to a man who is versed in science and who is religious, by the advice of (*i.e.*, in consultation with) so and so:" And he gives her in marriage to a man endowed with the above quality, but without the advice of that so and so: this marriage is valid; because his object from the advice is, that the marriage should take place with one who possesses this quality: then when his object is attained, there is no need for the advice.

Section VII.

ON KUFAAUT (OR EQUALITY.)

1089. (189.) Kufaaut (or equality) is relevant (and is an element fit for consideration) in marriage, although Malik, on whom be peace, and Soofyan and a party of the Sahabis, may God have mercy upon them, have entertained a different opinion. And it is said of Kurkhy, on whom be peace, that he entertained an opinion similar to that held by the persons named above.

1090. (190.) Then Kufaaut appertains to five (qualities).

1091. (191.) Out of those five that in which there is no difference amongst us (*i.e.*, the followers of the three Imams) is lineage (or Nusub, *i.e.*, descent from father, or, in other words, paternity) that is to say, lineage is considered only so far as marriages in Arabia are concerned; because the Ajamees have lost their Nusub. See Shuruh Vikaya, Vol. II, p. 31. Thus the Kooreish are the *Koofoo* of each other, to whatever tribe they may belong, so that a Kooreish who is not a Hashimy is the *Koofoo* of a Hashimy: and an Arab who is not a Kooreishy is not the *Koofoo* of a Kooreishy: and the Arabs (*i.e.*, the non-Kooreishys) are the *Koofoos* of each other: the Ansarees (those who are of Medina) and the Moohajeerees (those who made Hijrut to Medina) are equal in the quality of Koofooship (that is, if they are not Kooreishys they are just like the rest of the Arabs, there being no superiority). And the freed-men are not the *Koofoo* of the Arabs.

1092. (192.) Another quality relating to *Koofoo* is Islam (the being a Mahomedan). So the Christian woman and the Jewess is not the *Koofoo* of a Mahomedan man; so that if a (Mahomedan) man appoints another (Mahomedan) man Vakeel for marriage, and the Vakeel gives him in marriage to a Jewess or a Christian woman, this marriage is not valid according to Aboo Yusoof and Mahomed; because appointment of a Vakeel, according to them, implies a condition of Koofooship, (that is, the two Sahibs say Koofooship is mutual, and a man must marry a woman equal in rank or *Koofoo* to him, and a woman should also marry a man who is equal to her in rank or is her *Koofoo*, but Aboo Haneefa says that a woman should marry her equal in rank or *Koofoo* and not inferior to her, but a man may marry a woman who is not her *Koofoo* or equal in rank: so that according to him, as according to his disciples, if the woman appoints a Vakeel, the latter must give her in marriage to one of her *Koofoo* or equal in rank, or to one who is superior to her; but if the man appoints a Vakeel, then, according to Aboo Haneefa, there is no such implication, but according to his disciples there is such implication).

And he who has himself accepted the Mahommedan religion [illegible], his father not being a Mahommedan, is not a *Koofoo* to him (who is himself a Mahommedan and) whose father, alone (and not other ancestors) is a Mahommedan.

And he whose father alone is (or was) a Mahommedan is not *Koofoo* of him whose father and grandfather are (or were) Mahommedans.

And he whose father and grandfather were in Islam is *Koofoo* to him whose paternal ancestors, up to the tenth degree (or up to any other degree), were in Islam.

1093. (193.) Another quality relating to *Koofooship* is the being in a free state (as contra-distinguished from the state of bondage). Therefore a male slave, in whatever class of slavery he may be, is not the *Koofoo* of a free woman : and in the same way, a freed slave (or *Motuk*) is not the *Koofoo* of a woman who has always been free.

And a man whose father was a freed slave is not *Koofoo* of a woman whose father and grandfather had been in a state of freedom (whether the grandfather had always been free or had been made free).

And a person, whose father and grandfather had been free, is *Koofoo* to one whose paternal ancestors had been free.

And it is reported from Aboo Yusoof, on whom be peace, that one who himself accepts the Mahomedan religion, and one who has been made free, when he acquires qualities of excellence equivalent (or similar) to those which the other party (the wife) possesses by descent, becomes the *Koofoo* of that other.

1094. (194.) Another matter in connection with *Koofooship* is equality of property and wealth (or opulence). According to Zahir-i-Rawayet, this quality is not taken into consideration. So, one who has ability to pay dower and meet the maintenance charge is *Koofoo* to one who is possessed of larger property (according to Zahir-i-Rawayet), and he who has not the ability to pay dower or maintenance is not, according to Zahir-i-Rawayet, the *Koofoo* of a woman who is poor; but according to Hussan, who reports a tradition of Aboo Yusoof, he is her (the poor woman's) *Koofoo*, and ability to pay dower and maintenance is not to be regarded (in considering *Koofooship*) : but in another tradition from Aboo Yusoof, ability to pay maintenance shall be considered and not the ability to pay dower (in the case of a poor woman).

1095. (195.) And from some of the Mushaikhs, on whom be peace, it is reported that when the brother of a minor girl gives her in marriage to a boy, who has no ability to pay the dower, and the father of the boy (the husband) is prosperous, and he (the father of the boy) accepts the marriage on behalf of the boy, this marriage is valid; because the boy shall be considered prosperous as regards (the payment of) dower, by reason of the property of his father; but he (the boy) shall not be considered prosperous as regards (the payment of) maintenance (by reason of his father being

owner of property), because fathers do take upon themselves the obligation of (paying) large dower, but they do not take upon themselves the obligation of maintenance recurring periodically. But it is necessary that he whose father is not in a prosperous condition, should have ability to pay dower.

Then there is a difference as to the dower (that is, the difference is as regards the extent of ability to pay dower): some of the learned have regard to the ability to pay the whole of the dower: while others have said that regard is to be had to the ability to pay half of the dower; and in our country (*i.e.*, in Ajam) regard is had to the ability to pay the prompt portion of the dower.

And the learned have also disagreed in the matter of maintenance also (that is, have disagreed as regards what constitutes ability to pay maintenance) although all are agreed that regard is to be had to (ability to pay) maintenance: some of the learned have said that the condition is that the husband should be the master of maintenance for one year: and some have said that he should be master of maintenance for one month: and from Aboo Yusoof it is reported, that, "if the husband has ability to pay the wife's prompt dower, and if he daily earns what is sufficient for her maintenance, then he is her *Koofoo*. And Sheikh-ool-Imam Aboo Bakr Mahomed, son of Fuzul, on whom be peace, has said, "If the husband has ability to pay the prompt amount of his wife's dower, and to pay maintenance for one month, then he is her *Koofoo*." And in case of artisans what Aboo Yusoof, on whom be peace, says, is excellent.

When a man is the owner of one thousand *dirhems* and is (also) a debtor for one thousand *dirhems*, and he marries a woman for one thousand *dirhems*, and her Meher-i-Misl (or proper dower) is also a thousand *dirhems* (so that by no possibility can the woman be entitled to more than a thousand *dirhems*, because if a woman marries for less than her proper dower, her guardian is authorised to compel the husband to increase the amount of dower fixed so as to make up the proper dower, or separate the woman from her husband; see Shurah Vikaya, Vol. II, p. 22), it is said by the learned that this marriage is valid, because the husband is competent to pay the dower from the thousand *dirhems* he has in his hands.

1096. (196.) And according to some (*Dyanut* or) observance of religion (that is, morality) appertains to *Koofooship*. And Aboo Yusoof, on whom be peace, has said, if a *Fasik* (or a man of immoral character) makes a display (of his weak points) by going about (for instance), in a

state of inebriety, he is not the *Koofoo* of a pious (*Saliha*) female who is the daughter of pious people : but if he hides his defect and does not make a display, then he is the *Koofoo* (of such a woman).

And it is reported from Mahomed, on whom be peace, that if the *Fasik* (who displays the looseness of his character) is respected and esteemed by the people, and is, for instance, amongst (that is, of the same rank with) those who hold high places under the King, and the like, then he is the *Koofoo* of the daughters of pious people : and if he is held lightly by the people (that is, if people have no regard or esteem for him), then he is not their *Koofoo.*

And Sheikh-ool-Imam Shums-ool-Ayma Sarukhsy, on whom be peace, says, that there is no report (or tradition) from Aboo Haneefa, on whom be peace, in the Zahir-i-Rawayet in this matter, (that is, on the question whether *Fisk*, or immorality of character, has any bearing on *Koofooship*, and whether the *Fasik* is *Koofoo* or not). And the correct view is that, according to him (Aboo Haneefa), *Fisk* does not prevent *Koofooship.* And some of the Mushaikhs of Balkh have said that a *Fasik* is not *Koofoo* of the daughter of a virtuous (or *Salih, i.e.*, pious) person, whether the *Fasik* is one who displays his bad character or not: and this is the approved view taken by Sheikh-ool-Imam Aboo Bakr Mahomed, son of Fuzul, on whom be peace.

1097. (197.) And one of those (things) which appertain to *Koofooship* (and this is the fifth head) is (particular) profession according to the Zahir-i-Rawayet. It is reported from Aboo Haneefa, on whom be peace, that profession is not fit to be regarded (in the matter of *Koofooship*) ; and one who is a doctor of animals (Veterinary Surgeon) is the *Koofoo* of one who sells rose-water and otto of roses (or *attar*).

And according to Mahomed and Aboo Yusoof, on whom be peace, and (also according to) one of the two traditions from Aboo Haneefa, on whom be peace, one of a low profession, such as doctor of animals, and one who bleeds people, and the weaver, and the sweeper, and the tanner of skins, is not the *Koofoo* of one who sells rose-water or otto of roses, or one who sells cloth, or the *bazzaz* (one who sells cloth), or the *surraf* (one who deals in coin) ; and this is correct : because people regard them as low.

And it is said that this difference arises owing to difference of times (that is, at one time, or during the time of Aboo Haneefa, no profession was considered low, while at other times, that is, during the time of his disciples, some professions came to be considered low) : in the time of Aboo Haneefa, on whom be peace, people did not deem any profession objectionable (and regard was had to the goodness of the character of the person

to whatever profession he belonged); but this view was changed in the times of his disciples (the *Sahibs, i.e.,* Yusoof and Mahomed).

1098. (198.) And beauty is not regarded in *Koofooship.*

1099. (199.) There is a difference of opinion as regards *Ak'kl* (sound understanding), and some have said that no regard is to be had to the latter (that is to say, it is not relevant in considering *Koofooship* whether a man is possessed of understanding in a higher or lower degree). And Sheikh-ool-Imam Zahid Ally, son of Mahomed Buzdwee, on whom be peace, has said that one who is versed in religion (*Fukeeh*) is the *Koofoo* of those who are of the Alwee origin (that is, the descendants of Ally, whether by a wife whom he married after the death of Fatema, who are properly called Alwees, or the descendants of Ally, born of his wife Fatema, who are properly called Syuds); because excellence (*Shuruf*) which is personally acquired is superior to the excellence which is inherited.

1100. (200.) When a female Zimmee gives herself in marriage to a man (of a different *Koofoo*), her guardian shall have no right to set aside the marriage except when the inequality is most completely defined, as for instance, where the daughter of the Zimmee King, or of somebody higher than the King (*e.g.*, the high priest), gives herself in marriage to a sweeper or tanner of hides from amongst the Zimmees; and except when the woman has stipulated for a dower egregiously small, then her guardians are authorised to demand the completion of the Meher-i-Misl, or proper dower, or to demand the setting aside of the marriage (that is, in the last case, the guardian is authorized to increase the dower or to avoid the marriage, and in the first case to avoid the marriage).

1101. (201.) When a woman (that is a Mahomedan woman) gives herself in marriage to a man who is not her *Koofoo*, her guardians, of the class called residuary guardians (*Asbat*, which includes father, grand-father, and not those of the class called *Zawee-al-Arham*) are entitled to set aside (or annul and avoid) the marriage : and a marriage shall not be set aside on account of want of *Koofooship*, but (by proceedings taken) before the Kazee; because this matter (that is, want of *Koofooship*) is a principle which has been deduced by *Ijtihad* (or analogy of the Moojtuhids, and is a matter in which they differ, see paragraph 189) and each of the contending parties has some argument in his favor and has some authority to support him, and the difference amongst the contending parties cannot therefore be settled but by the decision of a person who has

authority to settle the dispute (and that person is the Kazee). In the same way as the setting aside of a marriage on account of option of puberty and the repudiation of a thing purchased on account of defect after possession (this is also a matter which must be decided before the Kazee). Therefore this setting aside of the marriage (by the Kazee at the instance of the guardian aforesaid, on account of want of *Koofooship*) does not amount to a divorce (because a divorce takes place by the will expressed in words of the husband, but here the Kazee pronounces a declaration of the nullity of the marriage, but the Kazee has no authority to pronounce a divorce. Be it noted that it is of some importance to know whether this nullification amounts to a divorce or not, because if it amounts to a divorce, then in the event of the husband marrying the woman again, the husband would have in his hands only two instead of three divorces and it would affect inheritance).

Then if the marriage has been set aside (by the Kazee) before carnal intercourse and before *Khilwat-i-Suheeh,* then the husband shall be released from the whole of the dower, and the *Iddut* is not obligatory on the woman : but if the marriage has been set aside (by the Kazee) after *Khilwat-i-Suheeh,* then the husband is bound to pay the whole of the dower and the maintenance during the period of the *Iddut.* And if the Kazee does not set aside the marriage between the husband and the wife, then the marriage shall remain binding as regards all rights and obligations, such as the husband's authority to divorce, and to *Zihar* and *Eela,* and as to mutual inheritance.

1102. (202.) When a woman gives herself in marriage to one who is not her *Koofoo* (but who is lower in *Koofooship*), the guardians have the power to set aside the marriage as long as she is not delivered of a child by him (but if she gives birth to a child, then the guardians have no power): and the guardian's right (to annul the marriage for want of *Koofooship*) is not negatived (or lost) by reason of his silence after his knowledge, although the space of time might be considerable : but if the guardian takes possession of her dower and sends her to her husband, then his right is lost : (that is, if he both receives the dower and sends the wife to her husband, then all are agreed that his right to question the marriage is lost ; but if he does the one and not the other, then there is a difference. See Fatawai Alumgiree, Volume I, p. 412) : but if he does not take possession of the dower, but raises a dispute with the husband on account of balance of dower (saying that the dower should be increased, and the Fatawai Alumgiree adds two other conditions, *viz.,* if the guardian has been appointed Vakeel by the wife to raise the dispute with the husband, and if it has

already been proved before the Kazee that the husband is not the wife's *Koofoo*. See Fatawai Alumgiree Volume I, p. 412) and for maintenance, the guardian's authority shall be lost by analogy.

1103. (203.) When a woman gives herself in marriage to one who is not her *Koofoo* (but is below her), and one of the guardians consents to it (*e.g.*, if she has several brothers and of different kinds) it is not competent to him, or to a guardian equal or inferior to him in degree, to set aside the marriage: but the right shall appertain to a guardian superior to him.

1104. (204.) And if the guardian has given a woman in marriage to one who is not her *Koofoo*, and the husband has carnal intercourse with her; and the woman then gets separated from him by his divorcing her: and if the woman then gives herself in marriage to the same husband without the intervention of the guardian; then the guardian has authority to set aside the marriage. But if the divorce had been a reversible divorce (where the marriage still subsists), the guardian has no authority (to annul the second marriage). (The first marriage having been contracted by the guardian himself, he has no right to annul it: but the second marriage having been effected by the woman herself, although with the same husband, the guardian has no authority to annul it: in case of reversible divorce, the first marriage never came to an end and the second marriage counts for nothing, and the guardian has no authority to question the second marriage which was a mere formal one: this implies that the second marriage took place before the expiration of the *Iddut:* but if the second marriage was after the *Iddut*, then the first one having come to an end, the guardian would be entitled to annul it).

1105. (205.) A woman gives herself in marriage to one not her *Koofoo*, and the husband has sexual intercourse with her: then the Kazee sets aside (or annuls) the marriage between the husband and the wife by the hostility (or at the instance) of the guardian; then the (same) man marries the same woman before the expiration of the *Iddut* without the intervention of her guardian: the Kazee then (at the intervention of the guardian) separates the husband and wife before sexual intercourse: then according to Aboo Haneefa and Aboo Yusoof, on whom be peace, the husband shall be liable for the whole of the dower fixed at the second marriage and the future *Iddut* (*viz.*, the *Iddut*, owing to the second marriage being dissolved) shall be obligatory on her. (The first marriage having been followed by intercourse, the dower fixed in the first marriage is payable:

for the same reason, *Iddut* relating to the first marriage is obligatory on the woman. *Iddut* is the consequence of carnal intercourse; because if there is no carnal intercourse, there is no *Iddut* in case of separation or divorce; therefore when the second marriage takes place during the *Iddut* of the first marriage, then to all intents and purposes there is carnal intercourse following the second marriage, and therefore the whole of the dower fixed at the second marriage will be payable, and the woman will have to observe a second substantial and entire *Iddut* to be counted from the date of the separation; so that if the separation takes place before the completion of the *Iddut* obligatory by the first marriage, the second *Iddut* will commence at once, and for the common period of the two *Idduts* there will be what is called *Tadakhool,* or *Merger.* The gist of the case is, that the second marriage is found before the expiry of the *Iddut* of the first marriage).

But Mahomed and Zoofur, on whom be peace, say, no dower (on account of the second marriage) will be due from the husband: and as regards the *Iddut,* Mahomed says, the remainder of the *Iddut* (due on account of the first marriage) is what should be observed by her, but Zoofur says, no *Iddut* is due at all (so that the remainder of the *Iddut,* if at all due on account of the first marriage, falls through; because Zoofur says the second marriage puts an end to the *Iddut,* as in the case of divorce when, before the expiry of the *Iddut,* the husband marries again which he is competent to do, the marriage puts an end to the *Iddut*: see paragraph 210.)

1106. (206.) And regard being had to this difference of opinion (as set forth above between Aboo Yusoof and Aboo Haneefa on the one hand and Mahomed and Zoofur on the other, and also between Mahomed on the one hand and Zoofur on the other), this matter divides itself into five cases. One of which is the case set forth above (*viz.,* as regards the dower relating to the second marriage, and the *Iddut* observable on account of separation after the second marriage, together with the different views as set forth in paragraph 205).

1107. (207.) And another (of those five cases) is this. A man divorces a woman with whom he has had carnal intercourse, the divorce being of a nature so as to make her *bain* or completely separate: he then marries her during the period (that is, before the expiry) of her *Iddut,* and divorces her before he has had carnal intercourse with her in this second marriage: then according to Aboo Yusoof and Aboo Haneefa (who taken

together are called the two Sheikhs) the husband is liable for the whole of the dower (fixed at the second marriage for reasons set forth within brackets in paragraph 205, which are supported by Shurah Vikaya, Volume II, p. 95, and another effect will be that a substantial *Iddut* on account of separation by divorce after the second marriage will have to be observed by the woman); whereas according to Zoofur and Mahomed, on whom be peace, half of the dower will be payable (according to the general rule by which a marriage, not followed by intercourse, involves liability to half of the dower only, and Mahomed and Zoofur not deeming mere marriage during *Iddut* as amounting to carnal intercourse by implication; also according to Mahomed there will be no *Iddut* on account of divorce after the second marriage, because there was no carnal intercourse in this second marriage, but there is nothing to prevent the completion of the *Iddut* on account of separation by reason of divorce in the first marriage: but Zoofur says, although there will be no second *Iddut*, still the first *Iddut* will come to an end by reason of the second marriage).

1108. (208.) Another (that is, the third) case is this:—A man divorces a woman, with whom he has had carnal intercourse, the divorce being of a nature so as to make her *bain* (or completely separate): he then marries her during the period of her *Iddut:* the woman then becomes—what God should prevent—a *Moortudda* (a term used to denote a person who becomes an infidel, having once been a Mahomedan and the Nikah then becomes *Fuskh* or avoided): and then she again accepts Islam: according to Aboo Haneefa and Aboo Yusoof, on whom be peace, the husband shall be liable for the whole of the dower (fixed at the second marriage): but according to Mahomed and Zoofur, on whom be peace, the husband is not liable to dower fixed at the second marriage: (according to the two Sheikhs, second marriage during *Iddut* is carnal intercourse by implication, giving rise to liability to dower: then by her forsaking the true religion, the marriage became annulled and the liability to dower for the second marriage dropped: then by her re-acceptance of Islam, although the marriage was not revived, still the right and liability to dower revived: but according to Mahomed and Zoofur re-acceptance of Islam does not revive the right to dower).

1109. (209.) And another (that is, the fourth case) of those cases is this:—A man marries a slave girl (belonging to another, because one cannot marry his own slave, she being already his property): he then, after

having had carnal intercourse with her, divorces her, so as to make her *bain* or completely separate : he then marries her during her *Iddut :* the woman is then emancipated (by the person whose property she was) and she in consequence exercises, before carnal intercourse in the second marriage, her option to cancel the marriage (which had been contracted by her master with the man under consideration : in this case also, according to the two Sheikhs the whole of the dower fixed at the second marriage becomes due, because marriage during *Iddut* is tantamount to carnal intercourse; but according to Mahomed and Zoofur, one-half of it will be due, there having been no carnal intercourse in the second marriage).

1110. (210.) And another (*i. e.*, the fifth and the last) of these cases is —Where a man after carnal intercourse divorces a woman so as to make her *bain* or completely separate; he then marries her during the *Iddut ;* then separation is caused between them by reason of *lian* or by reason of the exercise of the option of puberty (on the part of the woman) : then, according to Aboo Haneefa and Aboo Yusoof, on whom be peace, carnal intercourse in the first marriage will be considered carnal intercourse in the second marriage, in regard to the perfection (or completion) of dower and to the obligation to observe *Iddut :* and according to Mahomed and Zoofur, on whom be peace, carnal intercourse in the first marriage will not be (tantamount to) carnal intercourse in the second marriage either as regards dower or as regards *Iddut ;* although according to Zoofur on whom be peace, the remainder of the *Iddut* (due after the separation from the first marriage) drops, but according to Mahomed, on whom be peace, it is not dropped.

1111. (211.) And if the first marriage is invalid (*Fasid*) and the husband has had carnal intercourse with the woman (in that marriage) or if the husband has intercourse with doubt in the marriage (*e.g.*, where instead of the bride, the husband has intercourse with a different woman, the husband being under the impression at the time that the woman is his wife, see Shurah Vekaya, Vol. II, p. 93); and (in consequence of such intercourse in either of the two cases) *Iddut* has become obligatory on the woman (on the separation in consequence of the invalidity of the marriage being established, or in consequence of the doubt being dispelled by knowledge of actual facts), the same rule holds good when the husband during that *Iddut* marries her by a valid marriage, but separates from her (by divorcing her) before having intercourse with her, (that is, the same consequences as set forth in the above paragraphs follow, *viz.*, according to the two

Sheikhs, the whole of the dower fixed at the second marriage will be payable, and a fresh *Iddut* shall have to be observed; whilst according to Mahomed and Zoofur half of such dower is payable; and as regards the *Iddut*, according to Mahomed no fresh *Iddut* is observable, but the woman shall finish the first *Iddut*, whilst, according to Zoofur, the first *Iddut* even shall cease).

1112. (212.) And if the marriage first contracted is valid, and the husband has intercourse (after this valid marriage), and separation takes place between the husband and the wife (by any of the reasons for which separation takes place, such as divorce, &c.), and the man then, during the *Iddut*, marries her by an invalid marriage, and then they are separated before carnal intercourse, then the dower fixed at the second marriage shall not be payable according to all (because the carnal intercourse of the first marriage counts for nothing in the second marriage, owing to the second marriage being invalid, and in an invalid marriage, without carnal intercourse, dower does not become obligatory).

1113. (213.) And if the second marriage takes place after the expiration of the *Iddut* (relating to the first marriage), and after the second marriage, separation takes place between the husband and the wife before carnal intercourse, then the result will be according to the rule laid down by Mahomed and Zoofur in the cases mentioned above (*viz.*, half of the dower will be payable and there will be no *Iddut*, because the carnal intercourse of the first marriage amounts to such by implication as regards the second marriage only when the second marriage takes place during the *Iddut* of the first marriage).

1114. (214.) A man marries a woman by representing that he belongs to a certain *Kubeela* (tribe or clan): but it appears afterwards that he belongs to a different *Kubeela* (tribe or clan); then if it appears that what was represented was inferior to what has come to light, but the husband is of her *Koofoo* notwithstanding what has come to light, as for instance, when the husband marries an Arab woman on the representation that he is also an Arab, but it appears afterwards that he is a Kooreishy (and a Kooreishy is superior to an Arab) or on the representation that he is an Ajumy (*i.e.*, not of her *Koofoo*), whereas he turns out to be an Arab (an Arab is superior to an Ajumy), then the marriage is binding (because the true facts shew that the husband is superior to what he had represented). And if what turns out is superior to what was represented (or in other

words, if what was represented was inferior to what has come to light) but the husband is not of her *Koofoo* (but on the contrary is inferior to her thus shewing that she had married knowingly one who was beneath her) as for instance when the husband marries a Kooreishy woman representing that he is Ajumy, but it appears afterwards that he is an Arab (an Ajumy is inferior to an Arab) then the marriage shall be binding as regards the woman (who shall not be entitled to set aside the marriage because she had knowingly married beneath her *Koofoo;* for what now turns out is superior to what was represented although still beneath her *Koofoo*) but the guardians shall have authority to object to the marriage.

But if what turns out is inferior to what was represented, and the husband is not of her *Koofoo* according to what turns out, as for instance, when a man marries an Arab woman by representing himself also to be an Arab, but it turns out that he is an Ajumy, then she shall be entitled to cancel the marriage; but if she is still agreeable to the marriage, then the guardians shall have the authority to set aside the marriage. And if what turns out is inferior to what was represented, but the husband is still of her *Koofoo,* as for instance, when the husband marries an Arab woman by representing himself to be a Kooreishy, but it turns out afterwards that he is an Arab, then she is entitled to set aside the marriage according to the three Sahibs (*i.e.,* Aboo Haneefa and his two disciples) but Zoofur disagrees with them (holding that she shall not be entitled to set aside the marriage, because the husband is still of her *Koofoo,* whereas the first three say she shall be so entitled, because she married on the supposition that her husband was superior to her).

1115. (215.) And in the same way if a man marries a woman saying that he is so and so, son of so and so, but it turns out that he (the husband) is the brother (instead of being the son) of that so and so by the father of that so and so (that is, it turns out that the husband is the brother by the same father, but by a different mother of his alleged father) or the paternal uncle of that so and so by the father of that so and so (that is, it turns out that the husband is the step paternal uncle of the alleged father), then the woman shall be entitled to set aside the marriage although the husband might be of her *Koofoo.*

1116. (216.) A man gives his minor daughter in marriage to a man who says he does not take intoxicating drinks, but the father finds him a habitual drinker: the minor then attains her puberty and says, "I do not agree to the marriage;" the lawyer Aboo Jaffer on whom be peace, says,

if the father of the girl does not (himself) take intoxicating drinks, and if the majority of his household are pious, then the marriage is void (*batil*); because the father of the minor did not agree to the marriage in consequence of the absence of *Koofooship*, and he did not give her in marriage but on the supposition that he is her *Koofoo*: (the marriage contracted by the father is ordinarily binding, and the woman has, in that case, ordinarily no option of puberty; but in this case she has).

1117. (217.) And it is said in the Asul that if a woman gives herself in marriage to a man without knowing whether he is a free man or a slave, but it appears afterwards that he is a slave, who has obtained permission to marry, she shall have no option (to cancel the marriage), but the guardians shall have the option: and if the guardians give her in marriage, with her permission without their knowing whether the man is free or a slave, but they come to know afterwards that he is a slave, neither of them (*i.e.*, neither the guardian nor the woman herself) has the option (to cancel the marriage).

1118. (218.) And likewise if the husband says he is a free man and the guardians (on the faith of the representation) give the woman in marriage to him, but it appears afterwards that he is a slave, then the guardians shall have the option (to cancel the marriage).

1119. (219.) And it follows from the rules set forth above, (see paragraphs 217 and 218) that if a woman gives herself in marriage to a man without there being a stipulation of *Koofooship*, whether the woman knows that the husband is her *Koofoo* or knows that he is not her *Koofoo*, and then it appears that he is not her *Koofoo*, she shall have no option to cancel the marriage: and also if the guardians give the woman in marriage with her consent without their knowing that he is not her *Koofoo*, but they afterwards came to know of it, (they shall have no option to cancel the marriage): but if the *Koofooship* has been made a condition of or if the guardians have received information that he is her *Koofoo*, and they then give her in marriage, but it appears afterwards that he is not her *Koofoo*, they shall have the option: (see paragraph 214; in case of stipulation and in case of information, the guardians contract the marriage on the understanding that the husband is the *Koofoo* of the wife, but in the other case they give her in marriage disregarding the circumstance of *Koofooship*.)

1120. (220.) And if a drunkard gives his minor daughter in mar-

riage for a dower less than her Meher-i-Misl (or proper dower), then Sheikh -i-ool Imam Aboo Baker Mahomed, son of Fuzul, on whom be peace, says, if the father does so after the intoxication has subsided (and he is in his senses) then the marriage is valid according to Aboo Haneefa on whom be peace, but it is not valid according to his two Sahibs (or disciples, Aboo Yusoof and Mahomed) on whom be peace: but if the drunkard (in a state of intoxication) is not in a fit state of mind and judgment, the marriage contracted by him (in such a state) shall not be operative (or effectual) as regards a female minor (who is his daughter) for a dower less than her Meher-i-Misl (or proper dower).

1121. (221.) And if a drunkard, after the intoxication has subsided (and he has recovered his senses) gives his minor daughter in marriage to a man who is not of the same *Koofoo,* then the marriage shall not be valid according to the two disciples, and there is a difference of opinion regarding the view which Aboo Haneefa took in this matter; but apparently Aboo Haneefa held that the marriage is valid. But if the drunkard gives her in marriage (whilst in a state of intoxication) to a man who is not of the same *Koofoo,* then the marriage is not valid according to all (three, *i.e.,* Aboo Haneefa and his two disciples).

1122. (222.) And traditions have differed regarding what the two Sahibs (Mahomed and Yusoof) have held when the father and grandfather give a female minor in marriage (that is, when either of them gives her in marriage) for a dower less than her Meher-i-Misl (or proper dower). According to one tradition from them (that is, according to one tradition they hold that) the marriage is invalid (*fasid*); according to another tradition, the marriage is (according to them) dependent on her ratification after attaining her puberty. And it is (also) reported of Aboo Yusoof, on whom be peace, that he said that the dower fixed (which is less than the wife's proper dower) shall be invalid, but the marriage shall be valid for her Meher-i-Misl (or proper dower).

1123. (223.) A woman gives herself in marriage to a man who is not her *Koofoo;* the guardian shall be entitled to refer the matter to the Kazee for him to cancel the marriage, although the guardian might not be (of the class called) her guardian by relationship within the prohibited degree, (Za Ruhum Mohurrum), such for instance as the son of the paternal uncle, and so forth: (and if he is of that class then he would be so entitled). And it is said that a guardian who is not related to a woman

within the prohibited degree, is not entitled to make the objection. But what is mentioned first is correct.

1124. (224.) When a female minor is given in marriage by a guardian different from her father or grandfather to a man whose grandfather had been emancipated by one of a tribe (*i.e.*, by his master who belonged to a tribe) or whose grand-father was not originally a Moslem having himself alone (and not his ancestors) become a Moslem, whereas the female minor's ancestors have always been free Moslems; and the minor girl then attains her puberty and ratifies the marriage, the marriage shall not be valid; because the marriage, at the time it took place, had nobody who could allow it (that is, the marriage was not contracted through the instrumentality of one who had authority to validate such marriage, the female herself having been a minor and the guardian was not the father or the grandfather and the husband was not of the same *Koofoo*) : the marriage, therefore, was not dependent, and ratification does not appertain to it. (No guardian except the father and grandfather can give a minor girl in marriage to one not of her *Koofoo*).

1125. (225.) And so also if the absence of *Koofooship* arises for a different reason (that is, different from that mentioned in the above paragraph) the marriage contracted by a guardian different from the father or grand-father shall not be effected.

1126. (226.) A woman gives herself in marriage to a man not her *Koofoo* : the learned have held that she can refuse herself to the husband and prevent him from having intercourse with her, until her guardian shall consent to this marriage; because to all appearance the guardian will not consent (to a marriage beneath her *Koofoo*) : therefore, if the husband were to have intercourse with her, she might become pregnant, in which event the marriage will not be liable to be cancelled and the guardians will feel disgraced by reason of the alliance with one who is not their *Koofoo*.

God knows best.

SECTION VIII.

ON GUARDIANS.

1127. (227.) The text which forms the basis of the authority of a guardian (in the matter of marriages) is the saying of the Prophet, on whom be praise of God and mercy.—" There is no *Nikah* except by (means of) a guardian." And the existence of a guardian is a condition for

the validity of the marriage of minors, and of those who are the property of others, (*i.e.*, those who are slaves), and of those who are insane.

1128. (228.) Guardianship arises from different causes (that is, the authority of a guardian arises from several causes, those causes being four in number : *viz.*, Milkool Yameen, Karabut, Wila, and Imamut, (see Vol. II, Ruddool Moohtar, p. 484) : the strongest of those causes is the right of ownership (Milkool Yameen). So that the marriage of those who are the property of others is not valid except with the permission of the owner : and the owner has the right to compel his male slave to marry (*i.e.*, to give him in marriage without his consent) according to us (the Hanifites, a different view having been taken by the Shafye), and the right to compel his female slave to marry according to all. (See paragraph 140 *ante*). And those who are the common property of two men, cannot be given in marriage by either of them.

1129. (229.) Next to the right of ownership comes the right (of guardianship) by being a residuary according to the saying of the Prophet. "The authority to give in marriage is in the residuary" (that is, the residuary has the right to give in marriage). And the nearest residuary (guardian) for (the marriage of) a male or female minor is the father ; next to him is the grandfather, that is the father's father, and so on (in the) ascending (line).

1130. (230.) And the son belongs to the (class of) residuary (guardian) having authority to give his insane mother in marriage according to us, (*i.e.*, the Hanifites). And Shafye, on whom be peace, says, that the son has no authority to give his mother in marriage unless the son is her *Asheera*, (*i.e.*, of the same family or tribe as the mother, *e.g.*, where the marriage is between cousins there the son is the *Asheera* of the mother).

1131. (231.) And there is a difference of opinion amongst our *Ashabs* (*i.e.*, Aboo Haneefa, Yusoof, and Mahomed) as regards the authority of the father and son in regard to (the marriage of) an insane woman, when both are to be found (that is, when both are in existence, the difference being which of them has the preferential right of guardianship). Aboo Haneefa and Aboo Yusoof, on whom be peace, have said that the son has the stronger right to give her in marriage, whereas Mahomed, on whom be peace, has said that the father has stronger right, because he (the father) is entitled to dispose of (*Tusurroof*) her property and person whilst the son has no authority to dispose of (*Tusurroof*) her property.

1132. (232.) And in the same way (as the son, see paragraph 230),

the son of a son, how low soever (is guardian in regard to the marriage of an insane woman).

1133. (233.) Next is the brother by the same father and mother: then the brother by the same father only, then their sons, according to the same order (*i.e.*, first full blood and then half blood), howsoever low, (have authority in the marriage of a minor or insane female).

1134. (234.) Then the paternal uncle by the same father and mother, (*i.e.*, full brother of father), then the paternal uncle by the same father only (*i.e.*, father's half brother), then their sons (how low soever) according to the same order (*i.e.*, full blood having preference).

1135. (235.) Then the paternal uncle of the father by the same father and mother, then the paternal uncle of the father by the same father only, then their sons according to the same order.

1136. (236.) And the whole of what has been stated above is according to the view of our *Ashabs* (*i.e.*, Aboo Haneefa, Yusoof, and Mahomed) on whom be peace. Shafye, on whom be peace, has said that one who is not a father or grandfather is not entitled to give a female or male minor in marriage (that is, except the father and grandfather nobody has the right of guardianship in marriage).

1137. (237.) And a guardian is entitled to give a Syaeba (that is, a woman who has already been married before) who is a minor, in marriage (that is, by compulsion without her consent), according to us (*i.e.*, Aboo Haneefa, Yusoof, and Mahomed), although Shafye has differed from this view.

1138. (238.) And out of those who are related after the residuaries, the guardianship according to us (*i.e.*, Aboo Haneefa, Yusoof, and Mahomed), appertains to the master, who has bestowed freedom; because he (such master) is a residuary: then come the residuaries (by relationship) of the master who has bestowed freedom.

1139. (239.) And in default of the residuaries, each of the relations, who is the heir of the female or male minor, and who belongs to the distant kindred (*Zawil Arham*) is entitled to give the female or male minor in marriage according to the Zahir-i-Rawayet from Aboo Haneefa, on whom be peace.

And Mahomed, on whom be peace, says there is no (right to) guardianship (for the purposes of giving a minor in marriage) in the distant

kindred. And the view of Aboo Yusoof, on whom be peace, is conflictingly reported.

1140. (240.) And the nearest (amongst the distant kindred, or *Zawil Arham*) according to Aboo Haneefa, is the mother, then the daughter; then the son's daughter; then daughter's daughter; then son's son's daughter; then daughter's daughter's daughter; then sister by the same father and mother; then the sister by the same father; then brother and sister by the same mother; then their children (*aulad*); then paternal aunts (*i.e.*, father's sisters) and maternal uncles (*i.e.*, mother's brothers) and maternal aunts (*i.e.*, mother's sisters) and their children (*i.e.*, *aulad* of father's sister and mother's brother and mother's sister) according to this order (that is, the order to be observed as regards the father's sister is, that full blood is to be preferred to half blood, and those on the father's side are to be preferred to those on the mother's side as aforesaid, and so also as regards mother's brother and mother's sister).

1141. (241.) Then if there be found together the false grandfather (*i.e.*, mother's father) and the sister, then, according to Aboo Haneefa, on whom be peace, the guardianship belongs to the grandfather (that is, mother's father is also a guardian, and he is to be preferred to the sister).

1142. (242.) And after these (*i.e.*, after the *Zawil Arham*), is the Mowla-i-Mowalat (or master by reason of friendship in regard to father of the minor, and as to this class, see Ruddool Moohtar, Vol. II, p. 513), according to Aboo Haneefa, on whom be peace, but his two disciples have differed from him (they having held that the father's master by reason of friendship or the Mowla-i-Mowalat is no guardian).

1143. (243.) And as long as there is a guardian by relationship to the minor, the Kazee is not the guardian according to Aboo Haneefa, on whom be peace (that is, it is only in default of the residuaries, or *Asbat*, and the *Zawil Arham* that the Kazee can be guardian), and according to his two disciples, as long as there is a residuary to the minor, the Kazee is not the guardian: (that is, the Kazee comes after the residuaries, and the *Zawil Arham* have no right of guardianship).

1144. (244.) Then the authority of the Kazee to give in marriage one who stands in need of a guardian arises only when he is vested with such authority by his appointment by the *Munshoor* (or Firman of the King); but if he is not vested with such authority by his appointment and Firman, then the Kazee shall not have authority to act as guardian in marriage.

So if the Kazee gives her in marriage when the Sultan has not given him authority for this (*i.e.*, to give in marriage), and the Sultan afterwards gives him such authority, and the Kazee then (again) validates this marriage (or ratifies it) the marriage will be valid by analogy (or Istihsan); as in the case of a slave, when he marries without the permission of his master, and the master afterwards gives the slave permission to marry and the slave then adopts (or validates and ratifies) this marriage, the marriage is valid by analogy.

1145. (245.) And the executor has no authority in the marriage of a male or female (that is, he has no authority to give the minor in marriage), whether the father has, by his will, given him authority or not. And Hashem reports from Aboo Haneefa—and this is the view taken by Malik, —that if the father has by his will given his executor authority, then the executor is competent to give the male or female minor in marriage. And Ibn-i-Aboo Laila has held that the executor is guardian having authority to give in marriage in both cases (whether the will contains an express authority or not).

1146. (246.) And if a male or a female minor is in the custody of a man (literally, who is in the lap of a man) and is being brought up by him, he having picked him or her up, or being in such like manner in charge of him or her, then he has no authority to give him or her in marriage.

1147. (247.) And there is no guardianship (for marriage) in a child (*Sabeeya*), or an insane man, or one who is the property of another (that is, these cannot act as such guardian of a minor whether the minor is a Moslem or an infidel): neither has the unbeliever, (the *Kafir*), authority (of guardianship for marriage) over a Moslem.

1148. (248.) And wickedness, (*Fisk*), is no disqualification in the matter of guardianship.

1149. (249.) And if to a male or female minor there are two (or more) guardians (in the same degree), such as, two brothers or two paternal uncles, then whoever gives in marriage, the marriage shall be valid according to us (*i.e.*, Aboo Haneefa, Mahomed and Yusoof). And if both of them, one after the other, gives in marriage, then the first marriage will be valid and not the second (that is, if a female minor is so given in marriage; because if a male minor is given in marriage by both the guardians in succession, both the marriages will be valid). And if each of the two

guardians gives her (a female minor) in marriage to a different man, then if both the marriages have taken place at the same time (that is, if the two marriages, although they were contracted at different places, were contracted at the same hour), or if it cannot be ascertained which of them is prior in point of time, both the marriages shall be made void (*batil*).

And Malik, on whom be peace, says, that one of the two guardians shall not act separately in giving in marriage (that is, both of them shall join and act together) : just as if there are two masters (of a slave), they cannot act separately in giving in marriage the male slave or the female slave, who has received freedom.

1150. (250.) And if a remote guardian has given her (a female minor) in marriage whilst a nearer guardian is present (that is, is not absent as subsequently set forth), the marriage shall depend on the permission of the nearer guardian : but, if the nearer guardian is absent—the absence being of a nature so as to cut off communication (*Ghybut-un-Moonkutaiatun*), then the marriage given by the remote guardian shall be valid according to us.

And Shafei, on whom be peace, says, when the nearer guardian is absent (*Ghybut-un-Moonkutaiatun*), then the guardianship shall be transferred to the Sultan or the Kazee. And Zoofar, on whom be peace, says, nobody shall give her (a female minor) in marriage until the nearer guardian appears, or the Vakeel of the nearer guardian gives her in marriage, [that is, if the nearer guardian is absent (*Ghybut-un-Moonkutaiatun*) then nobody has authority, and the girl shall not be given in marriage until his return : but the Vakeel of the nearer guardian, who sends the Vakeel with authority to give the girl in marriage shall have such authority].

Then if the nearer guardian (who is so absent) gives her in marriage from the place where he is, then the learned have differed as regards the validity of the marriage so contracted by him : but it is obvious that the marriage shall be valid.

1151. (251.) And there is a discussion (amongst the learned Doctors) as to what constitutes absence of a nature to cut off communication (*Ghybut-i-Moonkutya*). Some of the learned have held that the measure of it is that communication (by means of message) is cut off and *Kafila* (or party of travellers) cannot reach : and some of them have measured it by a distance of one year's journey, and some of them have measured it by a distance of one month's journey. But the majority of the learned have

held that if he (the guardian) is at a place, so that the (minor girl's) *Koofoo,* (that is, the bridegroom who is of the same *Koofoo* who intends to marry the girl. See Shuruh Vikaya, Vol. II, p. 20), cannot (afford to) wait for the intelligence reaching from the guardian, then this absence is (what is technically called) absence of a nature to cut off communication.

And in the work (of Mahomed) it is pointed out that the lowest period of time, which constitutes (what is technically called) journey (which is three days) is sufficient to constitute such absence, and this is the view taken by Mahomed, son of Mookatil, inhabitant of Rye, on whom be peace, and by Soofyan, inhabitant of Sowr, and by Aboo Ismat and by Syad, son of Maaz, inhabitant of Merv, on whom be peace, and upon that is the *futwa* given by a larger body (*Jamaut*) of modern lawyers. One of those modern lawyers is Kazee Imam Aboo Ally, of Nusuf, on whom be peace, who says, from Bokhara to Nusuf is (the distance which constitutes), absence (technically) of a nature to cut off communication.

Therefore, if the nearer guardian, wherever he may happen to be, is moving about (not having for instance a fixed shop or place where he could always or at stated intervals be found) so that his address (or sign) could not be found, or if all intelligence of him is lost, (*Mufkood*) so that the place of his residence cannot be discovered; or if he (although residing in the same town where the female minor lives) be concealing himself in the town, so that he cannot be traced out, then Kazee Imam Abool Hussun Ally, of Soogd, on whom be peace, says, that he, the guardian, is, to all intents and purposes, absent, so that his absence is of a nature to cut off communication; because, when it became impossible to get at him (or to reach him) and get the benefit of his opinion (or advice), then he shall be considered dead to all intents and purposes.

Then if a more remote guardian has given her in marriage, and it is afterwards found out that the nearer guardian was concealing himself in the town, the marriage contracted by the more remote guardian shall be valid.

1152. (252.) And if a man gives his son (who is a minor) in marriage to a woman for more than her proper dower (thus causing loss to his minor son); or if he gives his minor daughter in marriage for less than her proper dower; or gives her in marriage to one of a different *Koofoo;* or if he gives his minor son in marriage to a female slave, or to a woman who is not her *Koofoo,* this marriage is valid according to Aboo Haneefa, (thus illustrating the rule that the father has full authority in the marriage of

his children provided he acts *bonâ fide*). But his two *sahibs* (or disciples) have held that this marriage is not valid.

1153. (253.) And the lawyers are agreed in this view that such marriage as has been set forth (in the) above (paragraph) is not valid, if contracted by a guardian except the father and grandfather (that is, in the case of the father and grandfather there is a difference, but in the case of other than the father and the grandfather, there is no difference of opinion): nor by the Kazee (that is, the learned have agreed that the Kazee cannot give the minor in such marriage as is set out in paragraph 252).

1154. (254.) When the male or female minor attains majority, then, if they had been given in marriage by the father or grandfather, they (that is, he or she has) have no option (to cancel the marriage): and they have the option of puberty, if they have been given in marriage by a guardian different from (or other than) the father or grandfather, according to Aboo Haneefa and Mahomed, on whom be peace, but Aboo Yusoof, on whom be peace, says, they have no option.

1155. (255.) And when she (the female minor) attains puberty, having been a virgin (or *Bakira, i.e.*, unmarried at the time she was given in marriage), and keeps quiet for a second (*Saaut*), her option shall become void, (*batil*): then if she cancels the marriage as soon as she attains puberty, and calls witnesses to this (cancellation), the same, (cancellation by her) shall be valid. But in the case of a boy or in the case of a girl, who is a *Syeeba* (who had already been married once), their option of puberty shall not become void, (*batil*) by their silence, and their option shall not be coupled with the condition that the option shall be exercised at the same meeting, (*mujlis* of attaining puberty), and she (the Syeeba girl) shall (still) have her right of option until she makes a declaration of her consent, or does an act which denotes consent, such, for example, as giving the husband an opportunity to have carnal intercourse with her, or asking for her maintenance (in which cases she denotes her consent and forfeits her option), but if she eats of the food of her husband, or if she does his work as she used to do, she shall (still) have her right of option (that is, she shall not forfeit it).

1156. (256.) The option of puberty differs from the option of freedom in various particulars: one of them is, that freedom of puberty becomes void (*batil*) by standing up from the meeting (when, with the know-

ledge that she has the right of option, the woman, who had been given in marriage whilst a slave, instead of declaring, on hearing that she has got her freedom, that she has avoided the marriage, stands up), but the option of puberty, in the case of a boy or a Syeeba woman (*i.e.,* one who had already been previously married) is not rendered void by standing up from the meeting.

1157. (257.) And secondly, ignorance of (what constitutes) option of puberty is not regarded as an excuse (because every Moslem is bound to get acquainted with the rules of law) so that a female minor (who has attained puberty and who is a virgin), when she says, "I did not know of the option of puberty and my silence did not arise, but on that account (*i.e.,* on account of ignorance)," shall not be regarded as exempted; and her option shall become void, (*batil*): whereas a female slave, who has obtained her freedom, when she says so, shall be excused, (or exempted), and her option shall not become void, (because having been engaged in the work of her master, her excuse, which is really based on want of time to learn the rules of law, is admissible); although she might say so after a time.

1158. (258.) Another difference is, that option of freedom is the right of a female slave and not that of a male slave; whereas option of puberty is the right of both of them (*i.e.,* both of the boy and of the girl after they shall have attained the age of puberty).

1159. (259.) Another difference is, that the option of freedom is not rendered void (*batil*), by silence, although she might be a virgin (that is, when she knows she has the option and still keeps quiet), whereas option of puberty is rendered void (*batil*), by silence of the virgin (*Bakira*).

1160. (260.) Another difference is, that in the case of option of freedom, separation does not depend on the (order of the) Kazee, but, on the contrary, the separation is established by her own authority; whereas in the case of option of puberty, separation shall not take place, and the marriage shall not become void (*batil*) until the Kazee shall set aside the marriage between them.

1161. (261.) Then if the separation takes place (on account of option of puberty by order of the Kazee, or on account of option of freedom by the exercise of the woman's will given expression to) before carnal intercourse, then the whole of the dower drops (that is, the right to it is forfeited and it is at an end), whether such separation takes place on the part of the man

(that is, when the minor boy, attaining majority, exercises his option of puberty, and the Kazee directs a separation); or on the part of the woman (on account of the exercise of option of puberty or liberty): but if the separation takes place after carnal intercourse, no part of the dower shall drop (or cease to be obligatory).

1162. (262.) A male and a female minor have the option of puberty, if the Kazee has given them in marriage, according to the more approved (or accepted and received) of two traditions from Aboo Haneefa, on whom be peace, and that also is the view of Mahomed, on whom be peace.

1163. (263.) And if the father gives his minor daughter in marriage, and stands surety to her for the dower on behalf of the husband (that is, saying, "if the husband will not pay I will pay,") his suretyship is valid: then, if, on attaining majority, she demands payment from her father ou account of the latter having stood surety, then the father shall not be entitled to look to the husband (for satisfaction, and ask to be indemnified by him) if the suretyship (by the father) had been without his (the husband's) direction; but the father shall be entitled to look to the husband (that is, make him liable) if the suretyship had been with the husband's permission. Then, if the father had stood surety at a time when he was in *Murzool-Mout* (labouring under a mortal disease), his suretyship is not valid.

1164. (264.) And if the father gives his minor son in marriage to a woman, and stands surety on behalf of the minor son for dower, then, if the father is in health (at the time he stands surety), this suretyship is valid; and if the woman realises the dower from the father, then, according to *Kyas* (or reasoning from analogy), the father shall be entitled to look to the property of the minor (for satisfaction); but according to *Istihsan* (weak analogy), the father shall not be entitled to do so: and if the father dies, and the woman realises the dower from his estate (or inheritance), then all the (remaining) heirs are entitled to look to the share of the minor (which he has obtained by inheritance), according to us; but Zoofur differs in this respect (holding), that the heirs shall not be entitled to make the minor's share contribute to them). And if the son is of age (at the time of marriage) and the father when in health stands surety for him without the son's direction, and the father then dies, and compensation is taken from the assets (or inheritance) left by him, the (remaining) heirs shall not be entitled to look to the share of the son (to make up what is taken away

from them), according to everybody, (that is, without a difference of opinion).

And if the father, when in *Murzool-Mout* (labouring under a mortal disease) stands surety for the dower on behalf of his minor son, then his suretyship shall not be valid.

And those who are insane are like minors in this matter (that is, in regard to the father standing surety for dower).

And when the father stands surety on behalf of his minor son and pays the dower, he shall be deemed as having done an act of kindness; but when he calls witnesses at the time of making the payment (to the effect), that "he makes the payment in order that he might (or with the intention that he shall) recover it," then, in that case, he shall not be deemed as having done a mere act of kindness.

1165. (265.) And the father has no right to give his virgin adult daughter in marriage, in spite of her (that is, without her consent), but Shafei, on whom be peace, has differed from this view (holding that the father has the right of compulsion); but in the case of a Syeeba (a woman of age, who has already been married) the father cannot give her so in marriage, without any difference (on the part of Shafei).

1166. (266.) And if the father of his adult daughter, she being in a sound state of mind, (*akila,* as contradistinguished from *Mujnoona* or insane) and a virgin (*Bakira*), the father being an infidel (*Kafir*) or a slave, and she expresses in words her consent to the marriage, the marriage shall be held valid according to Aboo Haneefa and Aboo Yusoof, on whom be peace, and Mahomed, on whom be peace, says, that the marriage is not valid (because the father is an infidel or slave); but if (instead of expressing her consent in words) she keeps quiet, then the marriage shall not be valid, without any difference of opinion.

1167. (267.) And if the son attains majority in a state of idiocy or insanity, the guardianship of the father shall continue (and subsist) over the property and person of the son.

1168. (268.) But if he (the son) attains majority in a sound state of mind, and then becomes insane or an idiot (that is, and afterwards insanity or idiocy is superinduced) whether the guardianship of the father in the son's property and person will revert to the father is a question in which there is a difference of opinion.

Aboo Baker of Balkh, on whom be peace, says, the guardianship of the father (in the son's property and person in such a case) will not revert to him according to Aboo Yusoof, on whom be peace; but (on the other hand) the guardianship shall appertain to the King (or Sooltan).

And Mahomed, on whom be peace, says, the guardianship shall (in such a case) revert to the father in the property and person of the son by analogy (*Istihsan*).

And Mahomed, son of Ibrahim of Maidan, on whom be peace, says, that "according to us (that is, according to Aboo Haneefa, Aboo Yusoof, and Mahomed) the guardianship will revert to the father, but according to Zoofur, on whom be peace, the guardianship is established in the Sooltan."

1169. (269.) But if the father becomes insane or an idiot, whether the guardianship shall appertain to his son for the purpose of dealing (*Tussuroof*), with the property and person of the father, is a matter in which there is a difference similar to that in the case of a son who becomes insane, (that is, according to some, the son will be guardian, and according to others he will not, but the Sooltan will be the guardian).

1170. (270.) A woman comes to the Kazee, and says, "Verily do I intend to marry, but I have no guardian, and nobody knows me," (so that she is unable to produce witnesses to prove that she has no husband living): it is valid (or permissible) that the Kazee should give her permission to marry, and should say to her, "I have given thee permission, if thou art not a Kooreishy, and not an Arab woman (assuming that she is going to marry one not a Kooreishy, or one not an Arab), and not the property of somebody else, and hast not a husband, and art not observing the *Iddut* with reference to a man."

And, similarly, if she has a guardian who refuses to give her in marriage, it is competent to the Kazee to give her permission to marry.

And if she has no guardian, and she intends to be on the safe side, she must refer to the Kazee, so that the Kazee might (himself) give her in marriage with her consent, or give her permission to marry: but if deeming it indelicate (or abhorrent) to refer to the Kazee, she makes a demand on her father to give her in marriage, and the father says to her, "Verily did he (the father) give her in marriage when she was a minor to a man who is absent" (and she consequently brings the matter before the Kazee) and the father cites witnesses (*byyuna*) to prove what he has said: then the learned Doctors have held that no heed shall be paid to the proof

(*byyuna*) ; because the proof is directed towards one who is absent, and on whose behalf there is nobody present to oppose (the father).

1171. (271.) And the father is competent to give her (*i.e.*, his adult daughter) in marriage : but if the father refuses to do so, she shall refer the matter to the Kazee, so that the Kazee might give her in marriage; or she might herself contract a marriage : and it is said that it is much better for her to do so (that is, to marry herself without the intervention of a guardian or without referring to the Kazee) than to refrain from marriage ; because Mahomed, on whom be peace (resiling from his former view, that by *Ibarut-i-Nisa*, or the words of a woman, no *Nikah* is valid), adopted the view of Aboo Haneefa, on whom be peace, in the matter of marriage without a guardian (that is, that an adult woman is free to marry herself without the intervention of a guardian).

1172. (272.) If a guardian other than the father and grandfather, gives a female minor in marriage, the learned have held that it is more safe that the guardian should give her in marriage (to the same husband) twice, once for the dower fixed, and a second time, without making mention of any dower (and this course should be adopted) for two reasons, one of which is that, if in the dower named (*i.e.*, in the dower which is fixed at the time of the first marriage), there is a clear (or gross) deficiency (that is, if the dower fixed should happen to be less than her proper dower), and (consequently) the marriage is not valid on account of this deficiency, the marriage shall be valid for the proper dower (because no dower having been named at the marriage performed a second time, what is payable is the proper dower) ; and secondly, if the husband had made a vow (or taken an oath, or *Huluf*) for the divorce of the woman whom he might marry (that is, if the oath had been expressed) in the following words, "If I shall marry a woman, then she shall be divorced," or in the following words, "Every woman whom I shall marry, shall be divorced :" then, when he marries the woman (for the first time), his oath becomes fulfilled by the marriage being gone through first, and divorce is caused upon her; but the woman shall become lawful to the man by the marriage performed the second time. (But if the husband had sworn in the words, "Whenever or on whatever occasions, *Koolluma*, I shall marry," then there will be divorce by the marriage on the second occasion also).

And if the man who gives her in marriage, (that is, if the guardian who gives the female minor in marriage) is the father or the grandfather, it is proper for him, likewise, that he should effect the marriage in this way

twice, according to Aboo Yusoof and Mahomed, on whom be peace, for those very two reasons which have been mentioned; because, according to them, (even) the father and the grandfather have no authority to give in marriage for less than the *Meher-i-Misl* (or proper dower), so as to cause a gross deficiency (or loss of dower), just as, according to everybody (all three, *i.e.*, Aboo Haneefa, Yusoof, and Mahomed), a guardian, other than the father and grandfather, is not so entitled. But, according to Aboo Haneefa, the father and grandfather are authorised to give in marriage for less than the *Meher-i-Misl* (or proper dower), and therefore (although according to him the marriage for the dower fixed is not open to the first objection, still) they (the father and grandfather) should contract the marriage in the way set forth above (that is, should contract the marriage twice) for the second reason (mentioned above, *viz.*, the vow of the husband regarding divorce).

And it is necessary that the marriage performed a second time should be for a dower not stated, because if the dower were to be mentioned (or fixed and named) in the second marriage, she shall be entitled to two dowers, and some of the lawyers have held that even if a man repeats the marriage with one with whom he has already performed the marriage (that is, if a man having once married a woman, goes through the form of marriage a second time, out of fancy, or other reason), even then she is entitled to two dowers: and it often happens that the woman brings this matter before the Kazee for the purpose of his decision, when the Kazee, who, if he holds the opinion that two dowers ought to be awarded, will award two dowers.

1173. (273.) If the guardian is totally insane (*Janoon-i-Mootbik*, that is, without having lucid intervals), his guardianship shall cease, and if he is insane, with lucid intervals, his acts, as regards his (own) person and property, done in a state of insanity shall be without operation, (much less shall they be operative and held valid as regards the ward), but his acts shall be operative if done during lucid intervals.

1174. (274.) And what is total insanity (*Janoon-i-Mootbik*) is a question in which there is discussion: Aboo Yusoof, on whom be peace, says, that perfect insanity is measured by (its existence during) the greater portion of the year; and Mahomed, on whom be peace, says, that in the matter of fast the same is measured by one month, and in the matter of Zukat it is measured by one year; and it is reported of Aboo Yusoof, on whom be peace, that he changed his view in favor of the view of Mahomed, on whom be peace.

CHAPTER II.

SECTION I.

ON WOMEN WITH WHOM MARRIAGE IS PROHIBITED.

1175. (275.) Prohibition of marriage is of two kinds: One is permanent (or perpetual) prohibition, and the other is not permanent prohibition (that is to say, temporary prohibition).

1176. (276.) Permanent (or perpetual) prohibition is established by *Nusub* (or consanguinity), and *Reza* (or fosterage), and by *Suhreeut* (connection by carnal intercourse, whether legal or not).

1177. (277.) The women who are prohibited by consanguinity (or *Nusub*) are those who are specified (*Nussa*) by God, when he says, "The following are prohibited to you, your mothers," to the end of the text (*Ayit*). (See paragraph **119.**)

1178. (278.) The mother is prohibited to her son, whether the son be a bastard and illegitimate, or legitimate (*i.e.*, whether he is born of legal intercourse or not).

And so also the grandmother, near or remote, whether she is through the father or the mother (*i.e.*, a paternal or maternal grandmother, how high soever is prohibited).

And so also the daughter and her children (*i.e.*, her daughters), how low soever: and so son's daughter likewise (how low soever).

And the female produced of water from whoredom (*i.e.*, a daughter born of whoredom or concubinage), is prohibited according to us (*i.e.*, Aboo Haneefa and his disciples; not according to Shafei).

And so also the sisters from whatever side they might be (*i.e.*, full sister, or half sister, or step sister): and sister's daughters how low soever (*i.e.*, daughters of sisters of all the three kinds, and the daughter's daughters of such sisters how low soever, and the son's daughters of such sisters, how low so ever).

And so also brother's daughters, how low soever (*i.e.*, daughters of brothers of all the three kinds, how low soever, and daughter's daughters of such brothers, and son's daughters of such brothers, how low soever).

And so paternal and maternal aunts of any of the three kinds (*i.e.*, father's or mother's full sisters, or half sisters or step sisters). And the paternal and maternal aunts of the (roots) ancestors in the male or female line (that is, father's sister of all the three kinds, or such sisters of father's, father's father, how high soever: and father's mother's sisters, or father's father's mother's sisters; and mother's father's sisters, and mother's mother's father's sister; and mother's mother's sister, or mother's mother's mother's sisters, of all three kinds); mother of paternal aunt is prohibited, (that is, father's sister's mother is prohibited; such mother is either the man's own grandmother, or is the married wife of his grandfather).

Paternal aunt's paternal aunt, by the same father and mother, or by the same father only, is similarly prohibited (that is, father's full sister's or half sister's paternal aunt, or *phoophy*); but paternal aunt's paternal aunt, or *phoophy*, by the same mother only, is not prohibited (that is, father's full sister's step sister is not prohibited).

1179. (279.) Now, as to those (women) prohibited by reason of fosterage. Those (women), who are prohibited by reason of *nusub* (or consanguinity), are prohibited by reason of fosterage (*i.e.*, to the child who has sucked the milk of a woman, all those are prohibited who would be prohibited if the child had been her son). And there is no difference between fosterage and descent (as regards prohibition to marry), except in respect of a few cases (*Masail*).

One of those cases is that to a man is prohibited his child's sister by *nusub* (the child's sister, if of the whole blood, is the man's daughter; if the sister is by the same father only, but by different mothers, even then she is the man's own daughter: if the sister is by the same mother but by different fathers, then the child's sister is the man's *Mowtooa's* daughter, that is, the daughter of one with whom he has had sexual intercourse), but there is no prohibition in regard to the sister of the child by fosterage (that is to say, there is no prohibition in the following cases, *viz.*, a man's child's foster sister; a man's foster child's sister by descent or *nusub*; a man's foster child's foster sister).

Another case of difference is this, that it is not lawful to a man to marry his child's grandmother by *nusub* (because she will be the man's own mother or his wife's mother), but the child's grandmother by fosterage is lawful to the man (that is, according to this rule, there is no prohibition in the following cases, *viz.*, a man's own child's foster grandmother; a man's foster child's grandmother by *nusub* or consanguinity: a man's fostor child's foster grandmother).

Another case of difference is this: it is not lawful to a man to marry his brother's or sister's mother by *nusub* or descent (because such mother is either the man's own mother or is the *Mowtooa* of his father), but it is lawful to a man to marry his brother's or sister's mother by fosterage; (that is to say, there is no prohibition in the following cases, *viz.*, the man's consanguine or *nusuby* brother's foster mother: the man's foster brother's consanguine or *nusuby* mother, as when A and B suck the milk of a stranger woman who is not their *nusuby*, or consanguine mother, then A and B are foster brothers; if B has a consanguine mother who has not suckled A, then A can lawfully marry her; but if A and B suck the milk of either's consanguine, or *nusuby* mother, then that mother is unlawful: but if A and B suck the milk of A's own mother, then it is unlawful to B to marry A's mother; but it is lawful to A to marry B's consanguine or *nusuby* mother: the third case in which there is no prohibition is this; the man's foster brother's foster mother; *e.g.*, A and B suck the milk of a stranger woman; they are foster brothers; but A has also sucked the milk of a woman whose milk was not sucked by B; it is lawful to B to marry this last-mentioned woman).

And we shall mention the rules (or *Masail*, that is, cases) of fosterage hereafter in a separate chapter.

1180. (280.) Now as to those who are prohibited by reason of *Suhreeut* (or connection by carnal intercourse). *Suhreeut* (or connection by carnal intercourse) is established by lawful marriage and by carnal intercourse, whether the carnal intercourse is lawful (as in case of intercourse by right of ownership) or arises from (*Shoobha*, or) doubt of legality (*e.g.*, having connexion with a woman believing her to be his wife, when she is not so, or with a slave, believing her to be his slave, when she is not so, or with his son's slave, believing that a son's slave is lawful to have intercourse with, according to law); or whether the carnal intercourse is of the nature of whoredom (*Zina*).

As to those who are prohibited by reason of lawful marriage. They are those married by the father or the grandfather through the father (that is, the paternal grandfather) or through the mother (that is, maternal grandmother), how high soever. And those married by the son, and the son's son, and the daughter's son, how low soever: and the wife's mother and wife's grandmother, near or remote, and these are prohibited to the man merely by his marrying his wife whether he has had intercourse with her or not; and also wife's daughters and wife's children's daughters (by a pro-

vious husband) how low soever; and these are prohibited only if the man has had sexual intercourse with his wife (not by mere marriage without sexual intercourse).

Now as to those who are prohibited by lawful carnal intercourse. They are those with whom the father or grandfather (paternal or maternal), how high soever, has had carnal intercourse by right of ownership: and those with whom the son, or son's son, how low soever (or daughter's son) has had carnal intercourse (by right of ownership): and the mother of her with whom he has had carnal intercourse (by right of ownership) and her grandmother how high soever; and similarly, the daughter of her with whom he has had such intercourse; and likewise the daughter of the children of her with whom he has had carnal intercourse by right of ownership.

Now as to the woman with whom a man has had carnal intercourse by doubt: she is a female slave who is common to (or held in partnership with) him and another man (this is a case of doubt; because if a slave girl is held in partnership by two men, neither is allowed to have carnal intercourse with her); when one of the two men has had carnal intercourse with her, then to such a man shall be prohibited her roots and branches (that is, women in the ascending and descending line): and the woman (or slave girl, so held in partnership) herself shall be prohibited to the man's roots and branches (that is, to men in the ascending and descending line of the man who has had intercourse with her).

Zina (or unlawful intercourse) in the front organ is tantamount to lawful carnal intercourse according to us (Aboo Haneefa and his disciples, as contra-distinguished from Shafei, who holds a different opinion) in regard to this matter (that is, in establishing prohibition by *Suhreeut*).

1181. (281.) Carnal intercourse with a female minor, who has no desire (*Shuhwut*, or passion) does not establish prohibition of the kind called *Moosahrat*, according to Aboo Haneefa and Mahomed, on whom be peace, whether the man has had intercourse with her by right of ownership, or without right of ownership (that is to say, the words 'without right of ownership' include a case of doubt and a case of whoredom, but exclude the case of marriage).

And Aboo Yusoof, on whom be peace, says, this will establish prohibition of the kind called *Moosahrat* (or prohibition arising from carnal connexion).

1182. (282.) And the lawyers have discussed the question relating to a woman who has reached the period of desire (or passion). Some of them have said that, when she reaches the age of 9 years, she reaches the period of desire (or passion). And a girl of 5 years does not reach the period of desire (or passion), but a girl of 6 years, or 7 years, or 8 years, if she is strong and fat, reaches the period of desire (or passion); but if she is not so (*i.e.*, strong and fat), then she reaches the period of desire (or passion) in 12 years.

And from Aboo Yusoof, on whom be peace, it is reported that if she is a girl of 5 years, but so that girls like her have desire, then she will be said to possess desire (or passion); and no age is fixed in this matter. Aboo Yusoof has reported this tradition from Aboo Haneefa, on whom be peace.

1183. (283.) And (in addition to what is stated in paragraph 281) another tradition, from Aboo Haneefa, on whom be peace, is, if the man has carnal intercourse with her (*i.e.*, with the minor who has no desire, or passion, as in paragraph 281), then, if the two passages have not (by rupture, *Ifza*), became one (so that the intercourse could be said to have taken place in the natural passage), the prohibition of *Moosahrat* shall be established: but if the two passages have become one, then the prohibition shall not be established (because it is not certain that the intercourse has been had in the natural passage, for by unnatural intercourse, *Hoormat-i-Moosahrat* is not established.)

And it is reported by Aboo Yusoof, on whom be peace, in the Nawadir (or Traditions from Aboo Haneefa, which are not generally known, as contradistinguished from Zahir-i-Rawayet, which are traditions known and generally received to be the traditions of Aboo Haneefa, and to be found in the six books of Mahomed, *viz.*, Mubsoot, Zyadat, Jamai Sugheer, Jamai Kubeer, Syur-i-Sugheer, and Syur-i-Kubeer. The Nawadir traditions are found in other works of Mahomed), that if a man has intercourse with a girl, who is a child of five years of age, in the back part, and she dies, and it is not known whether she had desire, then to him shall become prohibited her mother: (because by intercourse in the front part, according to Aboo Yusoof, the prohibition is established, even if the woman has no desire, and such prohibition is established even by sodomy with the girl, although it be not known that she was capable of desire in the event of connexion being had in the natural way: but if it is known that she was capable of such desire, then

also the prohibition shall be established by sodomy; and if it is known she was not capable of such desire, or passion, then the prohibition shall not be established by sodomy: but all this is from the Nawadir, a collection of unknown or unpromulgated traditions: what is the generally received principle is set out in paragraph 289).

1184. (284.) And the lawyer, Aboo Leith, on whom be peace, says, that a girl of an age less than 7 years is not possessed of desire (or passion), and *Fatwa* is based on this rule.

1185. (285.) If the *Moohullil,* (or person who marries a woman for the purpose of rendering the woman lawful to her first husband, who had absolutely or irrevocably divorced her, and was then desirous of marrying her again), has had connexion with the woman, so that the two parts became ruptured into one, then the woman shall not become lawful to the first husband (because lawful connexion is that, which takes place in the natural way, and in this case there is no guarantee that such was the case).

1186. (286.) Now as to prohibition caused (not by actual carnal intercourse, but) by preliminaries to carnal intercourse. If a man touches (with his hand) a woman with desire (or passion), or kisses her with desire (or passion), then the prohibition of *Moosahrat* is established: and if the man denies that there was desire (that is, *Shuhwut,* or passion in the touch, or kiss) then the word to be accepted is the word of the man, unless the touch or kiss was accompanied by a disturbance (*Intishar,* or erection) of the male organ. And contact of bodies (*Moosahrat*) with desire (or passion) is tantamount to kissing.

And if the man has touched her (with his hand), but on the body of the woman is a thick cloth, so that his hand does not feel the warmth of the (body of the) woman, or the softness of her person, the prohibition shall not be established (although the touch was with desire): but if the cloth is thin, so that he can feel the warmth or the softness of her person, the prohibition shall be established in the same way as if he had touched her without the intervention (of the cloth, with passion).

And so also (the prohibition is established) if a man touches (with desire) the sole of her *Khoof* (*i.e.,* her stocking), unless the *Khoof* has leather for the sole, so that the softness of her foot is not felt.

And as regards effectuating prohibition, the touch by the woman of the man is like the touch by the man of the woman (that is, if the woman touches the man with desire, even then prohibition will be established in the same way as when the man touches her with desire).

And if a man kisses his wife's mother, the prohibition shall be established, (so that the wife shall become unlawful to him), unless he says, that he kissed her without desire (or passion) : but with reference to touch (in the same case), until it is certain that the same was with desire (or passion), prohibition is not established; because kissing a woman mostly arises from desire (or passion, whereas mere touch is not necessarily accompanied with passion).

And to embrace is tantamount to kissing: this is laid down in the Jamai Kubeer.

1187. (287.) And the proof of desire (*Shuhwut*), according to Abool Hussun Koommy, is * * * * * * And in case of an old man (Sheikh), and an impotent man, the sign of desire is that his heart shall beat with desire, if the heart was not so beating before: but if his heart was already beating with desire (or passion) before this, then the sign of desire (or passion) is, that there shall be an increase in the movement and desire (of the heart). And most of the lawyers have held that desire (or passion) is when the man's heart inclines towards the woman, and there arises a desire in him to have intercourse with her. (This applies to all cases whether young or old, or impotent).

1188. (288.) And looking at the front private part of the woman with desire (or passion) establishes prohibition of *Moosharat* according to us (that is, Aboo Haneefa and his followers). And the learned have discussed the question * * * * * * * * *

And if a man (even with desire) looks at a woman's back part, then unlawfulness shall not be established.

1189. (289.) And if a man commits sodomy with another man, then the mother or the daughter of the latter will not be unlawful to the former. And in the same way if a man commits sodomy with a woman, then her mother or her daughter shall not be unlawful to him.

1190. (290.) And if a man touches a woman with desire (or passion) * * * * prohibition of *Moosahrat* is established.

1191. (291.) And if a man touches a woman's hair with desire, the learned have said that prohibition of *Moosahrat* is not established: but it is laid down in the Kysaneeat that prohibition is established (in this case).

1192. (292.) If a man misbehaves with a woman (by doing an act sufficient to establish prohibition of *Moosahrat*) and then becomes penitent, he becomes unlawful to her daughter, because the marriage of

her daughter is prohibited to him permanently (and the prohibition is not removed by penitence). And this is proof that unlawfulness is established by unauthorised carnal intercourse in matters in which prohibition of *Moosahrat* is established (by lawful carnal intercourse, that is, in cases in which unlawfulness is established by legal connexion, in those cases unlawfulness is established by illegal connexion; *e.g.*, the daughter of a wife with whom the husband has had connexion is prohibited to the husband for marriage; so also if the man has connexion with the woman without a marriage, her daughter becomes prohibited to him).

1193. (293.) And if a man looks * * * * * * * * * * * * * * * *Hoormut-i-Moosahrat* is established: but * * * * * * * * * * * * then (prohibition of *Moosahrat* shall not be established and) to him shall not be prohibited her mother or her daughter; because * * * * * * * * * * * * * And if the woman is on the bank of a tank (*Houz*) or upon a bridge, and * * * * * * unlawfulness shall not be established: and if the woman is in water * * * * * * * * * * * * * * * the unlawfulness will be established.

1194. (294.) When a man marries a woman and retires with her (making *Khilwat*, without actually having intercourse with her), the man being in the fast of *Ramzan*, or having made *Ihram* for the purpose of *Haj*, and he then gives her divorce: it is reported by Hashim from Mahomed, on whom be peace, that it is lawful for him to marry her daughter (because by mere marriage the mother becomes unlawful: the daughter becomes unlawful by carnal intercourse after marriage with the mother, or that which is tantamount to it, *i.e.*, carnal intercourse, which is true retirement; here the fast or *Ihram*, negatives the presumption, which would otherwise arise from the retirement: so that here prohibition of *Moosahrat* is only partially established).

1195. (295.) And if a man looks at a limb other than the front private part with desire (or passion), or if he looks at the front private part (without desire or passion), prohibition shall not be established.

1196. (296.) And if a man assists a woman in getting up to ride or assists her in alighting, and between them is a thick cloth, prohibition shall not be established: and so also prohibition is not established if * * * * * * and likewise, if a man has carnal intercourse with a corpse, prohibition shall not be established.

1197. (297.) The wife with her daughter (by a different husband) who is capable of desire (or passion) is sleeping in a bed. The man stretches forth his arm towards his wife in order that he might draw her towards his own bed to cohabit with her; but his hand reaches the woman's daughter and he pinches (or presses) her (the daughter) with his fingers believing her to be his wife. Then if his hand falls upon the daughter, and the contact brings on desire (or passion) in him, his wife shall become unlawful to him, although he might be under the belief that the daughter was his wife, in consequence of the touch being found with desire; and if the parties differ as regards the question whether the contact was with desire (or passion) in the man, then the word to be accepted is that of the husband, because he denies the prohibition (of his wife to himself).

1198. (298.) And when a man looks at * * * * his daughter without desire (or passion); * * * * * * *

1199 (299.) A woman has a grand-mother who has a husband. The latter becomes unlawful to the woman, if he has intercourse with the grand-mother, whether the grand-mother be from the side of the father (that is, paternal grand-mother) or from the side of the mother (that is, maternal grand-mother). But as regards the husband of the woman's daughter or the husband of her child's daughter, that husband shall become unlawful to the woman, whether he has intercourse or not with that daughter or the child's daughter: because a daughter (of the wife) does not become unlawful (to a man) by mere marriage of the mother (unaccompanied with intercourse) and, therefore, the woman shall not become unlawful to the husband by his merely marrying the grand-mother, (unaccompanied with intercourse): but as regards the mother, she becomes unlawful to a man by his merely marrying her daughter according to us (the Hanifites) and, therefore, she (the woman) shall become unlawful by the mere marriage of her daughter's daughter or son's daughter.

(The rule laid down in the Quran is this:—If a man marries a woman, then by mere marriage unaccompanied with intercourse, the woman's mother shall become unlawful; therefore by mere marriage, the woman's grand-mother shall become unlawful: therefore the rule is that by mere marriage with a woman, the woman's roots become unlawful to the husband of the woman whether the husband has had intercourse with the woman or not. But if a man marries a woman, then the woman's daughter by a previous husband shall become unlawful to the present husband, only if the present husband has had intercourse with the woman:

therefore the woman's daughter's daughter, or the woman's son's daughter shall also become unlawful to the husband only if he has had sexual intercourse and not by mere marriage : that is to say, the woman's branches shall become unlawful to the husband, not by mere marriage, but by marriage accompanied with intercourse).

1200. (300.) And there is no fear for a woman to travel with the son of her husband, because that son is unlawful to her : but he must not assist her in getting up or alighting (that is, he must not hand her up or down), for fear that something might get into his heart (that is, for fear that he might get into a desire or passion).

1201. (301.) A female minor being frightened in her dream flies towards her father's bed whilst she is in a state of nudity, and her father becomes disturbed (with desire or passion) on seeing her, and she is 8 years of age: Sheikh-ool Imam Aboo Bekar Mahomed, son of Fuzul, on whom be peace, says, "I am afraid her mother shall become unlawful to her father."

1202. (302.) And the carnal intercourse by a boy, the like of whom has power for carnal intercourse, is of the same nature as the carnal intercourse by an adult in this matter (that is, in regard to establishing prohibition of *Moosahrat*). And the learned have said that (by way of definition) a boy, the like of whom has power for carnal intercourse, is a boy who (has not attained majority but) can have carnal intercourse and (also) has desire (that is, who at the time of committing the act feels a pleasure) and who is such that women feel abashful at one like him. (When a boy has carnal intercourse and emits, he is of age: when a boy does not emit but still has passion and derives pleasure in the act, and women feel bashful in his presence, then such a boy ranks as of age in establishing prohibition of *Moosahrut*, if intercourse takes place: but any other boy, even if intercourse takes place, does not so rank).

1203. (303.) Now as to women who are not prohibited permanently, (but temporarily) such women are (of) seven (classes).

One class consists of a woman who is in excess of the lawful number: and the lawful number for a free man is four women, whether free or female slaves (that is, a man can marry only four women, whether the women are free women or slave girls belonging to others; because a man cannot marry his own slave girl, so much so that if he should marry the slave girl of another and subsequently purchase her, the marriage comes to an end:

therefore, a man cannot marry more than four women, that is to say, he cannot have more than four wives at any one time; but this number is not restrictive of those who are lawful by right of ownership and who might be of any number).

But as regards a man who is the property of another, he can only marry two women (whether free or slave girls) and not more according to us (the Hanifites).

And if a free man marries five women consecutively, the marriages with the first four are valid, and the marriage of the fifth is not valid: but if he marries all five women by one contract, the marriage of each of them is invalid (or void,—*fasid* is here used to mean *batil*): and so also if a slave marries three women (that is, if the marriage is by different contracts, then the third is void; but if, by one contract, the marriage of each is invalid. *Note.*—The marriages here are all operative instantaneously; if they are dependent, then the rule applicable is that laid down in paragraphs 116 and 117).

1204. (304.) A *Huruby* (an infidel living in the *Dar-ool-hurub*) marries five wives; they all (that is, the husband and the five wives) then become Moslems: then if the *Huruby* had (whilst an infidel) married his wives consecutively (or one after the other), the marriages of the first four wives shall be valid (that is, shall continue to be valid) and separation shall be caused between him and the fifth wife according to all (that is, all the four Imams,—Haneefa, Shafei, Humbul, and Malik): but if he had married all five at once, separation will be effected between him and each of the wives according to Aboo Haneefa and Aboo Yusoof, on whom be peace: and if he had married one wife (by one contract), and then four (by another single contract), then the marriage of one only (that is the first), shall be valid and not of the others. And Mahomed and Zoofur and Shafei have held that the (said) *Huruby* is at liberty to select out of them any four he may like, in what manner soever he might have married them.

1205. (305.) And if a free man marries ten women consecutively (so that the marriages are not operative instantly but are dependent), then the marriage of the 9th and 10th will be valid; because when he married the fifth woman then this marrying the fifth woman would denote that the marriages of the four women prior to this fifth, were invalid; then when he marries the ninth, then this marrying the ninth would denote that the marriages of the four women, before this ninth, were invalid: thus the marriages of the 9th and 10th would be valid. (All these marriages must

be dependent and not operative marriages; because if the marriages are operative from the beginning, then see paragraph 303, the marriages of the first four would be valid: see paragraph 117, where the very principle set out in paragraph 305 is also there set out).

1206. (306.) Another of those classes is (that which relates to) the collection of two sisters in marriage, whether they be free women or female slaves: then if the husband has married them together (that is, by one contract), the marriage with both is void (*batil*): but if he has married them consecutively (that is, one after the other), the marriage with the first is valid. and the marriage with the second is void (*batil*).

1207. (307.) Another of those classes is the collecting together of two sisters in carnal intercourse. When a man has had sexual intercourse with his wife's sister, by doubt (or mistake), then *Iddut* is obligatory on the woman with whom such sexual intercourse was had by doubt: then until her *Iddut* expires, it is not allowable to him to have carnal intercourse with his wife.

And if a man purchases two female slaves who are sisters: it is not allowable to him to have intercourse with them (that is, with both of them): and if he has intercourse with either of them it is not lawful to him to have carnal intercourse with the other until he makes unlawful upon him the front private part of her with whom he has had carnal intercourse by (means of) sale or gift, or *Sudka* (gift), or by making her a *Mookatiba*, or by giving her her freedom, or by giving her in marriage, (to another man), and if he has intercourse with both of them, it is not lawful to him to have intercourse with either of them until he has made unlawful upon him the front private part of the other in the manner stated above: and if he sells one of them (having had intercourse with both) or gives her in marriage (to another man) or makes a gift of her, but the female slave sold is returned on account of defect or (in case of gift) he takes back the gift or (in case of marriage) the husband of the female slave given in marriage divorces her, and her *Iddut* expires, then he shall not have carnal intercourse with either of them until he makes the other unlawful to him in the mode stated above: (before expiry of the *Iddut* of the married slave girl, the master can have sexual intercourse with the woman still his slave girl; because until the expiry of the *Iddut*, the effect of the marriage subsists. Then if the *Iddut* expires, the slave girl becomes lawful to the master, and he must make her unlawful again with a view to have intercourse with her sister).

1208. (308.) Another class is to collect (or bring together) two sisters in constructive carnal intercourse: as in the case of a man becoming owner of the sister of his married wife (whether he has had intercourse with the wife or not); in which case he shall not have intercourse with the woman he so comes to own: and if a man becomes the owner of a girl and has sexual intercourse with her, and he then marries her sister, the marriage shall be valid according to us (the *Hanifites*) but he shall not have carnal intercourse with either of them until he makes the purchased slave girl unlawful to him in the manner stated above.

1209. (309.) And if a man marries two sisters together (by one contract) and their marriage (consequently) becomes invalid (*fasid*): then the husband (before intercourse) separates from them, it is lawful for him to marry either of them immediately (that is, there being no intercourse with either, there is no *Iddut*, and he can immediately marry whichever he likes): but if having married them by one contract—and their marriage is consequently invalid—(*fasid*), he has had sexual intercourse with both of them, it is obligatory on them to observe the *Iddut;* and as long as they are in the *Iddut*, it is not lawful for the man to marry either of them: then when the *Iddut* of one expires, it is lawful to him to marry the other (whose *Iddut* has not expired but he cannot marry the first, because the *Iddut* of the second has not expired).

1210. (310.) And if a man marries a woman, and he afterwards marries her sister, the marriage of the first is valid and that of the second is void (*batil*): therefore if he has had intercourse with the second, he shall not have intercourse with the first until the *Iddut* of the second has expired.

1211. (311.) Another of those classes is when the man brings together two sisters during the marriage of (one of the two) and in the *Iddut* of the marriage (of the other).

When a man marries a woman whilst her sister is observing her *Iddut*, arising from (even) an irreversible (or *bain*) divorce (given by him) after a valid (*Suheeh*) marriage or is observing her *Iddut* arising from an invalid (*fasid*) marriage (with him), the marriage is not valid according to us (the *Hanifites*); but if the husband of the woman observing the *Iddut* says, "she has informed me that verily her *Iddut* has expired" and if this has been said at a time when it is likely that the *Iddut* could expire within such time, it is lawful for him to marry the sister of the woman,

or even four other different women, according to us (the *Hanifites*): but Zoofar and Shafei, on whom be peace, have differed from this view in case the divorce was reversible. (They hold that if the divorce was reversible, then the subsequent marriage will not be valid merely because the husband says as aforesaid).

1212. (312.) And another class is the bringing together of two sisters by means of marriage (of one) and the *Iddut* of freedom (*Itak*) of the other. How that takes place is this: when a man gives liberty to his female slave, who has given birth to a child by him (*Oomm-i-Wulud*), it is obligatory on her to observe *Iddut* for three periods of purity (*Hyz*). And it is not unlawful to him, during her *Iddut*, to marry her sister or four other women different from her (the *Oomm-i-Wulud*), according to Zoofar on whom be peace; but Aboo Yusoof and Mahomed, on whom be peace, have laid down that he can do either of the two (that is, marry the sister of the Oomm-i-Wulud, or any other four women). And Aboo Haneefa, on whom be peace, says, it is not lawful to marry the sister, but it is lawful to marry other four.

1213. (313.) Another class consists in bringing together two women who are uterine relatives of each other (*Zuwatoo Rahum*), and are forbidden to each other (*Moohurrum, i.e.*, if one were a man, then they would be forbidden to each other).

It is not lawful to a man to marry a woman whose father's sister is already his wife: or whose mother's sister is already his wife: or whose sister's daughter is already his wife, or whose brother's daughter is already his wife.

And if he marries both of them at once (by one contract), the marriage of neither shall be valid.

(*Note.*—The rule here laid down would be applicable even if the women are unlawful to each other, although not through the *uterus*, as in the case of fosterage.)

1214. (314.) The lawyers have held that two women, such that in case one of them had been a man and the other a woman, marriage between them would be unlawful, cannot be validly brought together (as wives by means of marriage), except in one case, *viz.*, when a man brings together (in marriage) a woman and the daughter of her previous husband (by another wife); this is valid (that is, it is valid for a man to marry a woman and also her former husband's daughter by another wife; because

the prohibition between these two women, if one of them were to be considered a man is not mutual. Suppose the husband's daughter to be a man, then this man could not marry the woman who is his father's wife or his step-mother, and he is her husband's son: but if the woman, that is, the step-mother, were to be considered a man, then the daughter would not be unlawful to him, because she would be a stranger to him, for by supposing the woman to be a man, there would be no husband in the case. See Vol. II, Shurah Vikaya, p. 10.).

1215. (315.) Another class consists in bringing together in marriage a free woman and a female slave. If a man marries a free woman and a female slave together (that is, by one contract) then the marriage of the free woman shall be valid and that of the female slave shall be void (*batil*): and if he first marries a female slave and then a free woman, then the marriage with both shall be valid: but if he first marries a free woman and then marries a female slave, then the marriage of the female slave shall not be valid.

And if a man marries a female slave, while his previous wife, who was a free woman, is in her *Iddut* (having been divorced by him), then this marriage is not valid according to Aboo Haneefa, on whom be peace, but his two disciples have differed from him.

And if a man brings together in one contract of marriage five free women and four female slaves, then the marriage of the female slaves is valid (because there being one contract, the marriage of more than four free women is invalid, and the female slaves being four, their marriage is valid: but if there had been four free women and five female slaves, the marriage of the free women would have been valid and that of the female slaves invalid: and if there were two free women and three female slaves, then the marriage of the two free women is valid, and that of the three female slaves is invalid: if there had been two free women and two female slaves, then the marriage of the free women would be valid and that of the female slaves invalid).

And if a man marries a free woman and a female slave together, by one contract, whilst the free woman is either in the *Nikah* of another man or in the *Iddut* of another, then the marriage of the female slave is valid.

And if a man marries a female slave without the permission of her master (the marriage is thus a dependent and not an operative marriage), and he then marries a free woman (this marriage being operative) the marriage with the female slave is void (*batil*), and the permission of the

master shall not be operative after this (after the marriage with the free woman).

And it is not competent to a slave to marry a female slave, after marrying a free woman, according to us (the Hanifites), but Shafei, on whom be peace, has taken a different view : (if a free man marries a free woman, he cannot afterwards marry a female slave, according to Aboo Haneefa, because this is an insult to the free wife, and Shafei agrees in this view in regard to a free man; and in case of a slave, Aboo Haneefa says, the same reasoning holds good, but Shafei says, when the free woman accepted a slave for her husband, she tolerated an insult, and can, therefore, endure a further insult by her husband marrying a female slave upon her).

And, according to us, ability to marry a free woman (such ability being regarded from the point of view as to his means to pay her dower and her maintenance) does not prevent a man marrying (instead of a free woman) a female slave, (but Shafei has taken a different view).

1216. (316.) And amongst the women who are prohibited are infidel (*Kafira*) women with (a) particular (kind of) infidelism (*Koofr, i.e.*, infidel women who are not *Kitabeea*). An idolatress is not lawful to a Moslem : but she is lawful to all infidels (*Kafirs* whether *Kitabeea* or not), except to a *Moortud* (one who has forsaken the Moslem religion).

And the marriage of a woman who has forsaken the Mahomedan religion is not valid with anybody (whether he be a *Kafir* or a Moslem). And a *Majoosee* woman (fire-worshipper) is not lawful to a Mahomedan, but she is lawful to all infidels (*Kafirs*, whether *Kitabeea* or not) except to one who had been a Mahomedan but who has forsaken the Mahomedan religion.

And the marriage of a *Sabeea* woman (an infidel tribe who, according to Aboo Haneefa, are *Kitabeeas*, but according to his disciples are star-worshippers) is lawful to a Moslem according to Aboo Haneefa, on whom be peace.

And to a Mahomedan it is valid to marry a Jewess, or a Christian woman.

And if a Moslem marries a *Kitabeea* (but an infidel) woman who is a *Hurubee* (or resident of the *Darool Hurub*, and the marriage also takes place in the *Darool Hurub*) this marriage is valid; but it is abominable (*Mukrooh*, owing to the marriage taking place in the *Darool Hurub*) : and if he comes out with her to *Darool Islam*, they shall continue to remain as married (that is, the marriage shall continue to be valid and they need not marry again).

A man who is a *Moobuyyiz* (a class of infidel fire-worshippers, who dress in white clothes) marries a woman who is of the same class, in the presence of witnesses, with (the assistance of) a guardian: they both then become Moslems, abandoning their belief in their heretic doctrines from their heart; and the husband either had intercourse with the wife or not: the wife then, after having so accepted the Mahomedan faith, marries another man, before separation has taken place between her and her first husband: then Sheikh-ool-Imam Aboo Baker Mahomed, son of Fuzul, on whom be peace, has said, if they only apparently profess Islam but in reality believe in infidelism, their marriage (contracted whilst in a state of infidelism) shall continue to be valid (and they shall be treated as Moslems), and therefore the marriage of the woman with the second husband is not valid (because their marriage whilst they were in a state of infidelism enures in their altered condition); but if they or either of them shew infidelism (that is, having become Mahomedans, they again conform to their old infidel ways by open acts, whatever might be their belief) they shall be considered as *Moortud*; (that is to say, one or both shall be considered *Moortud*, as the case may be) and their marriage, contracted whilst they were infidels, shall not be considered valid (because the marriage of a *Moortud* is annulled by his merely forsaking the Mahomedan religion) and, therefore, the second marriage of the woman is valid.

1217. (317.) And it is lawful to a free man to marry a female slave who is a *Kitabeea* according to us (the Hanifites), but Shafei has taken a different view.

1218. (318.) And according to all (the four Imams) it is not lawful to marry the wife of another, or to marry another's wife who is in her *Iddut*.

And if a man marries the wife of another without knowing that she is the wife of another (the marriage being a *fasid* marriage) and has carnal intercourse with her, it is obligatory on her to observe the *Iddut*: but if he knows that she is the wife of another, and has carnal intercourse with her (with such knowledge), it is not obligatory on her to observe the *Iddut* (because *Iddut* is obligatory in cases of marriage and not in cases of *Zina*); so that it is not unlawful for her (first) husband to have carnal intercourse with her.

1219. (319.) And to a woman, who is a *Moohagira* (one who has

left the *Darool-Hurub* and come towards the *Darool Islam*) it is not obligatory to observe *Iddut*, and it is lawful for her to marry at once, according to Aboo Haneefa, on whom be peace. (That is, the woman, having been a *Kafir* in the *Darool- Hurub*, emigrates into the *Darool Islam* as a Mahomedan; her previous marriage comes to an end; so also, as regards, the woman, if she migrates as a *Kafir*: the reason is, that the husband who is left behind is treated as a stone, whereas *Iddut* is obligatory in reference to a man). But his two disciples have held that it is obligatory on her to observe the *Iddut*, and marriage by her is not lawful before expiry of the *Iddut*.

If the husband leaves the *Darool-Hurub* (instead of the woman, as in the case first supposed) it is competent to him to marry his wife's sister, or any four women other than his wife's sister.

And if the woman, who has left the *Darool-Hurub* (in the supposed case) is pregnant, then she cannot marry (at once, before delivery), according to a tradition reported by Mahomed, on whom be peace, from Aboo Haneefa, on whom be peace; whereas Aboo Yusoof reports from Aboo Haneefa, on whom be peace, that it is competent to her to marry, but the (new) husband shall not have intercourse with her until delivery.

1220. (320.) And it is lawful for a woman, who is pregnant by means of *Zina* (or illicit connexion) to marry, but her husband shall not have intercourse with her until she is delivered, according to Aboo Haneefa and Mahomed, on whom be peace; but Aboo Yusoof, on whom be peace, says, that (in such a case) her marriage shall not be valid.

1221. (321.) When a man sees a woman committing *Zina* (that is, the man sees, or knows full well that she has illicit intercourse with others) and (with such knowledge) marries her, the marriage shall be valid, and it is competent to the husband to have intercourse with her without *Istibrai* (*i.e.*, waiting for the expiry of one period of menses, to see that her womb is pure): but Mahomed, on whom be peace, says, "I do not approve that he should have intercourse with her without *Istibrai* (*i.e.*, without waiting for one period of menses to purify her womb).

1222. (322.) When a *Zimmee* (an infidel, who resides in *Darool Islam*) marries an infidel woman, who is observing her *Iddut*, as regards an infidel husband, the marriage is valid according to Aboo Haneefa, on whom be peace, (if the *Zimmee* believes that it was not necessary for the woman to observe any *Iddut*); and if both (that is, the *Zimmee*, who is

the second husband, and the woman) become Moslems (after marriage) they shall remain in their marriage state: (that is, the marriage shall continue to be valid); and if they (*i.e.*, the husband and wife) have recourse to the Kazee in regard to the matter (that is, they say, "We have married before the *Iddut* expired; is the marriage valid?"). The Kazee shall not render void the marriage that took place between them (because the *Nikah* being valid whilst the parties were *Kafirs*, and their becoming Moslems is no nullification of the marriage, the Kazee, therefore, cannot hold such marriage to be invalid): but Aboo Yusoof and Mahomed have taken a different view (in regard to all these matters, that is, they say the marriage is not valid during the *Iddut*; and there being no marriage between them whilst they were *Kafirs*, there is no marriage between them when they become Moslems: and if they refer to the Kazee, he should say "There is no marriage between you two").

And if a *Kitabeea* woman is in the *Iddut* of a Moslem, it is not valid for a Moslem or for a *Zimmee* to marry her until the expiry of her *Iddut*.

1223. (323.) A *Zimmee* gives an irreversible (or *bain*) divorce to his wife who is a *Zimmee* woman: then a Moslem or a *Zimmee* marries her at the instant of the divorce; some of the *Mashaikhs*, on whom be peace, have said, that it is lawful for him (the new husband) to marry her, but it is not permissible (*Moobah*) to him to have intercourse, until he has purified her (womb) for (the period of) one of her menses, according to Aboo Haneefa, on whom be peace: but according to the view of his two disciples, her marriage is void (*batil*) until she shall have observed an *Iddut* extending over a period of three of her menses. And the authors of the Amalee (a work compiled by several authors) have reported a tradition from Aboo Haneefa, on whom be peace, that no *Iddut* is obligatory on her.

And Shumshool Ayma Surukhsy, on whom be peace, has said, that the *Mashaikhs* have differed in the matter of *Iddut* being obligatory upon the *Zimmee* woman according to the view of Aboo Haneefa (that is, the *Mashaikhs* have differed as to the correct view which Aboo Haneefa took of the question whether *Iddut* would be obligatory on a *Zimmee* woman when she has been irreversibly divorced by her *Zimmee* husband; but if such divorce has been given by a Moslem, then without any such difference *Iddut* is obligatory on her): some of them have said (as the authors of the Amalee have held) that *Iddut* is not obligatory on her: whilst others have held that *Iddut* is obligatory on her, but the *Iddut* is a weak one, such that it does not prevent marriage; just as *Istibrai*, or purifying

the womb, is (weak) amongst the Moslems; (that is to say, if a Moslem purchases a slave girl, or marries a *Zanee* woman, then it is proper for him to wait for the purification of her womb: but this purification is a weak matter, and does not absolutely prevent validity of intercourse. (See paragraph 321); contrary to the case where the *Zimmee* woman is observing her *Iddut* on account of a Moslem; for this (class of) *Iddut* is strong and prevents marriage (during the period the same is being observed. See paragraph 222).

1224. (324.) A man has intercourse with the wife of his father, (*i.e.*, his step-mother), she will become unlawful to his father: and the father shall be liable for the whole of the dower, if he has had intercourse with her: and if the son says "I knew that she was unlawful to me;" or he says, "I intended to make the marriage (of the woman with my father), invalid," then he shall be liable to punishment (*Hudd*), but the father shall not be entitled to look to the son for compensation for that which he has had to pay (to his wife), on account of her dower; because liability of the son to punishment prevents obligation for damages: but if the son was not aware of this (that the woman was unlawful to him) and he has had intercourse with her on account of doubt (*Shoobha*), he shall not be liable to punishment (*Hudd*), but the woman shall become unlawful to his father, who shall be liable to dower if he has had intercourse with her, and the father shall not be entitled to look to the son (for compensation for the dower paid by him) because the son did not intend to make the marriage (of the woman with the father) invalid.

1225. (325.) And if the son kisses his father's wife with passion, the woman shall become unlawful to his father, who shall be liable to dower, if he has had intercourse with her: and if the son says, "I intended to make the marriage (of the woman with my father) invalid," then the father shall look to the son for what the father might be obliged to pay by way of damages on account of the dower (because mere kissing does not involve *Hudd*): but if the son did not intend to make the marriage invalid, then the father shall not look to the son (for the compensation).

1226. (326.) And it is not lawful to a man to marry a free woman, whom he has thrice divorced, before a second husband shall have reached her (that is, shall have had intercourse with her): neither shall he marry a female slave, whom he has twice divorced (before a second husband shall have reached her and has had intercourse with her, so as to

make her lawful to her first husband): and in the same way (as it is not lawful for the man to marry the female slave whom he has divorced twice, as aforesaid, until she shall have had intercourse with a second husband), so it is not lawful to him to have intercourse with her by right of ownership (as, for instance, if he were, after the two divorces, to purchase her from her master).

SECTION II.

ON THE ADMISSION OF PROHIBITION BY THE SPOUSES, AND ON THE INVALIDITY OF MARRIAGE BY REASON OF "NUSUB" (CONSANGUINITY) AND THE AVOIDANCE "(BOOTLAN)" OF MARRIAGE BY (REASON OF) RIGHT OF OWNERSHIP.

1227. (327.) When a woman, who has been divorced three times by her husband, comes to him, (he being) her first husband, and says, "I married a second husband, who has had intercourse with me and has divorced me, and the period of my *Iddut* has expired;" then if she is fit to be believed (by her general character), and it occurs to the first husband that she is truthful and she makes this statement after a time, so that it is possible that two periods of *Iddut* (*viz.*, one *Iddut* after the divorce by the first husband and another *Iddut* after the divorce by the second husband) might have expired, such time being four months (at least) or more, it shall be lawful to the first husband to marry her: but if she makes this statement after a time, so that it is not possible that two periods of *Iddut* could have expired, then it shall not be lawful to him to marry her. And so also if the woman makes an admission of this (that is, of the second marriage and intercourse by the second husband and the expiry of the two *Idduts*), but the second husband denies the same, it shall be lawful to her to marry the first husband (on the same condition regarding her truthfulness and the expiry of the time); and if the second husband admits (all) this, but the woman denies that the second husband has had intercourse with her, it shall not be lawful to the first husband to marry her (because intercourse is a thing of which she is more competent to speak).

And if the first husband marries her after a time (sufficient for the expiry of the *Idduts*) without the woman having made any statement to him, but she afterwards (*i.e.*, after the marriage) says, "Thou didst marry me when I was in the *Iddut* of the second husband," or she says, "I did marry the second husband, but he has had no intercourse with me:" then

the lawyers have held that if the woman was aware of the conditions which should render her lawful to the first husband, her word shall not be accepted (because it would then appear that she is dissatisfied with her first husband and is desirous of getting rid of him), and it is competent to the first husband to retain her; but if she was not aware of such conditions, then her word shall be accepted.

1228. (328.) And similarly if a man (that is, the second husband) marries a woman who had been married to another person (that is, the first husband) who had divorced her, and the woman says to the second husband "thou did'st marry me whilst I was in the *Iddut* of my first husband," then Sheikh-ool Imam Aboo Baker Mahomed, son of Fuzul, on whom be peace, says,—If between the second marriage and the divorce by her first husband two months have elapsed, her statement shall not be accepted, according to the view of Aboo Haneefa and Aboo Yusoof, on whom be peace, and her readiness for (the second) marriage shall be (constituted as an) admission on her part of the expiry of the *Iddut* (consequent on the divorce by the first husband): but if between the divorce by the first husband and marriage by the second husband, less than two months have elapsed, then her word shall be accepted, and separation shall be caused between her and the second husband.

But on the contrary, where a man divorces his wife thrice, and he then marries her after a time (sufficient for the expiry of the *Iddut*, after the divorce by the first husband and after the divorce by the second husband), and the woman then (after the marriage with the first husband) says (to him), "Thou did'st marry me before I married a second husband:" (in this case), her word shall be accepted; and her readiness to marry the first husband shall not be (construed as an) admission on behalf of the woman of the fact that she had married another husband, because the expiry of the *Iddut* (as in the first case) cannot be ascertained but by her word, and therefore her readiness to marry has been rendered equivalent to an admission on her behalf that the *Iddut* has expired (and therefore, in the first case, her acts belie her subsequent statement); but marriage (in the second case on the question whether she had married a second husband or not) does not stand on such a footing (that is, on the footing that it could not be known except by her word), because knowledge of the fact of the second marriage is possible (by other means than her readiness to marry or her statement) and therefore readiness on her part (to marry) is not rendered an admission of the fact that (a second) marriage

(of the woman) had taken place. (The principle is, that what depends on her own knowledge, *e.g.*, occurrence of menses and expiry of *Iddut* must be presumed against her by her readiness to marry, but not so, a fact which could be ascertained and known otherwise than through her agency. Therefore her readiness to marry the first husband is not contradictory of her subsequent statement that she had married a second husband, and therefore her statement that she had not married a second husband shall be accepted: her readiness to marry can only be construed as an admission when the admission is in regard to a matter which is within her special knowledge, as the expiry of her *Iddut*; but not in regard to a matter which can be otherwise ascertained).

Therefore if the first husband marries her after a few months (after having himself divorced her thrice, such few months being sufficient for the expiry of the *Idduts* after divorce by the first husband and after divorce by the second husband), and after this marriage, says to her, "I married thee before the second husband had intercourse with thee," or he says, "I married thee before the second husband married thee:" and the woman says "No; on the contrary, it (your marrying me) was afterwards (that is, after the second husband had had intercourse with me, or after my marriage with the second husband)," her word shall be accepted; but the marriage shall be invalid owing to the husband's admission (of a fact which renders the marriage invalid) and she is entitled to receive from him half of the dower named (or fixed at the marriage) if the husband has not had intercourse with her, and the whole of the dower if he has had intercourse with her.

1229. (329.) When a man marries a woman, who had a husband by whom she had been divorced; then the second husband says, "I married thee before the expiry of the *Iddut* (consequent on divorce by the first husband);" but the woman says, "Verily, after the divorce I had abortion of a child whose figure was formed," the word to be accepted is that of the husband, and separation shall be effected between them (because her statement was ambiguous; she did not say the abortion occurred before the second marriage: the formation of the figure has been put into her speech because abortion in order to constitute the full period of *Iddut*, must be of a formed child): but if she had said after the second marriage, "I had before thy marriage with me and after the divorce by the first husband, abortion of a child whose figure was formed:" and the husband says, "I married thee before expiry of the *Iddut*;" her word shall be accepted, but separation shall be caused between them, and she shall be

entitled to receive from him (the whole of) the dower if he has had intercourse with her, and half of the dower if he has not had intercourse with her: and in the first case, separation will (also) be caused between the parties, but the husband shall not be liable for dower if he has not had intercourse with her (because, in the first case, the second marriage was found during the *Iddut* of the first marriage, and marriage during *Iddut* is *fasid*, and in cases of *fasid* marriages, dower is not due without intercourse: and in the second case, according to her statement, the marriage took place after the *Iddut*, because her *Iddut* expired with the birth of the formed fœtus, and the marriage was, therefore, valid, and in cases of valid marriages, half of the dower becomes due by the reason of the marriage without intercourse, and full dower becomes due after intercourse).

1230. (330.) A woman has been given in marriage (by her father) to a man who has intercourse with her; then the woman says, "I did not consent to the marriage contracted by my father, and verily did I repudiate the marriage contracted by my father when I came to know of it" and she brings witnesses (*byyuna*) to prove it (the repudiation by her); Sheikh-ool Imam Aboo Baker Mahomed, son of Fuzul, on whom be peace, says her proof (*byyuna*) shall be accepted to establish repudiation of marriage: and Kazee Imam Aboo Ally, of Nusuf, on whom be peace, says that her proof (*byyuna*) shall not be accepted (to establish repudiation) because (the fact of) her furnishing opportunity (for carnal intercourse) is tantamount to an admission of the validity of the marriage (that is, it amounts to consent to the marriage); therefore the woman becomes a falsifier of what is obvious.

1231. (331.) A man marries a woman: he then makes an admission that so and so had married her and had divorced her, and that the *Iddut* of the woman had expired, and that after this he had married her: but the woman says that the so and so is still her husband, and that he did not divorce her: then no separation shall be caused between them: then if the absent husband (the so and so, her first husband) appears and denies the divorce, the Kazee shall assign the woman to him, and shall effect a separation between her and the second husband: but if the first husband (the so and so, who appears and) admits the marriage and divorce, and that the *Iddut* had expired (before the second marriage) and if the woman gives him the lie (or falsifies him) regarding the divorce (saying he did not divorce her), then the divorce shall (now) be caused upon her, and it shall

be obligatory on her to observe the *Iddut* as if he had at present divorced her, and separation will be caused between her and the second husband: but if the woman testifies to the truth of what the first husband says (regarding the divorce and the expiry of the *Iddut*), the woman shall belong to the second husband: but if she denies what the first husband has admitted regarding the marriage (itself) with him and the divorce by him, the woman shall belong to the second husband.

1232. (332.) And if a man marries a woman and then says, "There was a husband to her before me, and he had divorced her, and her *Iddut* had expired," but the woman says, "He (the former husband) did not divorce me, and I am his wife;" and the first husband says, "I divorced thee, and thy *Iddut* did expire;" the word to be accepted is that of him (the second husband).

1233. (333.) A man marries a woman: the woman then says, "Thou didst marry me without witnesses" or "whilst I was in the *Iddut* (in relation to my former husband)," or "I was a female slave and thou didst marry me without the permission of my master," or "Thou didst marry me whilst I was a *Mujoosee* (or fire-worshipper; be it noted that a Mahomedan cannot marry a woman who is not *Ahl-i-kitab*)"; and the husband denies this statement, and claims to have married her validly: the word to be accepted is that of the husband.

But if the husband claims that the marriage was invalid for any of the reasons mentioned above (himself making the allegations attributed above to the woman) and the woman denies the husband's statement, and claims validity of the marriage, then (the husband's word shall be accepted and) separation shall be effected between them; and she shall be entitled to half of the dower if the husband has not had intercouse with her, and to the whole of the dower if he has had intercourse with her.

1234. (334.) A man admits that this woman is his mother, or his foster sister, or his daughter: the man then intends (or contemplates) marrying the woman, and says, "I (merely) suspected so", or "made a slip of the tongue (*Khuta*)", or "made a mistake, (when making the above admission)"; and the woman bears out (or testifies to) the claim of the man, that he made the mistake (&c)., he shall be entitled to marry her: but if the man (insists on his admission, or) remains fixed in his admission, and says, "what I stated is true," it is not competent to him to marry her (even if, in reality, the woman might be a stranger to him).

But if this admission of the man takes place after the marriage, separation shall be effected between them, if he continues fixed (and determined) in his admission.

And similarly if the woman makes an admission of (all) this (that she is his mother, or foster sister, or daughter), and the husband (that is, the man) denies it, but the woman afterwards falsifies herself and says, "I made a slip (*Khuta*)", or "mistake (*Ghulut*)", and the man then marries her, the marriage shall be valid: but if her admission of this is after marriage, they shall continue to remain married (that is, their marriage shall subsist, her statement, which she subsequently denies by falsifying herself, going for nothing).

1235. (335.) And if a man marries a woman, and after the marriage says, "this is my sister," or "my daughter," or "my foster mother;" but afterwards he says, "I (merely) suspected so, and the fact is not as I have said;" the marriage between them shall not be invalid: but if he remains fixed in his admission and says, "what I stated was true" or he calls upon witnesses to be witnesses of his statement, separation shall be effected between them: and if he afterwards (*i.e.*, after the separation by the Kazee) denies, his denial shall be of no avail to him.

Similarly, if he (after marriage) says, "This is my daughter," or "my sister," but her descent from another is known, and the man after that says, "I (merely) suspected so," he shall be believed (by the Kazee).

1236. (336.) And if a man says to his male slave or to his female slave, "This is my son," or "my daughter:" they shall be set free, and it is not a condition that the man should continue to remain fixed in his admission (in order that the freedom should come into operation).

And, similarly, if a man says of his wife, "This is my daughter by *Nusub* (or consanguinity)", the fact being that her descent (or *Nusub*) is known, no separation shall be effected between them, although the woman (as far as age is concerned) is such that one like her could have been procreated by one like the man (that is, although their ages admit that the woman might be the daughter of the man, and the man the father of the woman, but if the man insists in this statement, then the Kazee shall separate them).

And, similarly, if a man says (of his wife), "This is my mother," the fact being that he has a mother well-known (no separation shall be caused, because *Hakeekut*, or *Mujaz*, is neither of them applicable here).

But if he says of her, "This is my daughter," the fact being that her

descent (*Nusub*) is not known, and one like her (in point of age) could be procreated by one like him, and the man insists in his admission, separation shall be caused between them: and if the woman (also) admits that she is his daughter, the descent or (*Nusub*) shall be established, if (in point of age) one like the woman could be procreated by one like the man; but if one like her could not be procreated by one like him, the descent (or *Nusub*) shall not be established, and no separation shall be caused between them (although the husband alone makes the admission, as aforesaid, or both of them agree in making the admission, as aforesaid).

1237. (337.) The right of ownership prevents marriage being contracted with the master (that is, the master's marriage with his female slave is not valid). When a man marries his female slave, or his *Mookatuba* (a female slave whose freedom has been promised on certain terms), or his *Moodubbura* (a female slave whose freedom has been promised after death), or his *Oomm-i-Wulud* (a female slave who has borne a child to the *Mowla*, who has acknowledged the paternity of the first child), or his female slave, whom he owns in fraction, this marriage shall not be held to be a marriage.

And if he marries the female slave of another person, and afterwards becomes her owner, or becomes the owner of a fraction of her, the marriage shall become void (*batil*).

And if a (*Mazoon*) a slave who has permission (from his master to enter into a trade) and a *Moodubbur* purchase the women married by them, their marriage shall not be void (because whatever they purchase enures to the benefit of their master, and their right of property in the thing purchased is not established).

And, similarly, if a *Mookatub* purchases his wife, his marriage shall not be invalid (*Fasid*).

But if a *Mookatub* purchases a female slave and then marries her, the marriage shall not be valid (because the permission of the master is wanting).

And if a free man purchases his wife (who, before marriage, was the slave of somebody else) with an optional condition (saying "I have option of three days in regard to the purchase") his marriage shall not be void (*batil*) according too Aboo Haneefa (because Aboo Haneefa says, in case of purchase with option, the property goes out of the ownership of the vendor but does not enter into the owership of the purchaser during the period of option: therefore, in this case during the period of the option, the husband is not

the owner of his wife, and the marriage is not void during such period; but it shall be void after the lapse of the option if he confirms the purchase.)

And, similarly, if a woman gives herself in marriage to her slave, or if a slave *Mookatub* marries his female master, this marriage is not valid: and if the *Mookatub* husband has carnal intercourse with her, he shall be liable to *Ookur* (but the slave is not so liable because he has no property in his own right; but a *Mookatuba* can have property).

And, similarly, if a man marries his female *Mookatuba* slave, the marriage is not valid, and if he has carnal intercourse with her (after marriage), he shall be liable to *Ookur*; because when the *Nikah* is not fit to be recognised, it shall be considered as if it never existed (and, therefore, intercourse is found with a *Mookatuba*, that is, a female slave who has been permitted her freedom, on condition, say, of earning so much for her master, and with such a slave intercourse is prohibited, but intercourse having taken place in the marriage, liability to *Ookur* arises: *Ookur* being payable in *fasid* marriages after intercourse).

And if the male *Mookatub* slave gets his freedom after marrying his female master, the marriage (which is *fasid*, as aforesaid) shall not become converted into a valid one.

And if a male *Mookatub* slave marries the daughter of his master with the permission of the master, this marriage is lawful: and if the master dies after the marriage (and the *Mookatub* becomes, in one sense, the property of that daughter) the marriage shall not be void (because the daughter does not become his full owner) after this (the death of the master) if the *Mookatub* becomes free, the marriage shall subsist, but if the *Mookatub* is unable to obtain his freedom (by earning the stipulated amount within the specified period) and (consequently) reverts to slavery, the marriage of the daughter shall become void, and the whole of the dower shall cease to become payable, if this (that is, the avoidance of the marriage) takes place before carnal intercourse: but if the same has been after carnal intercourse, then in proportion to her share (according to her right of inheritance to the father) in the ownership of the husband (the slave), her dower shall cease (*sakit*) and the share of other heirs (by inheritance to the father) in the slave, shall continue (that is, her dower, in proportion to the share of other heirs, shall subsist).

And if a *Mookatub* slave marries the daughter of his master, after the death of the master, the marriage shall not be valid (because right of ownership prevents validity of marriage).

1238. (338.) And if a man marries the female slave of his son, the marriage is valid according to us: and if she produces children by the man, they will be free as against their master (the son); because the children follow their mother in the status of slavery: therefore, when the master (the son) becomes the owner of his brother, the slave shall be free: and the female slave shall not be the *Oomm-i-Wulud* of the father (who married her) according to us (the father not being her master); but Zoofar has taken a different view. And so also if she (the female slave of the son) gives birth to children by him (the father of the son) by an invalid (*fasid*) marriage, or by carnal intercourse by reason of doubt (that is, the children shall become free, but she will not be the father's *Oomm-i-Wulud* with the same difference of opinion on the part of Zoofar). But if she gives birth (to children) by him (the father) by reason of whoredom (or illicit intercourse, *Fujoor*), then the female slave of the son shall become the *Oomm-i-Wulud* of the father (because if the father cohabits with his son's slave, he is bound to pay him her price, and, therefore, she becomes the father's property; but he must, as in the case of a child by his own slave girl, claim the parentage).

1239. (339.) And if the son marries the female slave of his father, with the father's permission, the marriage shall be valid; and if she gives birth to children by the son, the children shall be free; because the father has become the owner of his son's sons; but the female slave shall not become the *Oomm-i-Wulud* of the son; because she is not the property of the son: and if the son has carnal intercourse with her (the father's female slave) without marriage or without doubt of marriage, then the parentage (of the children so begotten) shall not be established in the son (because *Nusub*, or parentage, is established by marriage, or doubt of marriage, and here the connexion was that of whoredom, or concubinage), although the son might claim the child: then if the father should support the son (in the declaration) that he (the son) has had carnal intercourse with her and that the child was born of him (the son), then the child shall be free as against the father, on account of the admission of the father (although the *Nusub* of the child shall not be established in the son); because if the father (himself) were to become owner of his (own) son (or child) born of whoredom (or concubinage, *Zina*) then the son (or child) shall be free as against him (the father), and so also if he (the father) becomes owner of his son's son by (*Zina*, or) whoredom (that is, the son's son shall become free): but if the son says, "I knew that she (the father's female slave) was not lawful

to me," then he shall be liable to punishment (*Hudd*); but if he (the son) says, "I believed, that she (the father's female slave) was lawful to me," he shall not be liable to punishment (*Hudd*).

1240. (340.) A male minor and a female minor are so that between them there is a doubt of fosterage, but the reality of this is not known: they (the learned) have said that there is no fear in the marriage between them: but this (that is, the validity of the marriage) is when no man gives any information about it (the fosterage): but if information of it is given by a just and righteous man, so that his word can be acted on, then the marriage between them is not valid (*Jaiz*).

And if information is received (of the fact of fosterage) after the marriage, when they have grown up, then it is safe that the man (*i.e.*, the husband) should separate from her: (because) it is reported from the Prophet of God, on whom be the praise of God, that he directed separation (in such a case).

1241. (341.) A girl has been suckled by a large number of the tribe of a village (*Kurya*), whether those who suckled her might form a large or a small portion of the people of the village, and it cannot be known who suckled her; one of the villagers contemplates marrying her: Abool Kassim Saffar, on whom be peace, has said that if he can find no trace as to who suckled her, and no person bears witness before him as to who suckled her, he shall be at liberty to marry her.

SECTION III.

ON CASES ON "NUSUB" (DESCENT).

1242. (342.) A man marries a woman by way of an invalid (*fasid*) marriage, and he then has intercourse with her: the woman then gives birth to a child at six months (that is, exactly six months after the hour of the marriage), then the descent of the child shall (according to Aboo Haneefa and Aboo Yusoof) be established from him (although the birth might have been within six months from the hour of intercourse).

And the learned have differed in reckoning this time (that is, the hour of expiry of six months) whether the six months are to be reckoned from the time of the marriage or from the time of the intercourse: Aboo Haneefa and Aboo Yusoof, on whom be peace, have held that the same is to be reckoned from the time of the marriage: and Mahomed, on whom

be peace, has held that the six months are to be reckoned from the time of the intercourse: and *Fatwa* is given according to this view (of Mahomed).

And in the case of a valid (*Saheeh*) marriage, there is a concurrence of authority that the period (of six months) is to be reckoned from the time of the marriage: and some of the lawyers have held that intercourse is not a condition (in the establishment of descent) in case of a valid (*Saheeh*) marriage, but meeting (or *Khilwut* of the husband and wife) is absolutely necessary (so that according to those lawyers, if a child is born on the date the six months expire, from the time of the marriage, which is followed by a meeting, or *Khilwut*, at any time before birth, descent is established in the husband).

1243. (343.) A man commits whoredom (or *Zina*) with a woman, and she then becomes pregnant by him: then, when the pregnancy becomes apparent, the man who committed whoredom (*Zanee*) marries her, and he (after marriage) has no (further) intercourse with her until she gives birth to a child: they (the learned) have said, if she was not (at the time of the marriage) in the *Iddut* of another man, the marriage will be valid, and penitence is obligatory on them: and the lawyer Aboo Lais, on whom be peace, says, if she gives birth to the child at six months (that is, exactly after six months reckoned) from the date of marriage or more (than six months), the marriage shall be valid, and the descent (or *Nusub*) shall be established; but if she gives birth to the child in less than six months from the date of the marriage, the descent, or *Nusub*, shall not be established, and the child shall not inherit from the man, except in a case where the man says, "this child is from me (born of me)," and does not say (that is, does not further add) "on account of whoredom or *Zina*."

1244 (344.) A man is accused (by people) with a woman, whose pregnancy is in an apparent condition (at the time of the accusation): then, the woman's father gives her in marriage to him, and the husband denies that the pregnancy was by him, the marriage shall be valid, according to Aboo Haneefa and Mahomed, on whom be peace; because, according to them, the marriage of one, who is pregnant by whoredom, is valid (either with the man who committed the *Zina* or with somebody else); but it shall not be lawful to the husband to have carnal intercourse with her until she is delivered of her pregnancy (because he has denied the *Zina*, and the pregnancy was, therefore, by somebody else: but if the *Zanee* himself marries the woman, then the marriage is valid, and he is also authorised to have intercourse with the woman).

1245. (345.) A man marries a woman (with whom he had committed no *Zina* and she had a husband before); she then gives birth to a fœtus, whose figure is either fully formed or partially formed: they (the learned), have said, that if she gives birth at four months (that is, exactly on the last hour of four months after the marriage), the marriage is valid; but if she gives birth (to the fœtus) at four months less by one day, then the marriage shall not be valid; because the figure is not formed in less than one hundred and twenty days (or four months): therefore when she has abortion (in less than four months) of a fœtus whose figure is formed, the fœtus was (*i.e.*, must have been) by a husband who existed before this husband; therefore the marriage is not valid (because only a woman who is pregnant by *Zina* can validly marry; but a married woman who is pregnant cannot marry except after the expiry of the *Iddut*): and if she gives birth (in the same case) to a full (grown) child, then, if she gives birth at six months (that is, exactly on the last day of six months) from the date of the marriage, the descent shall be established from him (the man) and the marriage shall be valid; but if she gives birth in less than six months, her marriage shall not be valid (because it must be supposed that at the time of her marriage she was pregnant by a former husband; and the descent also shall not be established from him).

1246. (346.) In the case of a full-grown child, the months are reckoned with reference to the moon (and the reckoning is not to be by the number of days).

And if the marriage takes place on the tenth of a month, she shall have to reckon twenty days of this month and five lunar months, and ten days out of the sixth month (although by this reckoning, she might not get one hundred and eighty days).

And, similarly (reckoning is to be made) in (case of) the *Iddut* of an *Aysa* woman (that is, one who has reached the age when her monthly course has stopped: her *Iddut* is three lunar months, reckoned in the above manner).

1247. (347.) A man disappears from his wife, who is a (*bakira* or) virgin (the husband not having had intercourse with her), or is (a *Syeeba*, that is) one who has had intercourse with a man (that is, the husband has had intercourse with her): the wife marries another husband, and gives birth every year to a child: Aboo Haneefa, on whom be peace, says, the children shall belong to the first husband (that is, the *Nusub* shall be

established as from him, although he is not present), and it is valid for the second husband to give *Zakat* to the children (which he could not do if the children were his), and it is valid for the children to give evidence in his favor (which they could not do if they were his children). And it is not valid for a whoremonger (*Zanee*) to give *Zakat* to his children by adultery; (therefore, in the case above given, the children are not by *Zina* or adultery.)

And it is reported from Aboo Haneefa, on whom be peace, that he (subsequently) took a different view, and held that the children shall not belong to the first husband, and that they shall belong only to the second husband, and the *Fatwa* is given according to this view.

1248. (348.) And it is not valid for a husband to give *Zakat* to the child by his wife, who is a *Moolaina* (*i.e.*, a wife accused of *Zina* and separated) and the child's evidence in his favor shall not be accepted. But *Hesham* has said in the Nuwader that the evidence of the child by a *Moolaina* wife in favor of the husband is valid.

1249. (349.) A man marries a woman, and she gives birth to a child at five months (that is, on the expiry of the last day of the five months from the time of the marriage; the meaning here is, that she gives birth in less than six months after marriage): then the husband says, "The child is my child, for a reason which renders it obligatory that the child shall be mine (*e.g.*, concealed marriage);" but the woman says, "No, (the child is not yours) but (on the other hand) the child is by whoredom (*Zina*);" according to one tradition (from Aboo Haneefa), the word to be accepted is that of the man, and according to another tradition, the word to be accepted is that of the woman.

But if she gives birth to the child at (or after) more than two years from the time of the marriage, then the case being the same, the word to be accepted is that of the husband; and also, according to the tradition of Hussun (from Aboo Haneefa), the woman's word should be accepted.

1250. (350.) A male slave marries a female slave by the permission of their masters: then a man purchases them, and the purchaser claims that those two (the male and female slaves) are his (own) children, and (they are, as regards age, such that) like them could be born to one like the purchaser; then both of them shall be his children (provided that their descent is not known) and the marriage between them shall be invalid, although they might deny this (that they are his children).

1251. (351.) And it is reported from Mahomed, on whom be peace, that if a man purchases a female slave, who gives birth by him (the man): then another man comes and establishes proof (*byyuna*), that she is his wife, who had been given in marriage to him by her master: he (Mahomed), says, "I will hold her to be his (the second man's) wife, and hold the child to be the child of the husband (the second man); because he is the owner of the *Firash* (the bed), but the child shall be free as against the master, on account of his (the master's) claim that the child is his (own)."

1252. (352.) A man marries a woman (who was formerly the wife of another man and validly separated from him), and she then gives birth to a full-grown child in less than six months (from the time of the marriage): Mahomed, on whom be peace, says, "the marriage is invalid (*fasid*), according to my view and that of Aboo Yusoof, on whom be peace." (Compare paragraph 345).

1253. (353.) A (*Mujboob*) man, whose male organ is cut off, marries a woman who remains with him for a (long) time; she then gives birth to a child: Aboo Yusoof, on whom be peace, says, the child shall belong to him (the man aforesaid), and this child shall render her lawful to the husband whom she (might have) had before, and who (might have) divorced her thrice.

1254. (354.) A man marries a woman, and afterwards divorces her before intercourse, and marries her daughter: the mother (the woman whom the man first married) then gives birth to a child in less than six months from the time of the divorce, and the man denies (the paternity of) the child: Aboo Yusoof, on whom be peace, says, his wife (that is, the daughter), shall become (*bain*, or) separate from him (because the birth within six months is evidence of pregnancy at the time of the divorce: there was, therefore, intercourse with the mother, and the marriage with the daughter must therefore be void); and it is valid for him to marry the mother after this (provided that intercourse is not found with the daughter, otherwise there would be *Zina* with the daughter, and *Hoormut-i-Moosahrat* would be established): and his belief that the marriage with the daughter was valid does not prevent him from marrying the mother (because the marriage with the daughter was void *ab initio*,—there having been intercourse with the mother; but if the marriage with the daughter had been valid, then the mere marriage with her renders her mother unlawful to him. See paragraph 280.)

1255. (355.) A woman receives intelligence of the death of her husband; and she (accordingly) observes the *Iddut*, and afterwards marries a husband and gives birth to a child; then the first husband comes back alive: Aboo Haneefa, on whom be peace, at first entertained the view that the child shall belong to the first husband; but he afterwards resiled from this view, and said, that the child shall belong to the second husband (because his is the real *Firash*, and *Nikah* is also found with him).

1256. (356.) A man divorces his wife either by way of irreversible or reversible divorce: the wife then marries during the *Iddut* (and before the expiry of the *Iddut*, it cannot be known with certainty that she was not pregnant by the first husband) she gives birth to a child at two years from divorce by the first husband, and at six months or more from the marriage with the second husband: Aboo Yusoof, on whom be peace, says, the child shall belong to the first husband, (contrary to the preceding case in paragraph 355): because if we assign the child to the second husband (in the present case), we shall necessarily hold that the *Iddut* of the first husband had expired (before the second marriage), and this we cannot do (because the case supposes that the second marriage took place before the expiry of the *Iddut* of the first marriage).

This case is similar to that of an *Oomm-i-Wulud* (a female slave who has borne a child to her master), whom her master has given her freedom, or whose master has died: and she is consequently (in both cases) obliged to observe the *Iddut*; but she, during the *Iddut*, marries and gives birth to a child at two years from the time of the death of her master, or from the time her master gave her her freedom, and at six months from the time she marries: then all of them (that is, the master and the husband in one case, and the master's heirs and the husband in the other case) claim the child: the child shall belong to the master, according to the view of all (the learned lawyers) by reason of the *Iddut* being in existence (that is, by reason of the marriage taking place during the *Iddut*).

But contrary to it (that is, the first case) is the case of an *Oomm-i-Wulud*, who marries without the permission of her master, and gives birth to a child at six months or more from the time of the marriage; the master and the husband then claim the child: the child shall belong to the husband, according to all (the learned lawyers; because there was no *Iddut* here).

1257. (357.) If the husband divorces his wife by way of reversible

divorce, and she then marries a another man during the *Iddut*, and then the second husband divorces her, and she gives birth to a child at two years and one month from the first divorce, and at six months or more from the second divorce: the child shall belong to the second husband; because if we assign the child to the first husband, we shall necessarily be holding that the first husband, made *Rujat* (or took her back, and we cannot assume a *Rujat* because the case does not assume it, and because the first husband does not claim *Rujat*; but if he claims *Rujat*, and proves it, the child shall belong to him.)

1258. (358.) A woman has been divorced by her husband thrice, and she is an *Ayisa* (or a woman whose monthly course has ceased): she then, after a few months, gives information (that is, expresses herself before the people) that her *Iddut*, which was reckoned with reference to months, has expired; she then gives birth to a child at more than two years (from the divorce): Aboo Yusoof, on whom be peace, says, her *Iddut* shall expire by the birth of the child; and the child shall not belong to the husband except when he claims the child. (The *Iddut* of an *Ayisa* woman is three months from the divorce: that of a pregnant woman is the time of her delivery: the longest period of gestation is two years from conception: the birth of the child must in this case be supposed to have taken place within two years and three months from the divorce, and then conception must have taken place within the three months; and, therefore, her *Iddut* is the time of her delivery. See *post* paragraph 1949. Further, if the birth takes place within two years from the divorce, the *Nusub* of the child must be referred to the husband, whether he claims the child or not: if the birth takes place within two years and three months from the divorce, the *Nusub* of the child would be referred to the husband provided he claims the child; because it would then appear that, although the conception did not exist before the time of the divorce, still it did take place within three months, which was the *Iddut* of the *Ayisa* woman. But if the birth takes place after two years and three months, then the *Nusub* can, by no possibility, be referred to the husband; because it would then appear that conception took place after the three months, which was the period of her *Iddut*. In case of the death of the husband, the birth must take place within two years, in order that the *Nusub* should be referred to the husband).

1259. (359.) A man marries a woman and then divorces her at the the very time of the marriage, and she gives birth to a child at the ex-

piry of full six months from the time of the marriage: the child shall belong to the husband, according to us (the Hanifites), Zoofur, on whom be peace, having taken a different view. But if she gives birth to the child at more than six months, or at less than six months, from such time (*i.e.*, the time of marriage), the child shall not belong to the husband (because the lowest period of gestation is six months, and in case of birth after more than six months from the time of marriage, it may be that the intercourse took place after the wife had been divorced, or it may be that the woman has had intercourse with another man; and in case of birth within six months, it is clear that the conception was before the marriage, and in case of birth exactly on the last day of the sixth month, from the date of marriage, in a case where the divorce was at the very moment of marriage, the law raises a presumption that the conception took place instantaneously with the last words by which the contract of marriage was completed, and the divorce followed such conception. See Shurah Vikaya, Vol. II, p. 98. In case of the death of the husband, the wife is bound to observe the *Iddut*, whether the husband has had intercourse with her or not. In case of divorce, the wife is bound to observe the *Iddut* only if the husband has had intercourse with her; not otherwise. In case of a woman, who is bound to observe the *Iddut*, the *Nusub* will be established, unless it is absolutely certain that the child was not procreated by the husband. In case of a woman, who is not bound to observe the *Iddut*, the rule is just the reverse, and *Nusub* will not be established unless it is certain that the child was procreated by him. Therefore, in the case in paragraph 358, *Nusub* is established if the child is born within two years and three months from the date of the divorce; but in the case in paragraph 359, *Nusub* is only established if the child is born at six months from the date of marriage, which is co-eval with divorce. See Vol. I, Futawai Alumgiree, pp. 723 and 724.)

1260. (360.) A woman says, during the *Iddut* for the death (of her husband), "I am not pregnant," and then says (during that *Iddut*) the day after, "I am pregnant;" her (latter) word shall be accepted (and her *Iddut*, which, in the event of her not being pregnant, would have been four months and ten days, will now extend to the period of delivery). But if she says after four months and ten days (which is the period of the *Iddut* for death) "I am not pregnant," and then says, "I am pregnant," then her (latter) word shall not be accepted (to establish her conception from the husband) except when she gives birth to the child at less than six months from the date of the death of her husband, and then

(that is, in the event of her giving birth as aforesaid) her word shall be accepted (that is, the conception shall be regarded as from the husband) and her admission regarding the expiry of the *Iddut* (involved in her expression that she was not pregnant, made as above) shall be void (and the parentage of the child shall be established in her husband).

1261. (361.) A man gives *Khoola* (a form of divorce for consideration received from the wife), to his wife in consideration of her dower and of the maintenance during her *Iddut,* and of every right which she has upon him: then the woman, at the time of the *Khoola,* makes admission, saying, "I am in my monthly course, and not pregnant from my husband:" she then admits within two months (which might be the *Iddut* for divorce, which is a period of three courses) saying "I am pregnant from my husband," and makes this admission, (even) before having made an admission that the *Iddut* had expired; and the husband denies the pregnancy (as by him): her claim (that she was pregnant by her husband) shall not be accepted (provided she does not give birth within six months from the *Khoola*).

1262. (362.) A man has a female slave, who is not of a moral character (*i.e.,* not a *Moohsina*) and is in the habit of going to and fro (the house of her master) and her master makes *Azul* with her (*i.e.,* he emits outside); she gives birth to a child, and the master is greatly inclined to believe that the child is not by him: the master is at liberty to deny the child; but if the female slave is of a moral character (*Moohsina*), he is not at liberty to deny the child; because it frequently happens that in case of (*Azul*) emission outside, the sperm falls on the outside of the private part, and then finds its way inside; therefore *(Azul)* emission outside cannot be relied on.

1263. (363.) A female slave runs away from her master for one day; the master then finds her out, and has intercourse with her, and emits outside (*Azul*), she then appears to be in a condition of pregnancy, and gives birth, *after* six months from the time she ran away, and the child dies: then if the female slave had run away with one with whom she was accused, the master shall be at liberty to sell her (and she shall not be considered an *Oomm-i-Wulud*); but if the female slave is of a moral character, so that no depravity had appeared in her, it is not proper for him to sell her, but it is proper for him to make an admission and call upon witnesses to attest that she is his *Oomm-i-Wulud,* so that she might not be sold after his death;

because it is most likely that the child is from him, and, therefore, in honesty he is bound to do this (to admit the child, and the position of the slave-girl as *Oomm-i-Wulud*) without relying on the (*Azul*) emission outside.

1264. (364.) A man gives his female slave in marriage to a suckling babe: she then gives birth to a child: the master claims the child, saying, "Verily, the child is from him" (the master): the parentage shall be established (in the master); because the master admitted the parentage of one of whom he became the owner (because what the slave-girl, though married, produces belongs to the master) and whose parentage is not known (because the husband being a suckling babe, he could not be the father, and no other is known to be the father): and if the husband of the female slave is (*Mujboob*) one whose male organ has been cut off, the parentage shall not be established in the master, because the child's parentage is established in the husband; and the husband shall be liable to the whole of the dower, on account of the existence of a constructive intercourse.

1265. (365.) A man divorces his wife by way of reversible divorce; she then gives birth to a child in less than two years by one day (from divorce): the man denies the child: she then gives birth to another child after more than two years by one day (after the said divorce, so that the second birth was on the third day after the first delivery, that is to say, twins are born, not on the same day, but after an interval of three days from the birth of each other), the children are his children, and the (*Rajut*), revocation (of the divorce) shall be established, because the children are twins, created by the same sperm; and the second child is born of conception which took place (*i.e.*, must have taken place), after the divorce (because the birth took place more than two years after the divorce), and the first child, therefore, must also have been so conceived, and intercourse after divorce is revocation (because twins are conceived at one and the same time: and twins are children born within six months of each other, so these two children were twins: and the longest period of gestation is two years, so the birth of the second child shews that its conception was at most one day after the divorce, and that must have been the time of the conception of the first child: and, therefore, revocation is established; but if there had been an only child born within two years, as in the case supposed, or if both had been born within two years, then, inasmuch as the birth took place within two years from the divorce, there would have been no revocation of the divorce, because the inference would then have been that the conception took place before divorce).

1266. (366.) A man after intercourse with his wife gives her irreversible divorce: then before the expiry of two years (from the divorce), the head of the child comes out, and after the expiry of the two years (from the divorce), the rest of the body comes out: the child shall not belong to the husband unless the major portion of the body of the child comes out before two years (that is, a minute or two before two years, so that the birth might be said to be exactly at two years).

1267. (367.) A man marries a female minor (*i.e.*, an infant girl) such that with one similar to her sexual intercourse could be had; she has no menses; the husband has intercourse with her; and he then gives her divorce by way of reversible divorce; then she says, after one month, (from the divorce), "I am pregnant:" then it must be seen whether she gives birth to the child in less than two years from the time of the divorce, or in more than two years from the date of the divorce, or in less than six months from the time she said "I am pregnant;" (in all these cases) the child shall belong to the husband: (if she gives birth to the child within two years from the date of the divorce, the case is clear: if she gives birth after two years, then the child shall belong to the husband only if the birth takes place within two years and three months, because three months constitute the period of the *Iddut* of one who has no menses, whether on account of minority or old age; and if intercourse takes place within the *Iddut*, the child shall belong to the husband; if the birth takes place within six months from the date of the marriage, then the child shall not belong to the husband; because the conception in that case must have taken place before marriage: if birth takes place within six months from the time she declared herself pregnant, then the child shall belong to the husband if the birth takes place at six months from the marriage, or within two years and three months from the marriage).

CHAPTER III.

ON THE DISCUSSION OF CASES RELATING TO DOWER.

1268. (368.) Nothing can be (assigned as) dower but what is (*Mal Mootkuwim*) property which possesses value (according to law). Therefore, if property of which the species is unknown is fixed (as dower), as for instance, when a man marries a woman, for "an animal" or "cloth," then the woman is entitled to the proper dower, whatever might be the amount of such proper dower; because (in such a case), the dower fixed is not valid (and the dower fixed will be taken to mean as if it had not at all been fixed).

And in the same way (the proper dower will be due) if he marries her for "a house (or enclosure)," without stating the position of the house (or enclosure).

And if a man marries a woman for a slave (without specifying which) or for a cloth of Herat, the dower fixed is valid (because the species is known), and she is entitled to the thing of a medium or average quality, and the proper dower shall not be due, and the husband shall be entitled, if he chooses, to give her the thing of a medium or average quality; or if he chooses, he might give her the value of the medium (or average) thing.

And if he marries her for a (*Koorr*), measure of wheat without giving the description of the wheat(whether of the first, or the lowest, or the medium quality), he shall have the option, if he chooses, to give her the average class of wheat so measured, or if he chooses he may pay her the price of that average class of wheat. And Hussun reports from Aboo Haneefa, on whom be peace, that it is obligatory on him to give the average class of wheat itself (not its price, because what was agreed upon is wheat). And if he describes the class of wheat so measured, saying, "of the average class," or "of bad description," he shall be bound to surrender the measure of wheat (itself, and he shall have no option to pay its price, without any difference of opinion).

And if he marries her for a cloth of a given description, the husband shall have the option, according to the Zahir-ool-Ruwayet, if he pleases, to give her the cloth of the said description (or kind), or if it pleases him, he may pay her the price thereof.

1269. (369.) And if the husband marries her for five dirhems, she shall be entitled to have the dower completed to ten dirhems; and no increase shall be made (over the ten dirhems) although her proper dower might be more than ten dirhems.

And if he marries her for his share in a certain house (*dar*), then Aboo Haneefa, on whom be peace, says, she shall have the option, if it pleases her, to take the share (in the house), or if it pleases her, she might take her proper dower to an amount not in excess of the value of (his share in) the house, although her proper dower might be in excess of such value; and according to his two disciples, on whom be peace, she shall be entitled to the share in the house, if the share in the house is equal (in value) to ten dirhems; (or even if the share is greater in value than ten dirhems: that is to say, if the share is in value equal to, or more than, ten dirhems, she shall get the share; but if the share is in value less than ten dirhems, then she shall get the share plus the deficiency in the ten dirhems, so that the ten dirhems should be completed; because dower cannot be less than ten dirhems).

1270. (370.) A man marries a woman for cloth, of which the price is eight (dirhems): she shall be entitled to the cloth and two dirhems: and if she does not take possession of the cloth, until the price thereof rises to ten dirhems, she shall be entitled to the cloth, and two dirhems, regard being had to the price of the cloth at the time of the contract of marriage.

1271. (371.) And if a man marries a woman for (*tibr*) silver, not reduced to the form of coin, weighing ten dirhems, and the value of the said silver is not equal to ten silver (current) coins, she shall be entitled to the former, and shall not be entitled to the increase. But in case of theft, of the like of it (*i.e.*, in case of theft of uncoined silver weighing ten dirhems) the hand of the thief, shall not be cut off as long as the value thereof is not ten dirhems in coin, and in this case (*i.e.*, of theft) regard is had (at the time of the theft) both to the weight and value by way of excuse (*i.e.*, mitigation) for not enforcing the punishment (or to give the prisoner the benefit of the doubt: his liability to punishment only arises in case of theft of property where the property amounts in value to ten dirhems, because the value of a limb is ten dirhems). And according to Aboo Yusoof, on whom be peace, the hand shall be cut off in case of theft of ten dirhems, even if the dirhems contain less of alloy or more of alloy, when those dirhems are such as are current among mankind.

And in case of *Zakat* (where a fortieth part is prescribed as the amount)

for two hundred dirhems (even) containing alloy, five of them shall be payable.

1272. (372.) And if a man marries a woman for a thousand dirhems current in the city (where the marriage took place): but before the woman takes possession of the dower, those dirhems go out of use (*Kusudut*) and other sorts of dirhems come into currency: the learned lawyers have said, if those dirhems (in reference to which the dower was fixed) are such that in case they are to be had they still circulate (or are used, though at a discount) then the woman shall be entitled to those dirhems and not to other dirhems, although their value has diminished in reference to gold.

But if those dirhems have been cut off, and are no longer to be had, or if they are (to be had, but are) not in circulation among mankind, it is obligatory on the husband to pay the value of those particular dirhems just before they came into disuse.

And if the dirhems are stipulated as price (or *Sumun*) but before the vendor takes possession of the price, the dirhems go out of use, the sale shall become invalid (or *fasid*) according to Aboo Haneefa, on whom be peace.

And it is for this reason that in our times the learned lawyers have adopted, (the rule) that in dowers, the description of deenars and dirhems should be mentioned.

1273. (373.) A man marries a woman for "the value of this slave or for the value of this house," the marriage shall be valid for her proper dower, because he fixed (for dower) a thing unknown (that is, of unknown *jins*, or kind).

1274. (374.) A man marries a woman for a thousand dirhems which so and so owes him: the marriage is valid, and she has the option, if it pleases her, to make the husband liable for the thousand, or if it pleases her, she might follow the debtor and insist on the husband appointing her as his Vakeel to take possession (or realise) the debt from the debtor.

And if he marries her on condition of his releasing so and so, who owes him a debt, then the so and so will be released, and she shall be entitled to her proper dower against the husband (because the release of another individual does not amount to property; so that the case will be taken as if dower was not mentioned, and therefore, she will get her proper dower; but if she herself was released from a debt, then that would be dower, and she will not be entitled to her proper dower in addition).

And if he marries her for a thousand, which is owing to him from so and so, payable at one year, and she consents to this, and he marries her for this, she shall have the option, if it pleases her, to make the husband liable for the property (the thousand) or if it pleases her, she might make the debtor liable: and if she elects to make the husband liable, she shall make him liable for the property (the thousand) at one year.

1275. (375.) And if a man marries a woman for "these ten pieces of cloth," but it turns out that the pieces of cloth are nine in number: Mahomed, on whom be peace, says, she is entitled to the nine pieces, and (also) to have her proper dower completed, if her proper dower is greater than the price of the nine pieces: and by analogy, from what Aboo Haneefa has said, she is entitled to the nine pieces, not more, in case the price of the nine pieces is ten dirhems.

But if the pieces turn out eleven in number, then Mahomed, on whom be peace, has said, that the husband shall give her ten of them, whichever ten he likes: and by analogy, from what Aboo Haneefa, on whom be peace, has said, if, after assorting the pieces, and separating the worst piece, and keeping ten of them, her proper dower is equivalent to those ten of them, then the worst piece shall be kept apart, and she shall be entitled to the (ten) pieces (so selected and being) other than the (one) kept apart; and if after selecting the best piece and separating it from the other ten, her dower is equivalent to the ten pieces so left, then the best piece shall be kept apart, and she shall be entitled to those ten pieces and not more; and if after separating the best piece, the ten pieces that remain are such that her proper dower is more than the value of those ten pieces, or if after separating the worst piece, the ten pieces that remain are such that her proper dower is less than the value of those ten pieces, then she shall be entitled to her proper dower; so that this case is similar to the case of a man who marries a woman for "this slave, or that slave," one of the two slaves being of very small value, and the other of very high value (in which case the wife is entitled to her proper dower). And *futwa* is given according to the view of Aboo Haneefa, on whom be peace.

1276. (376.) A man marries a woman for a certain quantity of wheat (*e.g.*, for the quantity of wheat before them) with the stipulation that the wheat amounts to ten measures (*Koorr*) : but the quantity of wheat is found to be nine measures (*Koorr*); she shall be entitled to the nine measures, and a further measure of wheat similar (in quality) to the nine measures.

And if a man marries a woman for land (*Karah*) with the stipulation that the land is ten chains (one chain being equal to one hundred and forty-four yards), but the land is found to be five chains, then she will have the option, if it pleases her, to take the land as it is, if it pleases her, she may take the price of ten chains (of land) similar (in point of value) to that land.

1277. (377.) A man says to a woman "Give thyself in marriage to me for four thousand dirhems, on condition that thou shall give to my father one thousand, and to my mother one thousand," and the woman accepts this, then, whether her proper dower is less or more than (two thousand), the marriage is valid for two thousand, when, what is given up by the woman is for a person named (by the husband) and the marriage (in that case) shall be contracted for the balance.

1278. (378.) And if a man marries a woman for four hundred *deenars* on condition that he will give her in lieu thereof four particular (named) slaves: then this marriage is valid.

And so also, if a man marries a woman for (the consideration of) four slaves, which he shall give her, each of the slaves being of the value of one hundred *deenars*; or if he marries her for four hundred *deenars*, on condition that he shall give her "this" female slave in lieu of one hundred *deenars*, and (also) "this" house in lieu of one hundred *deenars*, and (also) on condition that he should be released from one hundred *deenars* and (also) on condition that one hundred *deenars* shall be due from him: this condition shall be valid.

And so also if he marries her for four hundred *deenars* on condition that he shall give her in lieu of each of the hundred *deenars*, a slave, the condition shall be valid, and she shall be entitled to get four slaves of average value.

And so also if he marries her for one hundred dirhems on condition that he shall bring for her in lieu thereof ten camels of average value, this will be valid by way of anology: but the *Kyas* was contrary to the validity of the same.

Mahomed, on whom be peace, says, "I allow in the matter of marriage what I do not allow in cases of sale."

1279. (379.) And if a man marries a woman for the consideration of the divorce of his other wife or for the consideration of (his right in consequence of) intentional blood (wilful murder) which is owing from him to her or to her guardian, or for the consideration that he shall teach

her the *Quran*; or for the consideration that he shall take her on a pilgrimage to Mecca: then she shall be entitled to her proper dower (because all this is not property. See Fatawai Alumgiree, Vol. I, p. 426).

And if he marries her for a (*Hujjá*) earring, she shall be entitled to the price of an average earring.

1280. (380.) And if a man marries a woman, the former being a free man, on consideration of his serving her for one year, then she shall be entitled to her proper dower, according to Aboo Haneefa, and Aboo Yusoof, on whom be peace, (because a contract of service by a free man is not property).

And so also (the proper dower will be payable) if he marries her for the consideration of his tending her flock of (*ghunam*) goats or sheep for one year, or of his cultivating her land for one year, according to the tradition reported in the Asul.

And if he marries her on consideration of another free man serving her for a year, the other free man consenting to this, she shall be entitled to the service itself.

1281. (381.) And if a man says, "I have given in marriage to thee, this my daughter, on condition of thy giving in marriage to me thy daughter so and so," the marriage shall (*i.e.*, both marriages shall) be valid, and each of the wives shall be entitled to her proper dower (because dower is not mentioned, and the stipulation is not property: this is called the case of Shighar).

1282. (382.) And so also if a man marries a woman for a piece of cloth equivalent to fifty dirhems, she shall be entitled to the proper dower (because the cloth was unknown and was not determined).

1283. (383.) And if a man marries a woman for "this" slave, but the slave turns out to be a free man; or for "this" jar of vinegar, but the same turns out to be wine; or for "this" goat which is really a pig; or for "this" goat slaughtered (according to law), which is really a carcass; she shall be entitled to her proper dower.

And if he says, "I marry thee for this free man," but the man (supposed to be free) turns out to be a slave; or "for this pig" which turns out to be a goat; or "for this carcass of a goat" which turns out to have been slaughtered (according to law); or "for this wine" which turns out to be vinegar; then (in such cases) Mahomed has reported from Aboo Haneefa, on whom be peace, that she shall be entitled to her proper

dower: and Aboo Yusoof, on whom be peace, has reported (from Aboo Haneefa), that she shall be entitled to what was pointed out: and this is the correct view.

1284. (384.) And if the husband has mixed up what is property and what is not property, saying, "I have married thee for these two slaves" and one of them is found to be a free man, or "for these two jars of vinegar" and one of them turns out to be wine; then in the *Zahir-ool Ruwayet*, it is reported from Aboo Haneefa, on whom be peace, that she shall be entitled to what is property, if the same is equivalent to ten dirhems; but if it is not equivalent to ten dirhems, then the ten dirhems shall be completed; just as if he had (only) mentioned what is property and nothing else.

1285. (385.) And if the husband (at the time of the marriage in fixing the dower) points out towards two properties, and says, "I have married thee for this slave, or for this slave" (using the disjunctive and referring to both the slaves), one of the two slaves being of the lowest (value according to the market) and the other being of the highest (value according to the market): Aboo Haneefa, on whom be peace, says, if her proper dower is equivalent to the value of the slave of the lowest value, or less than the same, then she shall be entitled to the slave of the lowest value; but if her proper dower is equivalent to the value of the slave of the highest value, or more than the same, then she shall be entitled to the slave of the highest value; but if her proper dower is more than the value of the slave of the lowest value, and less than the value of the slave of the highest value, then she shall be entitled to her proper dower, which shall not exceed the value of the slave of the highest value and shall not be less than the value of the slave of the lowest value. And if he divorces her (in the same case) before having intercourse with her, she shall be entitled (as dower) to an amount equal to half of the value of the slave of the lowest value in all cases (that is, whatever be the proportion of her dower relatively to the value of the slaves), except when a moiety of the value of the slave of the lowest value, is less than her *Mootat*, in which case she shall get the *Mootat*; but Aboo Yusoof and Mahomed, on whom be peace, have held, that she shall be entitled to the value of the slave of the lowest value in all cases (including the case where Aboo Haneefa gives the *Mootat*) if the value of the slave of the lowest value is equivalent to ten dirhems or more than ten dirhems.

And the same difference of opinion exists if the husband marries a woman "for a thousand dirhems, or two thousand."

And if the wife emancipates the slave of the lowest value, before divorce; then if her proper dower is equivalent to the value of the slave of the lowest value, or less than the same, the emancipation by her of the slave of the lowest value is valid (according to Aboo Haneefa): and if she emancipates the slave of the highest value; then if her proper dower is more than the value of the slave of the highest value (or equivalent to the same), then emancipation by her of the slave of the highest value is valid; but if her proper dower is less than the value of the slave of the highest value, then emancipation by her of the slave of the highest value is not valid (according to Aboo Haneefa).

And emancipation by her of the slave of the highest value after divorce before intercourse (that is, when divorce takes place before intercourse) is not valid in all cases (whether her proper dower is more or less than or equal to the value of such slave; because when dower is fixed in this way—"either this slave or that slave"—and their values are not equal, then, in the event of divorce taking place before intercourse, the learned have concurrently by *Ijma* held, that her dower is half of the slave of the lowest value. See Fatawai Alumgiree, Vol. I, p. 437, line 8. That being so, she does not obtain any interest in the slave of the highest value, and, therefore, she cannot emancipate the slave of the highest value; but having a moiety interest in the slave of the lowest value, she can emancipate him): but the emancipation by her (in such a case) of the slave of the lowest value is valid (because she is the owner of half, as already said, and an owner of a fraction is entitled to emancipate the whole of a slave, and the owner of the other fraction is entitled to compensation, for which the slave must work), and this is the view of Aboo Haneefa, on whom be peace (that is, the invalidity of the emancipation of the slave of the highest value in one case and the validity thereof in the case of the slave of the lowest value). And Aboo Yusoof, on whom be peace, says, if she emancipates any one of them (either the slave of the highest value or that of the lowest value), before divorce or after divorce (whether there has been intercourse or not), the emancipation by her is void (because the dower being this slave or that slave, her right of property is not established in the one or the other).

And if the husband (in the above case) emancipates both the slaves together, the emancipation by him of them (according to Aboo Yusoof) is valid, and he shall give compensation for whichever of the two slaves he pleases (and if he emancipates one of the two slaves, the other slave will become the woman's dower).

And if the woman emancipates both of the slaves together, whether before the divorce or after it (whether there has been intercourse or not), then whichever of the two slaves shall ultimately belong to her, shall (according to Aboo Yusoof), be free (and the emancipation shall remain suspended in the meanwhile).

1286. (386.) And if a man marries a woman for (the dower of) a female slave, by way of an invalid (or *fasid*) marriage, and he surrenders the female slave to his wife: the wife then emancipates the female slave before the husband has intercourse with her: the emancipation by her is void (*batil*); but if she emancipates her after her husband has intercourse with her, then the emancipation is valid (because in an invalid marriage no portion of the dower is due before intercourse; therefore before intercourse, she obtains no interest in the slave, and emancipation by her has no effect; but if the husband has intercourse, then the dower becomes due, and the slave becomes her property, and she is at liberty to emancipate him).

1287. (387.) And if a man marries a woman "for one thousand, *and* on condition of his divorcing so and so," or "for one thousand, and on condition of the husband forgiving the intentional blood (or wilful murder) due to him from her," or "for one thousand, and on condition of his emancipating her brother;" then if the husband fulfils the condition, she shall be entitled to one thousand and nothing else: but if he does not fulfil the condition, then her proper dower shall be completed, if her proper dower is more than a thousand.

1288. (388.) And if a man marries a woman "for one of these two slaves, and whichever of them I like I shall give to thee," then the husband is entitled to give her whichever of the two he likes.

And if this takes place in *Khoola* (*e.g.*, where the woman says to the husband give me divorce for one of these two slaves, and I shall give thee whichever I like), then she shall be entitled to give him whichever (of the two slaves) she likes: and this is what Aboo Haneefa, on whom be peace, has laid down.

1289. (389.) And if he marries her "for one thousand, if he stays with her (undertaking to live with her in her own place and not to take her out of the town) and for two thousand, if he should take her out of her town," or "for one thousand, if he should have no other wife, and for two thousand if he has another wife": then Aboo Haneefa, on whom be peace, says, that the first condition is valid (that is, one thousand if he

shall not take her out of the town, or one thousand, if he has no other wife) and (therefore) if he carries out the (first) condition (that is, does not take her out of her town or has no other wife), she shall be entitled to one thousand and not more: but if the first condition is violated (that is, if he takes her out of town or if he has another wife) then she shall be entitled to her proper dower, which shall not exceed two thousand and shall not be less than one thousand (because the parties have agreed that the dower shall be between one thousand and two thousand).

1290. (390.) And if a man marries a woman "for one thousand payable at present, or for two thousand payable at one year:" then if her proper dower reaches the amount of two thousand dirhems, she shall adopt whichever course she likes (See Fatawai Alumgiree Vol. I, p. 434, section 3, on conditions in dower; this case is stated in the following terms:—If a man marries a woman "for one thousand payable at present or for two thousand payable at one year," then, according to Aboo Haneefa, if her proper dower is two thousand or more, then the woman has the option to accept one thousand at present, or two thousand after one year; but if her proper dower is less than one thousand, then the husband has the option to give her one thousand at present or two thousand after one year: and if her dower is more than one thousand but less than two thousand, then the woman shall be entitled to her proper dower: and if the husband divorces her before intercourse, then she shall, by *Ijma*, be entitled to a moiety of the lower amount).

1291. (391.) And if he marries her "for this leather bag (*Zik*, or *Mushuk*) of *Ghee* (clarified butter)," then if there is nothing in the leather bag, she shall be entitled to a similar leather bag of clarified butter, if the leather bag of clarified butter is equivalent to ten (dirhems).

And if he marries her "for the clarified butter contained in the leather bag," then if there is nothing in the leather bag, she shall be entitled to her proper dower; and so also (she shall be entitled to her proper dower) if there is in the leather bag something else of a kind different from clarified butter (because in the first case the dower was the leather bag with its contents, and in the second case the assumed contents of the leather bag formed the dower).

1292. (392.) And if a man marries a woman "for a female slave on condition that her service shall be for him as long as he lives" or (if he marries her for a female slave) "on condition that whatever is in her womb shall belong to him:" then the female slave (herself), and her ser-

vice, and whatever is in her womb shall appertain to the woman, if her proper dower is equivalent to the price of the female slave or more than such price; but if her proper dower is less than the price of the female slave, then she shall be entitled to her proper dower, except when the husband delivers the female slave to her of his own choice without service (that is, she shall not be entitled to her proper dower if the husband himself elects to surrender the female slave without condition of service for himself).

1293. (393.) And if a man marries a woman, for a (*ghunum*) goat (or sheep,) specifying the same, on condition that "the hair (or wool) of the goat shall belong to him;" then he shall be entitled to the hair by way of analogy (*Istihsan*; because goat implies the flesh and does not include the hair).

1294. (394.) And if a man marries a woman for one thousand on condition that he shall not inherit to her and she shall not inherit to him, the marriage shall be valid for the thousand (without regard whether her proper dower is less or more; and the condition regarding absence of inheritance shall be void).

1295. (395.) And if a man says to a woman, "I marry thee on condition that I shall give thee one thousand dirhems," or (if he marries her) "on condition that I shall give thee this, my slave," and he marries her on this condition (without mentioning the dower at the time of the actual marriage); then Aboo Yusoof, on whom be peace, says, if the husband gives her what is fixed (as dower) then the same shall be her dower: but if he refuses to surrender (what was mentioned before marriage as dower, *viz.*, the thousand in the one case, or the slave in the other), no compulsion shall be exercised over him, and he shall be liable to her proper dower (because when no dower was mentioned at the time of the marriage she shall be entitled to her proper dower and not to the thousand or the slave; because the thousand or the slave was not fixed as dower, and no increase shall be made over the thousand or over the price of the slave (even if her proper dower is more than the thousand or the price of the slave), and this is the view of Aboo Haneefa, on whom be peace.

1296. (396.) And if a man marries a woman for a slave, but the slave turns out to be a *Moodubbur*, or *Mookatub*, or an *Oomm-i-Wulud*, she shall be entitled to the price of the slave, whether she knew or not (at the time of the marriage) that the slave is such *Moodubbur*, or *Mookatub*, or *Oomm-i-Wulud*.

1297. (397.) A man owes a woman a thousand dirhems, being the price of things sold: he marries her for his delaying (the payment of) the same to her for one year: she shall be entitled to her proper dower, and the (promise to grant time or) delay is void.

1298. (398.) A man divorces his wife by way of a reversible divorce, and he then takes the woman back (revoking the divorce) and says to her, "I have made an increase in thy dower:" this increase shall not be valid, because the increment is unknown (*Mujhool*).

But if he says, "I have taken thee back for the dower of one thousand dirhems (that is, by increasing the dower by an amount of one thousand dirhems):" then if she accepts the increment it (*i.e.* the increase) is valid; if not, then not; because this is an increase in the dower and therefore it depends on her acceptance.

1299 (399.) And if a man marries a woman for one thousand dirhems, and he then renews the same marriage for two thousand dirhems: the learned lawyers have differed in this matter: Sheikh Ool Imam, known as Khahir Zada, on whom be peace, says, in (his work in) the book on Marriage that, according to Aboo Haneefa and Mahomed, on whom be peace, he shall not be liable for the second thousand, and her dower shall be one thousand dirhems (contracted in the first marriage), and that according to Aboo Yusoof, on whom be peace, he shall be liable to the second thousand (also): and some of the lawyers have put this difference (between Aboo Haneefa and Mahomed on the one hand and Aboo Yusoof on the other) in the contrary way; that is, that, according to the view of Aboo Haneefa and Mahomed, he shall be liable to the second thousand, and that, according to the view of Aboo Yusoof, on whom be peace, he shall not (be liable to the second thousand).

And Isamooddin, on whom be peace, has said that he shall be liable to two thousand, and he has not mentioned any difference of opinion.

And Shumshool Ayma Hulwayee, on whom be peace, has said in his work, entitled *Shuruhool Hyul*, where a husband renews the marriage with his wife, then it is reported from Aboo Haneefa, on whom be peace, that the second dower is obligatory upon him, and that this shall constitute an increase in the dower (that is, that the second marriage shall not amount to a second marriage, because the first one is in force, but the dower shall be held to have been increased by one thousand); and towards this rule Shumshool Ayma Surukhsy, on whom be peace, inclines in the *Shuruhool Nukah*.

Moulana (Kazee Khan, the author of this book) says, it is just that the second thousand should not be obligatory on the husband; because the said second thousand is not an increase by express words (that is, the husband has not in express words said that he increased the dower, but he renewed the marriage for two thousand, whilst the first marriage was in force), and if increase is established, it is only established by way of implication by virtue of the (second) marriage; and therefore, when the second marriage itself is not valid, then what is implied from the second marriage cannot be established.

And it is for this reason (because the second contract is not an increase upon the first contract), if a person sells a thing for a thousand and then again sells the same thing (to the same purchaser) for one thousand and five hundred, the second sale shall amount to avoidance (*fuskh*) of the first sale: and increase in purchase-money and increase in dower stand upon the same footing; therefore, if it was possible to hold the second marriage to be an increase, the second sale would also be considered as an increase, instead of being considered as avoidance of the first sale.

And for this reason (because the second marriage or second contract is not an increase), if the first marriage was for one thousand and the second marriage (also) for one thousand, the second property (*i.e.*, the second thousand) shall not be an increase in dower.

1300. (400.) A woman makes a gift of her dower to her husband: then the husband makes an admission (*Ikrar*) in the presence of witnesses, that he owes her so much on account of dower: the learned lawyers have entered into a discussion regarding this admission. The lawyer Aboo Leith, on whom be peace, has laid down that the husband's admission shall be binding on him, if the woman accepts the same, and his admission shall be referred to an increase on his part of her dower (and the husband shall be liable to the amount admitted and not to the dower originally fixed): and an increase in dower after gift of the dower is correct (valid); but it is necessary that there should be an acceptance on her part of the increase, because increase in the dower is not correct without acceptance by the woman.

1301. (401.) A man says to his wife, "If I make an admission regarding thy dower, then thou art divorced;" he then intends (makes up his mind) to make the admission, whilst in health; then the woman (in order to avoid the divorce) shall, after releasing him from her dower, sell something from her property (to the husband) for price corresponding to

the amount of which the husband intends to make an admission on account of her dower, and the husband shall then make an admission against himself in her favour regarding the purchase-money on account of the sale; the husband shall, in that way, be within his vow (*i.e.*, shall thus save his oath and not break it). But if the husband (instead of being in health) is sick (or *Mirreez* by way of *Murz-ool-mouth*), there is no device (*Heela*) for him in this matter.

1302. (402.) A man says to his wife, "Release to me thy dower, so that I may give thee something;" the wife thereupon releases the husband from her dower; the husband then refuses to give her anything: Nuseer, on whom be peace, says, the husband shall not be released from the dower.

1303. (403.) A man marries a woman for a thousand, on condition that every part of the thousand is deferred: then if the period (*ajul*) to which payment is deferred is known, then the deferring of the payment is valid; and if the period of payment is not known, the postponement of the time of payment is not valid: and when the postponement of the time of payment is not valid, then the husband shall be compelled to prompt payment of that amount, which the people of the particular place recognise as prompt, and the balance shall be realised from him after divorce or death, and the Kazee shall not compel the husband to deliver that balance, nor shall he imprison him for the same.

1304. (404.) And if a brother and a sister inherit a house from their father, and the brother then marries a woman for one particular room of the said house, and he then dies, and the sister does not consent to that room being assigned to the wife on account of her dower: the learned lawyers have held that the house shall be divided between the father's heirs, *viz.*, the brother and the sister; and if that particular room shall fall into the share of the brother, then the room shall belong to the woman on account of her dower; but if the said room falls into the share of the sister, then the price of the room shall be assigned to the woman out of the estate of her husband. As in the case of a man who marries a woman for a slave; then somebody else happens to establish his right to the slave whilst he is in the possession of the woman; she shall be entitled to look to the husband for the price of the slave.

And if (in the same case) the brother marries a woman for (some) property (*mal*); then the husband, in lieu of that property gives her a particular room from the said house, and the rest of the case is just as

aforestated: the sale (by the husband to the wife of the said room in lieu of dower) is void (*batil*), and the husband shall remain responsible for the dower for which he married her.

1305. (405.) A number of persons say to a man, "We have given thee in marriage to such and such a woman for one thousand dirhems on condition that hundred out of the same shall be thine;" and the woman consents to this: the marriage shall be valid for nine hundred and this (hundred) shall be considered as excepted (from the dower, that is, that the dower shall be taken to be one thousand minus one hundred).

1306. (406.) A man marries a woman by way of an invalid marriage for a particular female slave (*Khadima*); and before the husband has intercourse with her, she emancipates the female slave, the emancipation by her is void (*batil*); but if she emancipates her after the husband has had intercourse with the wife, then the emancipation by her is valid. (See paragraph 386).

1307. (407.) A man marries a woman for several pieces of cloth of a particular kind and quality, of which the length and breadth and number are stated, such pieces to be delivered at a stated time; and the husband then gives her the price of the pieces of cloth: it shall be open to her not to accept the price; but if the time for the delivery of the pieces of cloth has not been fixed, then she shall be entitled to refuse to accept the price.

Mahomed, on whom be peace, says, that the principle is this, that in whatever thing a *Sulum* sale is valid, she is competent not to take anything except the thing named, and in whatever thing a *Sulum* sale is not valid, it is open to the husband to give her the price: and *Sulum* sale in cases of cloths is valid when the period is named, and it is not valid when the period is not named, in which (latter) case it is competent to the husband to pay the price. But in cases where the thing (fixed as dower) is capable of being measured (by *Kyl*, which is a particular measure) or of being weighed (in which cases a *Sulum* sale is not valid when no date is fixed) it is (still) competent to her not to take the price, although the period might not be mentioned, because things capable of being measured (by *Kyl*), or weighed, are capable of being used in fixing dower or purchase-money without the period being named: but as regards the pieces of cloth aforesaid, although they are capable of being fixed as dower, still they derive certainty by being described (as regards

quality, in addition to length, breadth and pieces; whereas things weighed or measured derive such certainty without any particular description in addition to the description as regards the kind): and, therefore, pieces of cloth stand on the same footing as a slave (that is, as a slave may be of various qualities, so may a piece of cloth of a particular kind be of various qualities): and if a man marries a woman for a slave undefined (and undescribed) then it is competent to him to pay the price of the slave.

(A *Sulum* sale is where the purchase-money is at present paid and the thing is to be delivered afterwards: it is necessary for the validity of such a sale that the time of delivery of the thing sold should be definitely stated, and the property to be delivered should also be accurately described. The property sold might consist of cloth or grain: if the former, then the kind and quality, length and breadth and the number of pieces should be stated. When the dower fixed is a thing, with reference to which *Sulum* is valid, the husband shall surrender the very thing, and the woman is entitled to refuse the price. If, therefore, pieces of cloth, with full requisite description, are fixed as dower, and the time for delivery is also mentioned, then the pieces of cloth shall be surrendered, and the wife is entitled to refuse the price. If, therefore, things which are sold by being weighed or measured, are fixed as dower, then, if the time for delivery is not mentioned, their sale in the *Sulum* form is not valid; but still the wife is entitled to insist on the delivery of those things instead of accepting their price. If a thing is fixed as dower, in which *Sulum* is not valid, such, for instance, when the thing is susceptible of a *Sulum* sale but the time for delivery is not stated, or when the thing itself is not susceptible of *Sulum* sale, as a house or land, the husband is entitled to surrender the thing itself or pay the price, and the woman has no option of refusal. If cloth is fixed as dower, then the case is similar to where a slave is fixed as dower. Both must be described fully, and if fixed as dower, the husband must surrender the same, and the wife must accept it: if the description is deficient, then the husband must pay the price of the medium quality, and the woman must accept it, provided it is not below ten dirhems: if the price is below ten dirhems, then the ten dirhems must be completed).

1308. (408.) A man swears that he shall not marry a woman for four dirhems; he then marries a woman for four dirhems, but the Kazee completes the dower to ten dirhems: Mahomed, on whom be peace, says, that the man shall not be held to have forsworn himself (because the dower cannot be less than 10 dirhems): and so also, if he himself, after the marriage, increases the dower (from four to ten dirhems).

1309. (409.) A man says to a woman, "I have married thee for a thousand dirhems;" she says, "I have not given myself in marriage to thee," but she afterwards says, "I have given myself in marriage to thee," the marriage shall be valid (for a thousand dirhems): and so also if the wife keeps quiet and then they separate, and the woman then says, "thou didst say truthfully when thou didst say that 'I have given myself in marriage to thee for one thousand,'" the marriage shall be valid (for a thousand dirhems).

1310. (410.) A man says, "I have married this woman," she being his female slave and known as such: Mahomed, on whom be peace says, this shall not amount to an admission of her emancipation, and the marriage shall be void (that is, marriage with one's own female slave being unlawful, the words used will not have effect given to them and will not have a secondary or metaphorical sense).

1311. (411.) A man says to a woman, "I marry thee for a she camel out of these my camels:" Aboo Haneefa, on whom be peace, says, she shall be entitled to her proper dower (because the dower is not described and is *mujhool*): and Aboo Yusoof, on whom be peace, says, he shall, out of the camels belonging to him, give her a she camel such as he likes.

1312. (412.) A man marries a woman for a thousand, on condition that he will give her whatever cash (at present) it is easy for him to give and the rest at a year: the whole of the thousand shall be payable at a year except when the woman establishes proof (*byyuna*) that it is easy for him to pay her a part or the whole of it, in which case she shall (be entitled to) take that part or the whole.

1313. (413.) A man marries a woman for a room and a slave (both undescribed): Aboo Haneefa, on whom be peace, says, she shall be entitled to eighty dinars; forty on account of the price of the slave, and forty on account of the price of the room: and Aboo Yusoof and Mahomed, on whom be peace, say, that forty shall not be taken as the measure (or test of value) but regard shall he paid to the low or high ruling (or prevalent price), and *Futwa* is given according to their view.

1314. (414.) If a man marries a woman, and fixes a thing (for her dower) pointing out towards another thing, and the thing pointed out is not of the kind named (or fixed as dower): Aboo Haneefa, on whom be peace, says, if both of them (that is, both the thing fixed and the thing pointed out) are lawful things, then she shall be entitled to a thing similar to what

has been fixed; but if both of them are unlawful, or if the thing pointed out is unlawful, she shall be entitled to her proper dower (whatever the amount might be); but if the same (the thing pointed out) is ambiguous of which the lawfulness was not known at the time of the marriage—as if a man marries a woman for this jar of vinegar, which turns out to be wine—then she shall be entitled to a similar jar of vinegar, and if the jar (the thing pointed out) contains wine, then she shall be entitled to her proper dower; and if the thing named (as dower) is unlawful, and the thing pointed out is lawful, then there is a diversity of tradition from Aboo Haneefa, on whom be peace; but the correct tradition is that reported by Aboo Yusoof, on whom be peace, that if he pointed out towards a thing which is lawful, she shall be entitled to the thing pointed out.

1315. (415.) And if the man says, "I have married thee for the goat which is in this room": then if in that room there is a pig, or if there is nothing in that room, she shall be entitled to a goat of medium price (provided the price is not less than ten dirhems) and the sign (indication with the finger as aforesaid) shall be void (or come to nothing).

1316. (416.) A man gives his daughter in marriage and says, "Do ye bear witness that I have given so and so (naming his daughter) in marriage to so and so (naming the bridegroom) for two thousand dirhems on condition that (out of the two thousand), one thousand dirhems shall be payable by me from my property, and one thousand shall be payable by so and so—meaning thereby the husband;" the husband then says, "I have accepted this:" the husband shall be liable to her for the whole of the dower; and this will amount to suretyship on behalf of the father for one thousand dirhems, and, therefore, when the husband accepts this, he, in effect, authorises the father to stand surety for him (the husband); and when the woman realises the thousand from her father or from his (her father's) estate (after his death), it shall be competent to the father, or his heirs, to realise this from the husband.

But if he (the father) says, "Do ye bear witness that I have given my daughter, so and so, in marriage to so and so for a thousand dirhems out of my (own) property," and the husband says, "I have accepted:" the marriage shall be valid, and the father shall not be liable as surety (but the husband shall be liable for the whole of the dower, and the father shall not be liable at all, because dower must be husband's property).

1317. (417.) A man marries a woman for ten dirhems and a piece of

cloth, without describing the cloth: she shall be entitled to the ten dirhems; and if he divorces her without having intercourse with her, she shall be entitled to five dirhems, unless her *Mootat* is more than five dirhems, in which case she shall be entitled to the *Mootat*.

1318. (418.) A woman says, "I have given myself to thee in marriage for two thousand dirhems, one thousand out of which I have given up for God's sake, and out of regard to our kinship;" and the husband says, "I have accepted:" the dower will be one thousand dirhems.

1319. (419.) A man gives his daughter in marriage to another man on condition of the husband releasing the father (of the woman) from a debt, which the father owes to the husband; or if the daughter gives herself in marriage, on condition of the husband releasing her father from the husband's debt, which is so much; (the husband then does release the father from his debt): then this release by the husband is valid, and she shall be entitled to her proper dower; (because the debt was not constituted the dower, and the marriage took place without dower having been mentioned; the release was stipulated for by way of a condition).

And so also (she shall be entitled to her proper dower) if she says, "(I give myself in marriage to thee) on condition that thou shouldst release my father, and this (release) shall be my dower," (because right to release does not come within the definition of property).

1320. (420.) A man marries a woman for her slave (her own slave being fixed as dower): it is said in the Nuwadir that she shall be entitled to her proper dower: and this case is not at all analagous to where the man marries the woman for another man's slave; for in that case, if the owner of the slave permits (that his slave should be given in dower), the slave shall become the dower, and in the present case, the slave of the woman herself cannot become her dower.

1321. (421.) If a man marries a woman for a thousand, on condition that she should return him a thousand: the marriage is valid, and the wife shall be entitled to her proper dower, in the same way as if the husband marries her on condition that there shall be no dower for her (when the wife shall be entitled to her proper dower).

1322. (422.) And if a man marries a woman on condition that the husband shall give to the father of the woman a thousand dirhems: she shall be entitled to her proper dower, whether he gives to her father a thousand or not; but if he does give a thousand dirhems to her father, he

is entitled to retract the gift (and demand the thousand back from her father).

And if he marries a woman on condition that he shall give to her father, on her behalf, a thousand dirhems, then the thousand (dirhems) shall be her dower; and if he divorces her before intercourse, having already (before such divorce) paid the thousand to her father, he shall get a return from her of a moiety of the thousand, she being (in effect) the donor (of the thousand to her father).

1323. (423.) A man gives his slave in marriage to a woman for a thousand dirhems: he then, after the slave has had intercourse with his wife, sells the slave to her for nine hundred dirhems: the woman shall take (or deduct) the nine hundred dirhems on account of her dower, and the marriage shall be void, and the wife shall not be entitled to look to the slave for the payment of the remaining hundred, even if the slave should get his freedom; and if the slave owes to some other man a debt of one thousand dirhems, and the creditor gives the master permission to sell (for nine hundred) the slave to the woman (*i.e.*, the wife), then the nine hundred shall be divided between the creditor and the woman; and the nine hundred shall be applied (or distributed) between the creditor and the woman, each of them taking his or her portion out of the same in right of the thousand; and the woman shall not any further follow the slave (for the rest of her debt), but the creditor shall follow the slave for the rest of his debt, when the slave obtains his freedom.

1324. (424.) A man marries a woman for whatever (amount of dower) she shall order him: the marriage shall be valid, and it is competent to her to order (payment) to the extent of the proper dower, or less than that; and if she orders him (payment of) more than her proper dower, her order upon the husband shall not be valid until he consents to that order; and if (the marriage takes place with the stipulation that) the order is left for (or in the option of) the husband (that is, if the dower is whatever the husband shall direct), then his order to the extent of her proper dower, or more is valid; and if his order is for less than her proper dower, then his order shall not be valid unless with the consent of the woman, and (if she does not consent) she shall be entitled to her proper dower.

And so also if the husband and wife marry on condition that the dower shall be what a stranger shall order, and the stranger orders the dower to be to the amount of her proper dower, then his order shall be

valid; but if the stranger orders (that) the dower (shall consist of an amount) in excess of her proper dower, his order shall not be valid as against the husband (and she shall be entitled to her proper dower); and if he orders the dower to be less than her proper dower, then his order shall not be binding on her, and she shall be entitled to the proper dower.

1325. (425.) A man says to a woman, "I marry thee for dirhems" without mentioning the number (of the dirhems): she shall be entitled to her proper dower; but in case of *Khoola* (or divorce) this similarity will not hold good (that is to say, if a woman seeks *Khoola* from her husband in consideration of dirhems, in the plural, without mentioning the number, then the result will not be that she will have to pay her proper dower, but the result will be that she will have to pay the lowest number of dirhems which the plural number embraces, and that is three: if she says, I seek for *Khoola* for the dirhems in my hand, then if she has in her hands three or more dirhems, she will have to pay all the dirhems in her hand; and if she has less than three in her hand, she will have to complete three dirhems, because she used the plural number. See Futawai Alumgiree, Vol. I, pp. 675 and 676; and see also paragraph 1741 *post*).

1326. (426.) If a man marries a woman "for less than a thousand," and her proper dower is two thousand (that is, more than a thousand): she shall be entitled to one thousand dirhems; because the extent by which the dower is to be reduced from one thousand is not valid by reason of ambiguity (that is, the amount of reduction is ambiguous), and the case would stand as if he married her for one thousand; but if her proper dower is less than ten (dirhems), then Mahomed, on whom be peace, says, she shall be entitled to ten dirhems.

1327. (427.) A man marries a woman for a thousand, on condition that he shall not give her maintenance; and her proper dower is one hundred: she shall be entitled to the thousand and (also) to maintenance, (that is to say, the stipulated dower shall be paid on account of the contract, and the agreement not to maintain her shall be null and void).

1328. (428.) If a man marries a woman who is her kin (*Zee Ruhum*) and is also unlawful to him, for instance, his mother, or daughter, or sister, or father's sister, or mother's sister, or if he marries his father's wife or his son's wife (who are not of his kin, but are unlawful to him), and has intercourse with her: then, according to Aboo Haneefa, on whom be peace, he shall not be liable to punishment, but he shall be liable for her proper

dower, whatever might be the amount thereof; and Aboo Yusoof, and Mahomed and Shafei, on whom be peace, have said, if the husband knows that the women are of his kin, who are forbidden to him (that is to say, if a man is about to marry a woman who is his mother then, if he knows that he is marrying his mother, and also knows that to marry the mother is against the law), he shall be liable to punishment but he shall not be liable to dower; but if he does not know this (that is, if he is not aware that the woman he is marrying is his mother, or knows that she is his mother, but does not know that to marry the mother is forbidden), he shall be liable to the dower, but he shall not be liable to punishment.

1329. (429.) If a man marries a woman for a thousand, payable in a year, she shall be entitled to one thousand after a year, and the husband is entitled to have intercourse with her before the expiry of the year, and before he has given her anything, according to Aboo Haneefa and Mahomed, on whom be peace; and Aboo Yusoof, on whom be peace, at first held the same view as Aboo Haneefa and Mahomed, on whom be peace, but he afterwards resiled from that view, and said that she is entitled to prevent access to her person until he pays her ten dirhems; but he again resiled from this view, and said that she is entitled to prevent access to her person until he pays her the whole of the dower by way of paying respect to her female person, and he remained constant to this view.

1330. (430.) If a man marries a woman fixing, by way of dower, two things, one of which is property (*mal*) and the other is not property, but she has some benefit (or advantage) in the (second) thing; as for instance, the divorce of her co-wife, or that he will not take her out of the town (or her place), or such like, and he fails to fulfil the condition, she shall be entitled to her proper dower.

1331. (431.) And proper dower shall be fixed after regard is had to the women of the wife's *asheera* (or relatives), from the side of her father; as for instance, her sister by the same father (and also her full sister), or her father's sister, or her father's father's sister, who are similar to her in the particular place, in property, in beauty, in age, and in (*husub*) personal qualification, and (*nusub*) paternal respectability, and the circumstances of the age (or time).

And Ibn-i-Aboo Laila, on whom be peace, says, that in fixing the proper dower regard is to be had to the tribe of the mother, such as mother's sister and others.

1332. (432.) And when proper dower is rendered obligatory by reason of marriage, if the husband divorces his wife before carnal intercourse, she shall be entitled to *Mootat* (that is, in cases where marriage takes place, and for some reason or other, as detailed in the numerous instances given above, the dower, for which the husband is liable, is the proper dower, then the wife, if divorced before co-habitation takes place, is entitled to the *Mootat*; because if dower had been named she would be entitled to half the dower named, but when dower is not named, but has to be fixed at the proper dower, as the result of the marriage, she shall be entitled to the *Mootat*, which, however, shall not exceed in value half of the proper dower, and shall not be less than five dirhems).

SECTION II.

On "Mootat."

1333. (433.) *Mootat* consists of three articles of clothing, namely, a shirt, a bandage for the hair, and a (wrapper or) sheet (of quality), according to the circumstances (in life) of the man. Therefore, if the *Mootat* of the woman is higher in value than a moiety of her proper dower, she shall be entitled to the *Mootat* of value not exceeding the moiety of her proper dower, according to us (the Hanifites. Be it noted that a woman is entitled to *Mootat* when the husband marries her without mentioning a dower and divorces her before having intercourse with her).

And so also if a man marries a woman without mentioning the dower; and the husband, or the Kazee, fixes a dower for her; then the husband divorces her before having intercourse with her: she shall be entitled to *Mootat*, according to Aboo Haneefa and Mahomed, on whom be peace, and also according to the second view taken by Aboo Yusoof, on whom be peace. Aboo Yusoof, on whom be peace, was at first of opinion, and Shafei was also of the same opinion, that she shall be entitled to a moiety of what was fixed (by the husband or the Kazee, as aforesaid, after the marriage).

1334. (434.) And if a man marries a woman, and does not mention any dower for her, and another man stands surety (to her) for (her) proper dower, the suretyship shall be valid in the same way as it is valid in case the dower is named: therefore if the husband has carnal intercourse with her, the surety shall be held responsible for the proper dower; but if the husband divorces her before intercourse, and the *Mootat* in con-

sequence becomes obligatory (on account of the dower not being named and intercourse not being had), the surety shall not be held responsible for the *Mootat*.

1335. (435.) And if the woman, in lieu of the dower named, or in lieu of the proper dower, accepts a pledge; this is valid.

Thus, if she accepts a pledge in lieu of the dower named, and the property pledged is destroyed (in her hands), and after acceptance of the pledge, the husband divorces her before intercourse, then, if the property pledged is destroyed before the divorce, she shall be obliged to return half of the dower named; because the wife realises the whole of the dower by reason of the destruction of the property pledged, in case the property pledged was sufficient in value to the amount of the dower; but if the property pledged has been destroyed after divorce, before intercourse, then, according to us (the Hanifites), the woman shall be held to have realised a moiety of her dower, and the remaining moiety of the property pledged shall be held to have been destroyed in her hands as trustee (and the result will be that she is not bound to return any portion of the property pledged, half of which satisfied a moiety of her dower named, which was all she could get, and the other half was destroyed whilst she was a trustee, and as such trustee she is not liable for things destroyed in her hands).

Just as in the case of a pledge, where the pledgee (who holds the thing pledged as a trustee) makes a gift of the debt to the pledger, and the thing pledged is then destroyed (in the hands of the pledgee): according to us, the thing pledged is lost whilst it was held in trust (*i.e.*, with the character of trust attached to it); but according to Zoofur, on whom be peace, the thing pledged is lost with the result that damages to the extent of the original debt are liable to be paid by the pawnee to the obligor.

This is when something is given to the woman by way of a pledge for the dower named. But if something is given to the woman by way of pledge for her proper dower, and the property pledged is destroyed (in her hands) and then (after the destruction) the man divorces her before having intercourse with her, the woman shall be liable for the price of the property pledged, after deduction of the *Mootat* (because having received a pledge for her proper dower, her dower was satisfied, but the divorce having taken place before intercourse, she is entitled only to her *Mootat*; therefore she must return all except to the extent of her *Mootat*); but if the property is destroyed after divorce (which has been pronounced before

intercourse) but before she has expressed her intention to retain the property pledged in lieu of the *Mootat* (which is all she is entitled to in this case), Aboo Yusoof, on whom be peace, says, in the second view which he has taken that the property pledged shall be considered to have been destroyed whilst it was held by her in trust (and the result will be that the husband shall not be entitled to damages), and she shall be entitled to *Mootat* (notwithstanding the destruction, because trust property, if destroyed, does not entail liability to damages); and Aboo Yusoof, on whom be peace, in his first view—and that is also the view which Mahomed, on whom be peace, has taken—says, that the property pledged shall be considered to have been destroyed in lieu of *Mootat*, so that neither of the parties shall look to the other party for anything (that is, the woman shall not be entitled to *Mootat*, and the husband shall not be entitled to the value of the property pledged): but if the woman expresses her intention to retain the property pledged in lieu of the *Mootat*, and so expresses herself after divorce (which has taken place before intercourse), and after she has so expressed herself, the property pledged is destroyed in her hands; then Aboo Yusoof, on whom be peace, says, as a second view, that the property pledged shall be taken to have been destroyed in lieu of her proper dower, and, therefore, it is obligatory on her to return the proper dower, less the *Mootat* (because here the destruction was not of trust property, but of property, which she had expressed her intention to detain in lieu of her dower; therefore she has, in effect, realized her proper dower; but the divorce having taken place before intercourse, she is only entitled to a *Mootat*; therefore she must return the proper dower, less the value of her *Mootat*); and the view taken by Mahomed, on whom be peace—and that is the first view of Aboo Yusoof, on whom be peace—is that the property pledged shall be taken to have been destroyed in lieu of *Mootat*, and (therefore) neither party shall look to the other party for anything (because she having expressed her intention to retain property in lieu of her *Mootat*, she, therefore, realised the *Mootat* from the destruction of the property, and can have no further claim, and the husband can get nothing, because the property pledged was retained in lieu of the *Mootat*).

1336. (436.) When, between husband and wife, before sexual intercourse, separation takes place in consequence of the act of the woman, as for instance, when the woman becomes a *Moortud* (apostate from Islam) or by her kissing her husband's son (with passion) or in consequence of the exercise by her of the option of puberty, or (if she is a slave wife then

by the exercise by her) of the option of freedom when she is a female slave (of somebody else), or *Mookatuba* (of somebody else), which *Mookatuba* has been given in marriage by her master with her permission, whether she, the *Mookatuba,* be a minor or an adult, and then she, the female slave or the *Mookatuba,* obtains her freedom and annuls her marriage: then the whole of the dower drops (or ceases to be payable) and nothing (not even the *Mootat*) shall be obligatory on the husband.

1337. (437.) And so also if the wife is a female slave (of somebody else) and her master slays her intentionally or unintentionally before her husband has had sexual intercourse with her, the whole of her dower drops, according to Aboo Haneefa (because the dower would be the master's property, and he forfeits it) but his two disciples say, nothing (of the dower) will drop, and she is entitled to the whole of the dower (but she having been slain, her master will be entitled to it); but if the female slave kills herself, in that case there are two traditions from Aboo Haneefa, on whom be peace; but the correct of the two traditions is, that no part of the dower shall drop. And if the female slave runs away (from her husband after marriage and before intercourse), then, according to analogy, from what Aboo Haneefa, on whom be peace, says, there shall be no dower for the woman, until she re-appears; and this is also the view taken by Aboo Yusoof, on whom be peace. And if a free woman kills herself (after marriage and although before intercourse), no part of the dower shall drop according to us (the Hanifites), but Shafei has taken a different view.

1338. (438.) And if a *Mujoosy* (fire-worshipper) has been married to a *Mujoosy* husband, and the husband then accepts Islam, and the woman refuses to accept the Islam, separation shall be caused between them, and the whole of the dower shall drop (although there might have been sexual intercourse).

SECTION III.

On the right of the woman to refuse herself to the husband for (her claim for) dower.

1339. (439.) When a woman is given in marriage for a dower named, she is entitled to withhold her person from her husband (that is, to prevent the husband having access to her), with a view to complete realisation of the dower. Therefore, if the husband is at a place where (it is usual that) some portion of the dower is prompt, and the balance is left with the

husband up to the time of divorce or death, as is customary in our country, the wife is entitled to withhold her person, with a view to the complete realisation of the prompt portion, and the prompt dower is that which is called in Persian (*dust pyman* or) hand-to-hand contract; and she is not entitled to demand from him the whole of the dower (including the deferred portion thereof). Therefore, if persons (belonging to the parties, through whose instrumentality the dower has been fixed) have specified the proportion of prompt dower, then that portion shall be prompt; and if they have made no specification (whether the dower is prompt or deferred, and what portion is prompt), then the circumstances of the woman shall be looked into, together with the dower named, and it shall be determined what proportion is usually prompt for a similar woman out of a like dower, and that proportion shall be considered prompt, and the prompt portion shall not be (arbitrarily) fixed as a certain proportion, such as a fourth or a fifth (without such an enquiry); and the usage shall be considered, because what is established by usage is to be taken as established by contract (and incorporated in the contract). But if in a contract of marriage those persons make it a condition that the whole of the dower shall be prompt, then the whole of the dower shall be held to be prompt, and the usage shall be left out. But if a portion of the dower is fixed as prompt, and the husband has paid the same, he is entitled to have intercourse with his wife; because, according to usage, intercourse is conditional upon payment of the prompt dower; and therefore that usage (to have intercourse after payment of prompt portion) must be regarded in the same light as if it had been expressly stipulated for.

And if the whole of the dower is deferred (as regards the time of payment to a fixed period), and the husband has stipulated for intercourse before payment of any portion thereof, he shall be entitled to have intercourse with her, as Aboo Haneefa and Mahomed, on whom be peace, have laid down. Therefore, if the husband has not had intercourse with her until the expiry of the period fixed for payment, he shall be entitled to have intercourse with her before payment of dower.

1340. (440.) And if a man marries a woman for prompt dower, she shall be entitled to go out (of the house) for her necessities, without the permission of the husband, as long as she does not get hold of her dower: and in the same way, if some portion of the dower is prompt, she shall be entitled to go out (for her necessities without the husband's permission), before the payment of the prompt portion of the dower: and after the

payment of the prompt dower, she is not entitled to go out (even for her necessities) except with her husband's permission.

1341. (441.) A female minor is given in marriage, and she goes to her husband before taking possession of the (prompt) dower: he who is entitled to exercise the right of prevention (or control) over her before marriage, shall be entitled to bring her back to his house and prevent (or withhold) her from her husband, until the husband shall give her dower to him who is entitled to receive the dower; because the right to refuse herself (to the husband) for (enforcing payment of) dower is the right of the woman, and this right cannot be avoided (*batil*) by the minor making it void.

And in the same way when a man gives his brother's daughter in marriage, she being a minor, and delivers her to her husband, before taking possession of the (prompt) dower, he is (still) entitled to prevent her to her husband (*i.e.*, by bringing her back and preventing the husband from having access to her), because a paternal uncle has no power to surrender her to her husband before taking possession of the (prompt) dower, therefore his delivery of her to her husband is not valid, (but the father can surrender her without taking possession of the dower.)

1342. (442.) When the husband is desirous of taking his wife from one place to another (that is, when he is desirous of undertaking a journey to a distance of three days, and is also desirous that his wife should accompany him) without her permission (or consent); then, if he is so desirous before the payment of the (prompt) dower, he shall have no such power; but after payment of (prompt) dower he shall have such power, according to Zahir-i-Ruwayet; and Abool Kasim Suffar, on whom be peace, has said, the husband has no power to take her from one place to another, although he might have paid her (prompt) dower; and this view is recognised by the lawyer Aboo Leith, on whom be peace; because times have degenerated so that there is apprehension of harm to her in the journey, which apprehension does not exist amongst the members of her tribe; but the husband is entitled to take her out (without payment of the prompt dower) from town to village or from village to town, or from one village to another, because taking her out to a place which is less than (what is called) a journey is not considered a journey, and this (*i.e.*, what Abool Kasim Suffar has allowed for the husband) is in effect, taking her from one *Mohullah* (or quarter) to another.

1343. (443.) A man gives in marriage his minor daughter: he shall be entitled to demand from the husband the (prompt) dower; but he shall not be entitled to demand her maintenance, when she cannot suffer the embrace of a man and cannot endure intercourse; because maintenance is the consideration of confining (the wife) for the (enforcement of the) rights of the husband, and the female minor, whose condition is such, is not capable of being confined for the purposes of the husband's rights; but the dower is the exchange for the woman's private person, and certainly he becomes the owner of that (by reason of the marriage), and he is, therefore, liable to a demand for the (prompt) dower.

1344. (444.) A woman gives her minor daughter in marriage and takes possession of her dower, the minor then attains majority and demands her dower from her husband: then if the mother is executor, the daughter shall not be entitled to demand the dower from her husband; because the husband is absolved from liability by paying the dower to the mother (who is an executor): but if the mother is not the executor, it is competent to the daughter to take the dower from her husband, and the husband shall then look to the mother for the same (*i.e.*, he shall realise the same from the mother); because when the mother is not an executor, it is not competent to her to take possession of the dower: neither has she (the mother) any authority to deal with the minor's property, and, therefore, payment to her (the mother) is equivalent to payment to a stranger.

And the same legal effect transpires in cases other than that of a father, or a grandfather, or the Kazee; because persons other than these are not entitled to deal with the property of the female minor or to take possession of her dower, although they (*i.e.*, the others) might have contracted the marriage by means of their authority as a guardian or a Vakeel.

1345. (445.) A man gives in marriage his daughter, who (though adult) is a virgin, or who is a minor (whether she be a *Syeeba*, or one once already married, or *Bakira*, or virgin) and demands her dower from her husband: he is entitled to do so, if the husband admits the marriage and the dower, and also admits that he has had no intercourse with her: (because after intercourse the father is not entitled to demand his daughter's dower unless she appoints him her Vakeel); and he shall (also) be entitled (in the same case) to litigate with the husband in the matter of her dower and maintenance, in which case it is not a condition that the woman should appear (before the Kazee) according to us (the Hanifites).

And if the husband has given anything to her by way of gift or sent to her anything by way of present, then the father's possession of the gift or present shall not be possession for her, and it is competent to the husband to get it (*i.e.*, to recover it) from the father (if instead of the wife, her father were to appropriate it for himself). But if the woman is an adult *Syeeba* (one who has already been married), then the father shall not be entitled to litigate (for the same) with her husband unless by authority from her; or if the woman is a virgin, and the husband denies the marriage and dower, then (also) the father is not entitled to litigate with her husband unless by authority from her; therefore (in the case of a virgin) if the husband says "I have had intercourse with her, and thou art not therefore entitled to take (or make demand for) the dower unless with her authority," and the husband (at the same time) denies that his wife has given any such authority (to her father); but the father says, "No, (thou hadst no intercourse with her); on the other hand, she is a virgin at my house;" and there is no proof (*byyuna*) adduced on the part of the husband, who asks the Kazee to call upon the father to take oath as regards his knowledge of the fact (whether he has had intercourse or not); then, according to Aboo Yusoof, on whom be peace, the oath shall be given to the father; because, if the father had made such an admission (that is, there had been *Khilwut* and intercourse) his admission would have been valid against himself, and the litigation by him would have become (null and) void (that is to say, the rule being that oath is administered only when admission would operate against the person and settle the dispute against him) the father, therefore, shall have oath given to him. And Khussaf says, in (chapter on) the duties of the Kazee (that is, whilst dealing with the chapter called "The duties of the Kazee:" or "rules regulating the practice of the Kazee") that the father shall not have oath administered to him, because the husband does not claim anything against the father (that is, because the father not being the defendant, oath shall not be administered to him) who, therefore, shall not have the oath administered to him: just as in the case of a Vakeel empowered to (realise and) take possession of debts: if the debtor says to such a Vakeel "Verily, thy client hast released me from the debt;" or, "Verily, have I already discharged the debt;" and intends that the Vakeel should be put on oath, he, the debtor, shall not be so entitled.

Therefore (when the father, after marrying his virgin or minor daughter, as aforesaid, litigates for her dower as aforesaid—see the very beginning of this paragraph) if the husband says that the father will take

the dower and will not surrender the daughter to him; then, if the father and the husband both agree with each other in the fact that the daughter is a minor and is not capable of bearing sexual intercourse, the Kazee shall order the husband to pay the dower to the father, and no regard shall be paid to the words of the husband.

But if the father (instead of supporting the husband as aforesaid) says "she is an adult; but I do not know her house, and I have no power to surrender her," and notwithstanding all this (*i.e.*, although he says she is adult, and he does not know her whereabouts, and has no control over her) he intends to take the dower from the husband, he (the father) shall not be entitled to do so; but if the father says (the daughter being a virgin) "she is an adult, in my house, I will take her dower, and I will send her to her husband," but the husband demands the (instantaneous) surrender of his wife; then the Kazee shall order the husband to pay the dower to the father; because the usage of people is to shew promptitude in realising dower, and to use delay in surrendering the woman (this explanation is intended to meet an objection that there were claims on both sides—the father demanding the dower, and the husband the surrender of the wife—then why should not the Kazee make orders in respect of both, or in respect of the latter); and what is established by usage is of the same efficacy as that which is established by contract; but the Kazee shall (also) ask the father to give surety for (his receiving) the dower, so that when the father shall surrender the daughter to the husband, the surety shall be released: but if the father (after receiving the dower on the undertaking to surrender the wife) is unable to surrender the daughter, then the husband shall protect his rights by taking property from the surety (*i.e.*, he shall recover the dower from the surety); because, when the father is unable to surrender his daughter, he shall not be entitled to take possession of the dower when she is an adult.

But if the litigation between the father and the husband is in one town, and the wife is in another town, which (latter town) is either the place where the marriage took place, or the place to which the woman has gone from the place where (the marriage took place and) the litigation is taking place, she having been married at the place of the litigation; as for instance, the litigation between them (the husband and the father) is at Kufa, and the woman is in Basra; then if the father says, "I will take the dower at this place (Kufa), and I will surrender her to her husband at Basra," the Kazee shall order the husband to pay the dower (here at *Kufa*)

and to go to Basra and to take delivery of her there (at Basra); and it is not obligatory on the father to take the woman to her husband.

1846. (446.) A man gives in marriage an adult virgin (who is his daughter), with her consent, for a dower named. He then accepts some land in lieu of the dower: the woman then receives intelligence of this, and she repudiates the acceptance of land (in lieu of dower): it is said, if this happens at a place where people recognise the taking of land in lieu of dower, then the woman's repudiation is not correct; because, when the acceptance of land in lieu of dower is recognised by usage, then such acceptance amounts to taking possession of dower, and the father is entitled to take possession of the dower of a virgin (with whom the husband has not had intercourse); but if it is not in accordance with usage to accept land in lieu of dower, then it is not valid (in the father) to take land (in lieu of dower) against the (claim of the) woman; because (such a course, in effect, amounts to this that) the father purchased land with her money whereas the father is not entitled to make the purchase (that is, to invest her money in land) as against his adult daughter: and in our country, the acceptance of land (in lieu of dower) is in accordance with usage in villages and not in towns.

And the acceptance (by the father) of a black (or negro) slave in the place of a white slave (fixed as dower), or the reverse, is tantamount to accepting land (in lieu of dower), and the father has no power to make such acceptance if the same is not justified by usage; and amongst the Turks (the Tartars) it is justifiable by usage to accept animals (used for loading, such as horses or cattle) in lieu of the dower named, in the same way as accepting land (in lieu of dower) is (justifiable) in accordance with usage in villages.

All this is when the daughter is an adult. But if the daughter is a minor, and the father takes land in lieu of the dower named, for several times below its value (*e.g.*, accepts land worth 200, in lieu of a dower of 2,000) then, if such a course is not justified by usage in the particular place, the act of the father shall not be valid as against her; because he has no authority to make a purchase, as against her, for several times above the value of the thing purchased: but if the same is justifiable by usage (that is, if it is the prevailing practice to fix a large amount by way of dower, and then to accept a small piece of land in lieu of the same) then the father's act is valid, and his acceptance of the land will amount to taking possession of the dower named.

1347. (447.) A man takes possession of the dower of his daughter, and then claims to have returned the same to the husband, and the husband supports him; but the wife falsifies her father: the learned lawyers have said that if the woman is a virgin (with whom her husband has not had intercourse) then the father shall not be believed (by the Kazee), unless he adduces evidence; because the father has power to take possession of the dower of the virgin (with whom her husband has not had intercourse); therefore, when the husband is released on account of the father taking possession of the dower, the father shall have no power to return the same to the husband.

But if the woman is a *Syeeba* (that is, if her present husband has had intercourse with her, whether she was formerly married or not), then the word to be accepted (if the trial is to be had without witnesses) is that of the father; because the father has no power to take possession of the dower of a *Syeeba*; and therefore when the husband has paid the dower to him, the dower shall remain with him, in trust in his hands, and (it is a general rule that) when the trustee claims to have returned trust property, the word to be accepted shall be the word of the trustee.

1348. (448.) A man gives in marriage his minor daughter; she then attains majority and the husband has intercourse with her; the wife then asks her dower from the husband, who says, "I paid thy dower to thy father when thou wert a minor," and the father supports him: the admission of the father, as against her, will not be valid; because the father has no power to take possession of the dower in such a case (when the daughter has attained her puberty, and the husband has had intercourse); he will therefore not have power to make an admission of his having received the dower (that is, bind her by making a statement that he has received her dower); and the wife shall be entitled to take (or enforce payment of) the dower from her husband, but the husband shall not be entitled to look to the father for (to recover) the same; because the husband's admission that her father had taken possession of her dower related to a time (*i.e.*, the minority of his wife) when the father had authority to take possession of the dower; and the husband therefore shall not make the father liable to him.

Just as a Vakeel who has been authorised to take possession of a debt: if such a Vakeel makes an admission that he has taken possession of the debt (*i.e.*, realised the debt), and the debtor supports him, but the creditor falsifies the Vakeel (in which case the Vakeel having authority to realise the debt,

his assertion that he has realised it is valid: so also the husband in the case in the text admitted payment when the father had authority, just as the Vakeel had authority in the illustration: here the analogy stops: because the wife will be entitled to realise the dower from her husband, but the creditor has no right against the debtor). And if the father, at the time he took possession of the dower from the husband, said, "I take the dower from thee on condition that I release thee from my daughter (*i.e.*, guarantee that she will make no claim)," and the rest of the case is as aforestated: then the woman shall be entitled to take the dower from her husband, and the husband shall be entitled to look to the father for the same. Just as a Vakeel who has been authorised to take possession of a debt; if he says to the debtor, "I take the debt from thee on condition that I release thee from so and so, who is the creditor;" the creditor then denies having given any authority to the Vakeel, and he (the creditor) realises the debt from the debtor, the debtor shall be entitled to look to the Vakeel for this, (that is, realise the amount from the Vakeel).

1349. (449.) A woman surrenders her person to her husband before receipt of her dower; she then refuses herself to her husband with a view to realise her dower: she is entitled to do so, according to Aboo Haneefa, on whom be peace: and Aboo Yusoof and Mahomed, on whom be peace, say, that she is not entitled to prevent her husband from having intercourse with her (having once surrendered herself to him). And traditions from them disagree in regard to her right to refuse journey: according to Abool Kassim Suffar, on whom be peace, she is entitled to prevent herself from (accompanying him in the) journey, although she might have realised her (prompt) dower: and verily have we already referred to this matter. (See paragraph 442.)

1350. (450.) A woman dies; the husband then says that she had made a gift of her dower to him whilst she was in health; but the heirs say, "No; she had made a gift whilst she was in the sickness of which she died:" some of our Mashaikhs (*i.e.*, those learned in the law who did not see Aboo Haneefa on whom be peace), have said, the word to be accepted is that of the husband (that is, in the event of the trial being proceeded with in the absence of witnesses, on mere oath): and in the (work called) Jamai Sagheer (by Mahomed) in the chapter on Wills, what is said leads to the inference that the word to be accepted is that of the heirs; because they deny the debt being extinguished (and in the absence of witnesses the oath

of the party denying is to be accepted) and because the gift in question is a thing, which has come into existence afterwards (that is, it is *Hadis* or a thing which has sprung into being after the debt) and it will, therefore, be referred to as relating to the nearest point of time (which is the state of sickness of which she died).

1351. (451.) A woman demands her dower from her husband, who says, at one time, that he has already paid the dower to her, and, at another time, says he has paid it to her father: the lawyers have said there is no contradiction in these statements; because payment to the father, who takes possession for the daughter, is tantamount to payment to her.

1352. (452.) A woman makes an admission that she is an adult, and she makes a gift of her dower to her husband: the lawyers have said that her size (or stature) shall be looked at; and if her size is like that of an adult woman, her admission shall be valid; so that, if she says afterwards (that is, after her size has been examined by the Kazee) "I was not an adult," her word shall not be received; but if her size is not like that of an adult woman, her admission shall not be valid: Moulana (the author of these Fatawa) says, it is proper for the Kazee to exercise caution in this matter (that is, in accepting or refusing to accept her declaration regarding her having attained full age) and he shall question her regarding her age, and he shall ask her, "How hast thou come to know this (that thou hast attained full age);" just as the learned have said in regard to a boy, who has made an admission regarding his having attained majority, that the Kazee shall question him for the reason for (which the boy thinks he has attained) majority, and the Kazee shall exercise caution in this matter.

1353. (453.) A man purchases for his wife some goods, and he also gives her dirhems, and she purchases goods with the dirhems; then there arises a difference between the husband and the wife; the husband says, the goods (which he gave and also those which she purchased) are out of the dower, but the wife says they were presents: it is laid down in the work (of Mahomed) that the word to be accepted is that of the husband (that is, without witnesses being examined) unless the matter (*i.e.*, the goods in dispute) related to edibles which are fit to be eaten (and not stored, such as wheat): and the learned lawyers have defined what are edibles, and have said, if the edibles consist of dates, or ground wheat (or flour), or honey, or a thing which can last, then the word to be accepted in regard to these is that of the husband; but if the edibles consist of things like meat, or

bread, or a thing which does not last, the word of the husband in regard to it shall not be accepted.

And Abool Kasim Suffar, on whom be peace, has said, that in regard to all goods which it is not indispensably necessary for the husband to purchase for her (that is, to purchase and give her), the word of the husband shall be accepted when he says that such goods were given for dower (although they may not be lasting things): and as regards such goods as it is obligatory on the husband to provide his wife with, such for instance, as, the shirt (*Dira*, or undercloth) and head bandage (*Khimar*), and the household furniture, the husband's word shall not be accepted: then Abool Kasim was asked "what about leather stockings (*Khoof*) and sheet (*Moolaut*)," he answered, "it is not obligatory on the husband to provide the wife with things to enable her to go out."

And the learned lawyer Aboo Leith, on whom be peace, says, that "the view taken by Abool Kassim Suffar is excellent (or well founded) and the same carries conviction to my mind."

1354. (454.) A man sends some goods to his wife, and the wife's father also sends some goods to the husband; then the husband says, "What I sent to thee was thy dower:" the word to be accepted shall be that of the husband, with his oath (that is, the goods being of the description set out in the previous paragraph); if, therefore, the husband takes oath, then if the goods (sent to the wife) are in existence, the wife shall be entitled to return the same; because the woman does not consent to accept the same as dower; and she shall be entitled to recover from the husband whatever remains due on account of the dower; but if the goods are not in existence, then if the same are (of the class called) similars (*mislee*, which are *Mukeelat*, *Mouzoonat* and *Adudee-i-Mootkarin*), the woman shall return to the husband similar goods; but if they are not (of the class called) similars, then the woman shall not be entitled to recover from the husband the remainder of dower (that is, those goods shall be taken in satisfaction of the dower).

But as regards such goods as the father of the woman sent (to the husband): if those goods are not in existence, the father shall not ask (a return of) the same (because the things were given by way of gift; and if the gift property is destroyed, the gift cannot be revoked); but if they are in existence, and if the father had sent them out of his own property (not from the wife's property) he (the father) shall be entitled to take them back from the husband; because the goods constituted a gift to a man who

is not of the donor's kin, and who is not unlawful to the donor (*ghyr zee ruhum-i-mohurrum*) and therefore he (the father) shall be entitled to have the same returned (that is, if the husband was not before marriage of the class called *zee ruhum-i-mohurrum*); but if the father sent the goods out of the property of his adult daughter, with her consent, then the father shall not be entitled to have the same returned to him; because they constitute gift on behalf of the woman, and if the husband or wife makes a gift to the other, then the gift property cannot be returned.

1355. (455.) A man marries a woman and sends presents to her, and the wife also, by way of return, makes presents to the husband; and she (herself) is also sent to him (from her house); then he separates from her (by divorce); the husband then says, "What I sent to thee was by way of loan (*areeut*)," intending to take back those things; and the woman also then desires to get returned to her the things which she had sent by way of exchange: the learned lawyers have said that the husband's word shall be accepted in regard to the things he had sent, because he denies having made the woman owner of those things, and the woman is also competent to get back what she had sent, because she had considered that what she sent was by way of exchange for the husband's gifts to her; therefore, when the things sent by the husband were not gifts, then what she sent were not sent by way of exchange; therefore, it is competent to each of them to take back his or her goods.

And Aboo Baker Iskaf (shoe-maker) says if the woman, at the time she sent the goods, expressedly declared her intention that they were sent by way of exchange, then the result is as aforesaid (that is, she shall be entitled to get them back, and the husband shall also be entitled to take his goods back); but if she was not explicit, and she merely thought and meant the same to be by way of exchange, these goods shall be considered to be gifts on her behalf, and her intention shall be void (and the result will be that the husband will get back his things, but not so the wife; because the husband sets up a loan).

1356. (456.) A man makes proposal for (the marriage of) the daughter of a man; the father of the daughter says, "Yes, if thou wilt pay in cash the dower in six months," or "in one year," "then I shall give her in marriage to thee;" (that is, he asks the dower in advance, fixing a time of payment); after this the man sends presents to the house of the father, but he was not able to pay the dower in cash; the father, therefore,

did not give his daughter in marriage to him; is the man competent to take back what he had sent? The learned lawyers have said that what the man sent on account of dower, whether it is in existence or destroyed, he is entitled to take it back; and so also (he shall be competent to take back) what he had sent by way of presents if the same is in existence, but as to what has been destroyed, or what the father has destroyed, he is not entitled to anything out of that.

1357. (457.) A woman who has several slaves (male or female) says to her husband, "Maintain them out of my dower," and the husband acts accordingly; the woman then says, "I shall not give credit in my dower because you got yourself served by them:" Abool Kasim, of Balkh, on whom be peace, says, what the husband has spent upon them for their usual maintenance, shall be credited towards the dower.

1358. (458.) A man gives his daughter in marriage, and delivers her to her husband together with marriage presents (*Juhez*); he then says that the presents were given by way of a loan: the learned lawyers have differed in this matter: some of them say that the word of the father shall be accepted; because ownership must be derived from the father, and therefore, when the father denies having created ownership, the word to be accepted shall be the word of the father (on his oath, if the trial is had without witnesses); whilst the others say that the word of the father is not to be accepted unless he produces evidence (he being considered as the plaintiff) because the presents (under such circumstances) usually become the property of the woman; and therefore, when the father denies her ownership, he falsifies what is obvious: and Moulana (the author of these Futawa) says that it is proper that the result should depend upon the circumstances (or details) of the case; so that if the father is a respectable man and of high position (and belongs to a class who usually make presents to their daughters on the occasion of marriage) the father's word shall not be accepted when he says that the *Juhez* was a loan; but if the father belongs to those who do not give to their daughters *Juhez*, like the one in question, his word shall be accepted.

Therefore, if the father (who has given *Juhez* to his daughter, as aforesaid), intends to reserve to himself the power to get back the *Juhez*, he should call witnesses at the time of sending the *Juhez*, (telling them) that the same is by way of a loan, or he should commit the *Juhez* to writing (*i.e.*, prepare a list) and write down in the paper an admission of the daughter that the same is by way of a loan in her hands, and have the paper witnessed (that is, ask per-

sons to be witnesses to what has been written) : and the learned lawyers have said that the fullest precaution in this matter is that the father should purchase all that is in the writing from the daughter for a certain price, and the daughter should then release the father from the price if she is an adult; and this precaution should be exercised, because it may be that the father had purchased some of those things for her during her minority; therefore the greatest precaution lies in what we have stated here.

1359. (459.) A man proposes to a woman, who is living in the house of her sister, and the husband of her sister does not consent to the marriage of this man, unless he gives him dirhems; the man who proposes, then gives him the dirhems and marries her: it is competent to the man to take back what he gave to the sister's husband, because the same is a bribe.

1360. (460.) A woman is in the *Iddut* of another man (whether in consequence of death or divorce); a man comes to her and says, "I will maintain thee as long as thou shalt remain in thy *Iddut*, on condition that thou shalt give thyself in marriage to me when thy *Iddut* shall expire." The woman then consents, and the man maintains her during her *Iddut*. The man is entitled to look to her for the (realisation of the) amount expended by him towards maintenance (that is, he will be entitled to take the amount back from her whether the marriage takes place or not) because the man maintained her on a condition which was invalid: and if he maintained her without any (express) condition, but he knew that he was maintaining her with a view to marry her (that is to say, his object and intention in maintaining her was to marry her ultimately, but the intention was not expressed in words), then the lawyers have differed in this matter: some of them have said that he shall be entitled to realize from her the amount he had spent in maintaining her; because, when he knew this (that he was maintaining her with a view to marriage) then his knowledge was tantamount to a condition: whilst others have said he shall not be so entitled; because he maintained her with the intention of marrying her, and not on condition of the woman giving herself in marriage: but Maulana (the author of these Fatawa), on whom be peace, says, it is proper that he should look to her (for the realisation of the amount spent by him for maintaining her); because when the husband knew that if he would not marry her, he would not maintain her, then his knowledge is equivalent to a condition, just as when a debtor makes a present of something to the creditor, then,

inasmuch as he did not make the present before borrowing, the present shall be unlawful; and so also the Kazee shall not accept special invitation, and the Kazee shall not accept presents from one who would not have made him a present if he were not a Kazee; and such invitation of the Kazee, or sending of the present to him, is equivalent to a condition, although the condition is not expressed in words (the condition being that he is invited, because he is a Kazee, and the object is to get his favor).

(See Fatawai Alumgiree, Vol. I, p. 463, line 20. A man supplies maintenance to the *Motaddah* of another man with the temptation, or *Tuma,* that he will marry her when her *Iddut* shall expire; but when her *Iddut* did expire, she refused to marry him: then if, whilst supplying her with maintenance, he made it a condition that he will marry her, he will be entitled to realise from her the amount of the maintenance, whether the woman gives herself in marriage to him or not: this is laid down by Sudr-ool Shaheed. But the correct principle is, that the man shall not be entitled to recover if the woman gives herself in marriage to him.

But if the husband made no condition, but supplied maintenance with the temptation mentioned above, then the learned lawyers have differed in this matter: and the correct rule is, that he cannot recover: so has it been laid down by Sudr-ool Shaheed: and Sheikh Ool Imam Oostad, says, that the correct view is, that the man shall recover, whether the woman should give herself in marriage or not, because this amounts to bribe, and this view is accepted in the *Mooheet.*

All this is where the man pays dirhems, that is to say cash, to the woman, who applies the same for her maintenance. But if she eats with him, he shall not be entitled to recover anything).

1361. (461.) A woman claims, after the death of her husband, that he owed her a thousand dirhems on account of dower: her word shall be accepted as far as the amount claimed goes to make up the full amount of her proper dower, according to Aboo Haneefa, on whom be peace; because, according to him, the amount of proper dower shall be the factor (or test) which shall decide the amount she has to receive (that is, when there is no evidence of the dower named).

1362. (462.) A woman dies, and her mother observes mourning, and the husband sends a cow to his wife's mother, who slaughters the cow and uses the meat during the period of mourning; the husband then intends to look to the mother for the price of the cow (that is, realise it from her): the

lawyers have said that if the husband and the mother are agreed that he (the former) had sent the cow to her (the latter), in order that she might slaughter it and feed those who were assembled near her in the mourning, and if the husband did not mention the price of the cow, he shall not get from her the price of the cow: because the mother destroyed, *i.e.*, slaughtered, the cow and used it for the feeding of the guests with his permission without there being a condition to take back the cow (or its price). And if they are agreed that the husband had sent the cow and stated its price, he shall charge the mother for its price; because they are (in effect) agreed that the husband made it a condition that he shall get the price of the cow, because price is never mentioned in making presents, and the price is only mentioned in order that the price might be charged for; therefore the mention of the price is equivalent to stipulating for a condition to charge the price.

But if the husband and mother differ on the question whether the price was at all mentioned, then the word to be accepted shall be that of the wife's mother, together with her oath, because the result of the difference is referable to stipulation for a condition for damages, for the mention of price is equivalent to stipulating for a condition for the payment of price (and therefore, the mother denies the condition, and the person who makes a denial, has to take oath, and then his word shall be accepted, provided there are no witnesses).

And Moulana (the author of these Fatawa), on whom be peace, says, it is proper that the word to be accepted shall be that of the husband; because the wife's mother claims to have permission to destroy (*i.e.*, slaughter) the cow without liability to pay the price, and the husband denies this; therefore the word to be accepted is that of the husband (on his oath), just as when a person gives to another some dirhems, and the latter maintains himself with the same, and the owner of the dirhems (*i.e.*, the former) then says, "I gave you a loan of the dirhems," and the person who got the dirhems says, "No, you made a gift of them to me;" then the word to be accepted shall be that of the person to whom the dirhems (originally) belonged.

SECTION IV.

On Repetition ("Tukrar") of Dower.

1363. (463.) The dower is repeated sometimes by marriage (as for instance, when a man marries a woman for a dower and then divorces her; the dower then becomes payable: he then, after the *Iddut*, marries the

woman again, there shall be another dower for this second marriage. Thus the dower is repeated by marriage, that is, by the second marriage), and sometimes by carnal intercourse (an illustration of which will be given in the text), and sometimes by both marriage and carnal intercourse.

1364. (464.) As to the third mode. A man commits *whoredom* (*i.e.*, *Zina* or adultery) with a woman (that is, he commences an intercourse in sinfulness) and whilst he is on her person, he marries her: two dowers shall be obligatory on him; a proper dower shall become payable on account of the *Zina*; because the act of intercourse in its commencement was unlawful (though at the end it became lawful); but the act, regarded from the point of view of the satisfaction of the desire, is just one entire act, and the last part of it being lawful, no liability to punishment is incurred by reason of incipient lawfulness; the latter portion of the act, therefore, gives to the first portion of the act the character of doubt (as regards its illegality or unlawfulness); and an unlawful act must either cause liability to damages or liability to punishment; when, therefore, the liability to punishment is negatived (by reason of the doubt) there remains only the liability to damages, and proper dower will, therefore, become obligatory. And the dower named will be obligatory on account of the marriage; because the dower named at a marriage becomes perfected by retirement (*Khilwut*), and more so by the completion of the carnal intercourse.

1365. (465.) A second illustration (of the third class mentioned above) is this:—A man says to a woman, "Whenever (or as often as) I shall marry thee, thou art divorced;" he then marries her three times in one day, having carnal intercourse with her each time: then (the result is that) two divorces shall take place on her, and, therefore, two dowers and a half shall be obligatory on him, according to analogy from what Aboo Haneefa and Aboo Yusoof, on whom be peace, have said; because as soon as he married her for the first time, one divorce took place on her (immediately the very instant the marriage took place, before carnal intercourse) and half the amount of dower became obligatory on the man by the divorce which took place before carnal intercourse; then when the man has carnal intercourse with her, it will be obligatory on her to observe *Iddut*, because as regards this carnal intercourse, it is doubtful whether the same is unlawful; for according to Shafei, on whom be peace, no divorce is effective which is made dependent on marriage (for, according to Shafei, the husband must

have ownership in the wife at the time he utters the formula of divorce; therefore, such a divorce as is set out in the text is not at all valid according to him; because, at the time the formula is uttered the husband was a stranger. But according to Aboo Haneefa, in order that the divorce should be valid, the husband must have ownership in the woman (*i.e.*, must be the husband of the woman, or the divorce must be referred to a circumstance which is the cause of that ownership, and that is marriage. The divorce having taken place before intercourse, strictly speaking, the intercourse was of the nature of *Zina*, which would not involve *Iddut*, but inasmuch as Shafei does not recognise such a divorce, there arises a doubt whether the intercourse was of the nature of *Zina*: the view taken by Shafei shows that the act might be lawful, and in cases of doubtful connexion *Iddut* is obligatory as well as dower, and the dower that is payable is the proper dower: the result, therefore, is, that by reason of divorce taking place before intercourse, half of the fixed dower becomes payable; and by reason of intercourse of doubtful nature, as regards its unlawfulness, the full proper dower becomes payable).

Then when the husband marries her a second time, he does so whilst she is in her *Iddut* (on account of the doubtful connexion aforesaid) and (by virtue of the original condition) a second divorce takes place upon her; and this divorce is reversible, according to Aboo Haneefa and Aboo Yusoof, on whom be peace; because, according to them, when a man marries a woman who is in her *Iddut* (from him, and not from another, because in the latter case the marriage itself is void) and then divorces her before intercourse, this divorce shall be considered as divorce after a supposed intercourse, although the *Iddut* might be on account of intercourse of a doubtful nature; and divorce after intercourse is reversible, and creates liability for the whole of the dower; therefore the whole of the dower named at the second marriage is rendered obligatory (but a moiety only would have been due in consequence of the divorce having taken place immediately after marriage and before intercourse, but the assumed intercourse on account of the *Iddut* intervenes between the divorce and the marriage, and the divorce therefore takes place after intercourse); therefore two dowers and a half are thus united against the husband (that is half of the dower by reason of the first divorce, which was before any sort of intercourse, actual or constructive, one proper dower by reason of intercourse of doubtful unlawfulness, after the first marriage and before the second marriage, and a third dower, that is, the full dower named, by reason of divorce

in the second marriage after the supposed intercourse); the third marriage is not valid, because the woman is in the *Iddut*, consequent on the reversible divorce (because, when the divorce is revocable, the marriage still subsists, and is not put an end to until after the expiry of the *Iddut* and here, after the second marriage, which was accompanied with a reversible divorce, there was intercourse, and therefore the divorce was revoked: so that there was no divorce, and the woman was still his wife) and therefore the third marriage counts for nothing; and therefore the dower fixed at the third marriage is not payable. Moulana (Kazee Khan, the author of these Fatawa), says, this case (that is, that part of it which says, that the third marriage having taken place during the *Iddut*, the marriage itself is not valid) is an illustration of the tradition which I have already mentioned, *viz.*, when the husband renews his marriage with a woman who is already his wife, he is not liable to dower in respect of the second marriage. (See paragraph 399). And the husband shall not be liable to dower for having had intercourse after the third marriage; because he (really) had intercourse with his wife.

1366. (466.) And if a man says, "As often as I shall marry thee, thou shalt be divorced *irreversibly* (*bain*)," and he marries her three times (as in the case in the previous paragraph) and has intercourse with her each time, then she will be absolutely separated from him after three divorces (so that he cannot marry her again until the legaliser's aid is brought into requisition) and he shall be liable to five dowers and a half, according to anology from what Aboo Haneefa and Aboo Yusoof, on whom be peace, have said:—half of the dower by the first marriage (because the divorce took place immediately on marriage and before there was carnal intercourse; and the rule is, that if divorce takes place before intercourse, half of the dower becomes due); and her proper dower becomes due by the first carnal intercourse (which took place after divorce, under circumstances of doubt, as set out in the previous paragraph, and doubtful intercourse involves liability to her proper dower); and one (full) dower by the second marriage (because the second marriage took place during the *Iddut*, and the divorce, therefore, took place after a constructive intercourse), and a (proper) dower becomes due by the second intercourse; because the husband had intercourse with her under doubt (the doubt being in reliance on what Shafei has said as in the case in the previous paragraph); and one dower becomes due by the third marriage, because the third marriage took place when the woman had become (*bain* or) fully separated (by the divorce

caused at the second marriage, after which the husband has no right to take her back without marrying her, and therefore the third marriage shall be taken into account); and a (proper) dower becomes due by reason of the third intercourse, because that intercourse is intercourse under doubt (arising from Shafei's view): thus five and a half dowers become unitedly due against the husband. But according to what Mahomed, on whom be peace, says, four and a half dowers would become due (in this way, that one dower and a half would become due) on account of (three divorces following) three marriages before intercourse (which marriages having been dissolved by instantaneous divorces, involve liability to three halves of one dower each) and three (full) dowers, by reason of three intercourses under doubt (arising from the intercourses, according to Shafei's view).

1367. (467.) And as a consequence of this difference (between Aboo Haneefa and Aboo Yusoof, on the one hand, and Mahomed on the other, the difference being this, that the first two assume a constructive intercourse in the case of a marriage during an *Iddut*; so that if divorce takes place after such marriage and before actual intercourse, the whole dower would become due, by reason of the constructive intercourse; but, according to Mahomed, constructive intercourse is not to be assumed, and therefore, according to him, only half the dower would become due on account of the divorce, which took place before any intercourse), according to Aboo Haneefa and Aboo Yusoof, on whom be peace, when a man marries a woman and has intercourse with her, and then divorces her by way of irreversible divorce (*bain*), and then marries her during her *Iddut*, and then divorces her before having intercourse with her in the second marriage; then he shall be liable to one dower on account of the first marriage (because in the first marriage he had actual intercourse, and the divorce was after such intercourse), and to one full dower on account of the second marriage, because of the (constructive) intercourse following the second marriage (which took place during the *Iddut* of the first divorce); and according to them another *Iddut* to be observed in future shall be obligatory on the woman; (but according to Mahomed, one dower and a half will be due, because the first marriage was followed by actual intercourse, which perfected the liability for full dower, and the second marriage not being followed by any intercourse, only half of the dower will become due; and in addition to this, according to Mahomed, there shall be no future second *Iddut*, because the second marriage was not followed by intercourse).

1368. (468.) And as a consequence of this difference (set out in the previous paragraph), if the husband does not divorce the wife after the second marriage (the case being as in the previous paragraph), but the woman becomes absolutely separated (*bain*) from her husband (that is, becomes absolutely unlawful to him) before (actual) intercourse, by reason of some act done on the part of the woman, such, for instance, as her becoming an apostate from Islam (*Moortudda*), or having intercourse with her husband's son; then, according to Aboo Haneefa and Aboo Yusoof, the husband shall be liable (in addition to the dower on account of the first marriage) to a full dower (on account of the second marriage, such dower having become perfected by constructive intercourse; but according to Mahomed, only the dower on account of the first marriage will be due: if the divorce takes place by an act of the husband, the result is stated in paragraph 467; if separation takes place by an act of the wife, *and the husband has not had intercourse with her,* then she is not entitled to any dower. See paragraph 436).

1369. (469.) And, as a consequence of this difference (if a man marries another person's slave-girl, and has actual intercourse with her, and then gives her irreversible or *bain* divorce, and then marries her again during the *Iddut* and) if the woman (who) is a slave-girl (as aforesaid), and she gets her freedom (after the second marriage) and exercises her option (of freedom) before the husband has (actual) intercourse with her (after the second marriage): then, according to Aboo Haneefa and Aboo Yusoof, the husband shall be liable to the full dower on account of the second marriage (by reason of the constructive intercourse, in addition to the dower on account of the first marriage: and according to Mahomed, who does not recognise a constructive intercourse, no dower shall be payable for the second marriage).

1370. (470.) And, as a consequence of this difference, if a woman marries a man of a different *Koofoo*, who has intercourse with her, and the woman's guardian then refers the matter to the Kazee, and separation is caused (by the Kazee), and consequently the dower and *Iddut* become obligatory (the separation having taken place after intercourse), and the same man then again marries the same woman (during the *Iddut*), without a guardian, and the Kazee decrees separation between them before (actual) intercourse in the second marriage: then, according to Aboo Haneefa and Aboo Yusoof, full dower shall be obligatory on him (on account of the

second marriage, by reason of constructive intercourse), and a second *Iddut* to be observed in future shall become obligatory on her; (but, according to Mahomed, the dower on account of the first marriage will be due, and half of the dower on account of the second marriage, before actual intercourse, will be due; because after the second marriage the separation, which took place before intercourse, was not in consequence of an act of the woman, but in consequence of a decree of the Kazee).

1871. (471.) And also, as a consequence of this difference, when a man marries a female minor, who has been given in marriage by her guardian (other than father or grandfather), and has intercourse with her, and the wife then attains puberty and annuls the marriage (by exercising her option of puberty), and separation is caused between them (by the Kazee); the husband then marries her during the *Iddut,* and then divorces her before having actual intercourse with her: then, according to Aboo Haneefa and Aboo Yusoof, full dower shall be obligatory on him (for the second marriage, in addition to the full dower for the first marriage) and a second *Iddut* to be observed in future shall be obligatory on her (on account of divorce after second marriage; and according to Mahomed, one dower and a half is payable, and no *Iddut* shall be observed after the divorce).

1872. (472). And also, as a consequence of this difference, if a man marries a female minor, and has intercourse with her; he then divorces her in the form of an irreversible divorce, and then marries her during the *Iddut*; the woman then attains puberty, and annuls her marriage (by exercising her option of puberty) and separation is caused between them (by the Kazee); he shall be liable for full dower (on account of the second marriage), and she shall have to observe a second *Iddut* in future: (and according to Mahomed, no dower shall be payable for the second marriage, which was annulled by an act of the woman before intercourse).

1873. (473.) And also, as a consequence of this difference, if a man marries a woman and has intercourse with her; the woman then becomes an apostate from Islam (*Moortudda*)—may God save us!—and then again accepts Islam; and the husband then marries her during the *Iddut,* and the woman then again becomes an apostate from Islam before intercourse (two dowers shall be due, according to Aboo Haneefa and Aboo Yusoof: one dower shall be due for the first marriage, in which there was intercourse; and as the second marriage took place during the *Iddut* of the first marriage, therefore, there was constructive intercourse; and one dower shall be

payable for this: according to Mahomed, the dower fixed in the first marriage only shall be payable; and as the second marriage was not followed by intercourse, and as the marriage became annulled by an act of the woman, therefore, no dower is payable for the second marriage).

1374. (474.) And also, as a consequence of this difference, if a man marries a female slave, and has intercourse with her; the woman then becomes free, and annuls her marriage, and the man afterwards marries her during the *Iddut,* and then divorces her before having intercourse with her (he shall be liable to two dowers, according to Aboo Haneefa and Aboo Yusoof, and to one and-a-half, according to Mahomed).

1375. (475.) And also, as a consequence of this difference, if a man marries a woman, the marriage being invalid, and has intercourse with her, and separation is caused between them (by reason of the invalidity of the marriage); the man then marries her during the *Iddut,* the marriage being valid, and he then divorces her before having intercourse with her: he shall, according to Aboo Haneefa and Aboo Yusoof, on whom be peace, be liable to one full dower (on account of the second marriage, in addition to the full dower for the first marriage), and the woman shall have to observe a second *Iddut* in future (and according to Mahomed, one dower is due for the first marriage, and half for the second, because separation took place before intercourse).

1376. (476.) Now (as to the second class) regarding dower, which is repeated by carnal intercourse (only, and not by marriage and carnal intercourse).

A man marries a woman, the marriage being invalid, and has intercourse with her several times; then separation is effected between them (by reason of the invalidity of the marriage): Mahomed, on whom be peace, says, the husband is liable (only) to one dower, and he (Mahomed) says so, because all the acts of carnal intercourse have been done under one and the same doubt of lawfulness, and this doubt is the doubt which arises from the invalid marriage. (Here there is no repetition of dower).

1377. (477.) And another case is, when a man purchases a female slave and has intercourse with her several times; then she is found to be the property of somebody else (in such a case the result is that the intercourse took place with another's female slave under circumstances of doubt, which removes liability to punishment, but involves liability to dower, and the question is, whether dower is due for each intercourse or only one dower

is due altogether): the man will be liable to one (proper) dower, because the several acts of intercourse were founded upon one cause, and that cause was ownership under the apparent circumstances: but if only half of the female slave is found to be the right of another, the man (that is, the purchaser) will be liable to half of the (proper) dower, which shall be payable to the person whose right is found in the female slave. And in case of a female slave being owned by two men, if one of the two owners has intercourse with her several times, he shall be liable to half of the (proper) dower for each intercourse; because, says Hisham, on whom be peace, the man knew at the time of each intercourse, that half of the female slave was not his property.

1378. (478.) A man has intercourse with the female slave of his son several times: he is liable to one dower, because each intercourse took place by one cause of doubt, and this doubt is the doubt that the father might be (properly and rightfully) owner of his son's property. But if the son has intercourse with the female slave of his father several times, and claims doubt (that is, says, "I thought that my father's property was lawful to me, and thus there was doubt of unlawfulness)," he (the son) is liable for each intercourse to a (proper) dower; because dower became obligatory, the cause being that the son claimed doubt; because if he did not claim doubt, he would have been liable to punishment; therefore if he repeated his claim of doubt, the liability to dower (also) became repeated (thus shewing that if he claimed doubt for one act of intercourse, and not for another, he would be liable to punishment for the latter, and no dower would then become obligatory for this act): contrary to the case of the father, who is not obliged to claim doubt (because the Hudees says, the son and his property belong to the father, and therefore the Kazee shall take no proceedings against the father; and, therefore, there is no necessity for the father to claim immunity: but the Kazee shall proceed against the son who, if he claims the doubt, will be free from punishment).

And if a man has intercourse with the female slave of his wife several times, and claims doubt (for each act), then this case is similar to that of a son who has intercourse with the female slave of his father several times, and who claims doubt: therefore, for each intercourse (with the wife's female slave), the man is liable for one dower, because he is reduced to the necessity of making a claim of doubt.

1379. (479.) And if a man has carnal intercourse with his female

Mookatuba several times, he shall be liable to one dower; because the cause of each (act) is one and the same, and that cause is the existence of right of ownership.

But if he has intercourse several times with a female *Mookatuba* who is common to him and to another (that is, who is owned by both), then he shall be liable for all the acts of intercourse to a moiety of the dower in respect of that moiety interest in the *Mookatuba* which is owned by himself; but in regard to the other moiety (in the *Mookatuba*, which is owned by the other man), he shall be liable to a moiety of the dower for each act of intercourse; and all these moieties (of both kinds) shall belong to the female *Mookatuba*.

1380. (480.) A man has carnal intercourse with his wife several times, and then finds that he had made her divorce conditional upon an event which had already occurred, and that consequently the divorce had taken effect (that is, after the divorce had taken effect, he had had sexual intercourse with her several times): he shall be liable to one (proper) dower, (because the cause is one, and that cause is the doubt of marriage): just as if he purchased a female slave and had intercourse with her several times, and she was then found to be the property of another, he would in that case be liable to one dower. (See paragraph 477.)

1381. (481.) A boy of fourteen years (*i.e.*, a minor) has intercourse with a woman who is asleep, and is not aware of the fact: then if she is a *Syeeba* (one who has had intercourse with a man), the boy shall not be liable to punishment (*Hudd*), or Ookur (that is, the proper dower which is obligatory in cases of intercourse in invalid marriages); but if she is a virgin (or *Bakira*, that is, one who has not had intercourse with man), and he has ruptured her virginity, he is liable to her proper dower; and so also if she is a female slave; then if she is a *Syeeba*, he is not liable to anything, but if she is a virgin (*Bakira*), and he has ruptured her virginity, he is liable to her (proper) dower: and so also if the boy is insane.

1382. (482.) A man falls upon his wife, and when they become united, he divorces her, whilst he is in this state of union, and he then completes his intercourse after the divorce having satisfied his necessity, and then separates from her: Mahomed, on whom he peace, says—and this is one of two traditions from Aboo Yusoof, on whom be peace—that the husband shall not be liable to punishment or dower, because the whole act of intercourse is one act (regard being had to satisfaction of necessity);

therefore, when the first part of the act of coition and the last part of it are lawful (the whole act consisting of one act, and therefore regarded as a whole), then he shall not be liable to punishment, and not to a (fresh) dower, (in addition to that fixed at the marriage), unless the husband, after divorce, disconnects himself from her and recommences the intercourse (in which case, there will be various acts of intercourse, and the intercourse being found after divorce, another dower will be due, which shall be the proper dower); but when he does not so act, but on the other hand, proceeds on, after divorce, with the same act which he first commenced, until emission takes place, then he will not be liable to (a fresh) dower: but according to (a second tradition from) Aboo Yusoof, on whom be peace, and this is the view of Zoofur, on whom be peace, a (fresh) dower will be obligatory, although, after divorce, the husband did not disconnect himself from her and recommence the intercourse (because the act, after divorce, is found during the *Iddut*, and such an act involves liability to dower, the act having taken place whilst there is a doubt of lawfulness).

And, as a consequence of this difference, if the divorce was reversible, then, according to the view of Mahomed, on whom be peace, and according to one of two traditions from Aboo Yusoof, on whom be peace, the husband shall not be held to have revoked the divorce (if he goes on with and finishes the same act which he commenced, whilst the marriage was subsisting, because no fresh act was found after the divorce); but according to the second tradition (from Aboo Yusoof), and that is the view of Zoofur, on whom be peace, the husband will be held to have revoked his divorce (because they consider that when the man went on with the act after the divorce, this was tantamount to a fresh act during the *Iddut*, so much so that fresh dower becomes due; but when the man has disconnected himself and he then again connects himself, then, without any difference, this will amount to revocation of the divorce).

And also, as a consequence of this difference, if a man says to his female slave, after the junction of their places of circumcision, "Thou art free," and then completes his intercourse, he shall not be liable to *Ookur* (dower due from intercourse), according to Mahomed, on whom be peace, except when, after giving the woman her freedom, he disconnects himself and then effects penetration again (when, without any difference, the *Ookur* will be obligatory).

1383. (483.) Two brothers marry, one of them marrying a woman, and the other marrying her mother; but each of the women is taken to

the husband of the other, and intercourse takes place accordingly: Aboo Yusoof, on whom be peace, says, each of the wives shall be separated from (or become unlawful to) her husband; and each of the husbands shall be liable to pay to his wife (that is, the woman whom he had originally married) half of the dower (because before intercourse with the wife, separation took place), and each of those who had intercourse with each of the women, shall be liable to (*Ookur*), proper dower (for her with whom he had intercourse), and nobody shall be competent to marry again his wife (with whom marriage had taken place) after this; (because he who married the mother, had intercourse with her daughter, and cannot therefore marry the mother again; and he who married the daughter, having had intercourse with her mother, cannot marry the daughter again); because unlawfulness (or prohibition of marriage) became established by intercourse with the woman with whom he had intercourse (that is, by intercourse with the wife's mother or the wife's daughter as the case may be); but it is competent to the husband of the mother to marry her daughter, with whom he had intercourse, because he did not have intercourse with the mother of the daughter (and the rule is that a woman's daughter becomes unlawful, not by mere marriage with the woman, but by intercourse with her); but it is not competent to the daughter's husband to marry the mother, because the mother becomes unlawful to the husband by his mere marriage with the daughter (without intercourse. See paragraph 280).

And so also if between the husbands there is no relationship whatever (because what governs the case is the relationship between the wives).

1384. (484.) A man and his son marry two sisters; then each of the wives is taken to the husband of the other, and each has intercourse with her (that is the wrong wife): each of the two men shall be liable to the (*Ookur*) proper dower of her with whom he has had intercourse, because he has had intercourse under circumstances of doubt; but neither of them shall be liable to the dower of his wife; because each wife became separated before intercourse was had with her by an act which proceeded from her, and this act consisted of her consent that intercourse should be had with her.

(*Note.*—I have in vain searched in other works for this case to discover an explanation of the reason assigned here for the rule).

1385. (485.) A man marries a woman, and his son marries her daughter, and each wife is taken to the husband of the other; and the men have intercourse with the women (*i.e.*, the wrong wives): then he who first

had intercourse will be liable to half of the dower of his wife, because the wife became separated from (and unlawful to) her husband before the husband has had intercourse with the wife by an act which proceeded from the husband (and that act consisted of his having intercourse with the wife's daughter, or her mother as the case may be) and he (that is, who first had intercourse) will be liable to the full (proper) dower of her with whom he has had intercourse; and he who has intercourse subsequently shall not be liable for anything to his wife, because his wife became separated from (and unlawful to) him before his having intercourse with his wife, by reason of intercourse which the first-mentioned man had with the woman (who was not his wife) by her consent: and if both of them have intercourse at one and the same time, then neither of them shall be liable for anything to his wife (but he shall be liable to the full proper dower of the woman with whom he has intercourse. See Fatawai Alumgiree, Vol. I, p. 459, lines 13 to 20).

1386. (486.) A man says to his wife before intercourse, "Thou shall be divorced, when I shall have retirement with thee;" or "When I shall have retirement with thee, thou shalt be divorced;" he then has a retirement with her, and has also intercourse with her: he shall be liable to one (proper) dower (by reason of intercourse) and half of the (named or fixed) dower (by reason of divorce before intercourse); because dower becomes perfected by reason of the retirement, only when retirement continues for such a time as is sufficient for intercourse (such retirement having taken place during the continuance of the marriage); but such interval of time was not found here: but if the man (had a meeting with her, but) had not intercourse with her, he shall be liable to half of the dower: (a retirement to be sufficient to perfect the right to dower, must last, *in the marriage state*, for a time sufficient to enable the husband to have intercourse; here, as soon as there was retirement, there was divorce; therefore a moiety of the dower is due for divorce before intercourse, or valid retirement; and the intercourse which is found, is found after divorce, during the *Iddut*, and intercourse during the *Iddut* involves liability to a full dower owing to doubt of lawfulness).

SECTION V.

Regarding Retirement, or "Khilwut."

1387. (487.) Dower is perfected by three things (that is, after these things the right to dower is never extinguished except by satisfaction):— (1) By carnal intercourse; (2) by the death of one of the parties; (3) by valid retirement.

By a (Khilwut-i-Suheeh or) Valid Retirement is meant the meeting together of husband and wife at a place where there is nothing to prevent the husband from having sexual intercourse, whether the prevention (*i.e.*, the preventive cause) might be perceptible to the senses (*e.g.*, sickness); or recognised by law (*e.g.*, fast of *Ramzan*), or might arise from natural causes (*e.g.*, menses).

1388. (488.) When a husband retires with his wife, and one of them is sick, not having ability for sexual intercourse, or has made *Ihram* for a pilgrimage, be it *farz* pilgrimage or *nufil* pilgrimage, or is observing fast of the kind which is *Farz*, or is saying *Farz* prayers, the retirement is not valid.

And in regard to fasts of the different kinds called *Kuza*, or *Nuzar*, or *Kuffara*, there are two traditions; but the more correct view is that these do not prevent retirement. And the fast called *Nufil* fast, does not prevent retirement, according to Zahir-i-Ruwayet; and some of the lawyers have held that if fast (of the kind called *Nufil*) has reached a time which is past noon, then the fast prevents retirement (*i.e.*, if the husband and wife retire after noon has past away, then the retirement is not a valid one, because even a voluntary fast such as a *nufil* fast is, becomes obligatory when it has been kept till past noon): and prayers of the kind called *Nufil* do not prevent retirement: and menses and impurity after child-birth do prevent retirement, because these are preventives (of intercourse) both by law and nature.

1389. (489.) And if with the husband and wife there is a person who is asleep, or one who is blind, then the retirement is not valid: and some of the lawyers have said that, according to Aboo Yusoof and Mahomed, on whom be peace, the person who is asleep does not prevent retirement. And if with them is a minor who has no reason (*ak'l*), or a person who has fainted, then this does not prevent retirement; but according to Aboo Yusoof, on whom be peace, a person who has fainted, or one who is insane, prevents retirement. And if with them there is a minor who has reason, so that he can describe what takes place between them, then the retirement is not valid: and if with them there is a deaf or a dumb person, then the retirement is not valid: and if there is with them a slave-girl of one of them, or another wife of his, then Mahomed, on whom be peace, used to say, at first, that if the slave-girl belonged to the husband, then she did not prevent the retirement; because

it is competent to the husband to have intercourse with his wife in the presence of his slave-girl, or of another wife of his; but he resiled from this view, and said that the slave-girl of either of them, prevents the retirement; and this is the view of Aboo Haneefa and Aboo Yusoof, on whom be peace; and accordingly it is abominable to have intercourse in the presence of another wife.

1390. (490.) And if with the husband and wife there is a dog belonging to either party, then there is a tradition from Sheikh-ool Imam Shams-ool-Ayma Hulwany, on whom be peace, that he said that the dog of the wife prevents retirement, because the dog may not bear (to see) his mistress lying flat under the husband, and he may attack the husband; not so the dog belonging to the husband (which does not prevent retirement for the reason to be inferred from the one mentioned above).

1391. (491.) And retirement is not valid in a mosque, or in a bath (*Hummam,* because the mosque and the *Hummam* are public places) and some have held that in the night retirement in the mosque is valid as it is valid in a bath: and retirement is not valid in a highway: if the husband takes his wife towards a village (*i.e.,* to an uninhabited place), to the distance of one *Fursukh* (*i.e.,* three miles), or two *Fursukhs,* and then diverges from the main path, then this would be retirement, according to *Zahir-i-Ruwayet.*

1392. (492.) And if the wife comes to her husband, but the latter fails to recognise her as his wife, or if the husband comes to his wife and stays for a while and then goes away without recognising her; then there is a difference (whether this should be held to be retirement or not): the lawyer Aboo Lei th, on whom be peace, says, this will not amoun to retirement, and the husband shall be believed (when he says) that he did not recognise her (that is, in the event of the wife suing for her dower as upon a valid retirement).

1393. (493.) And retirement is not valid in a plain (*Sahra*) although there might be nobody near the husband and wife, if they are not secure against the passing of the people. And so also if they have retired to a terrace on the sides of which there is no *Sitr* (or elevation), or if the *Sitr* is thin, or small, so that if a person should stand (about the place) his gaze would fall on them, then the retirement is not valid, when they apprehend that some other person might take note of them; but if they are secure against anybody taking note of them, then the retirement is valid.

1394. (494.) And if the husband and wife have in the night or during the day retired in a *Mahmil,* (or a litter for travelling on a camel) which is all covered over, then if it is possible to have intercourse in it, the retirement is valid. And if they have retired into a room which is without a roof, or into a grotto of grapes, the retirement is valid, according to *Zahir-i-Ruwayet*: and so also if they retire in the open plain which is unfrequented, the retirement is valid in the same may as in the *Mahmil*: and if a man happens to be on his way to a pilgrimage (and breaks journey) without *Khema* (or tent), and retires with his wife (when there are other passengers, or there is a chance of other people passing to and fro) the retirement is not valid.

1395. (495.) And if there are three or four rooms, one after the other, if the husband retires with his wife into the last room, then if the doors are open so that any person intending to approach them can do so without asking their permission, the retirement is not valid.

And if the husband retires with his wife into a room in a house, the door of which opens into the house, so that another person, whether a relative or a stranger, if he intends to approach them, could do so (without notice to them), the retirement is not valid.

1396. (496.) And if the husband with his wife are in the *Caravanserai* on the (raised) platform (in front of a room) and people are assembled below in the *Caravanserai,* so that if they look at them, they could see them, then the retirement is not valid.

1397. (497.) A sick man's wife is brought to him and is reached to his room, and he is unable to make her out, and the woman goes out of the room in the morning, and the husband is then informed of the circumstance, and he then says, "I did not make her out," and he then divorces her, and the woman claims that the husband did make her out: then the word to be accepted is that of the husband, that he did not make her out (that is to say, if he takes oath): but if the husband did know her, and had ability to have carnal intercourse with her, the retirement is valid, and he shall be liable to the whole of the dower.

1398. (498.) The retirement of one who is impotent is valid, and so also the retirement of one whose male organ has been cut off, according to Aboo Haneefa, on whom be peace. And *Rutk,* or closing of the passage of the woman, prevents retirement, because it prevents sexual intercourse.

And it is said in the Book on Divorce in the Asul (of Mahomed) that

Iddut is obligatory on women whose passage is closed, and she is entitled to half of the dower (half only, because the retirement is not valid).

1399. (499.) And the retirement of a boy, so that one like him cannot have sexual intercourse, is not valid : neither is the retirement with a female minor, so that with one like her a man cannot have sexual intercourse (*i. e.*, such retirement is not valid).

1400. (500.) And in all cases in which retirement is valid, if the husband divorces his wife, he shall not be entitled to revoke the divorce (because the woman shall be treated, for this particular purpose, as if the husband has not had intercourse with her, the rule being that if the husband divorces his wife without intercourse with her, the divorce is not revokable : for other purposes, such as liability to dower, a valid retirement is equivalent to intercourse).

And after a retirement has become valid, she shall be entitled to full dower, although the wife might admit that the husband had no sexual intercourse with her, according to *Zahir-i-Ruwayet*. (See Fatawai Alumgiree, Vol. I, page 431, line 18. And our *Ashabs* [Aboo Haneefa, Aboo Yusoof and Mahomed] have held that *Khilwut-i-Suheeh*, or valid retirement, takes the place of sexual intercourse in regard to some matters and not in regard to other matters. They have held that a valid retirement takes the place of sexual intercourse in regard to the perfection of the wife's right to her dower, and in regard to the establishment of *Nusub*, or paternity [even if the husband has had no actual intercourse, provided the retirement is valid], and in regard to the obligation to observe *Iddut* and to get maintenance [that is, if after a valid retirement, the husband divorces the wife, then she must observe *Iddut*, and must be maintained during the *Iddut*], and in regard to the prohibition of the marriage of her sister [that is, if the husband has a valid retirement with his wife, and he then divorces her, and she consequently observes the *Iddut*, then, during the period of this *Iddut*, the husband cannot lawfully marry her sister], and in regard to the prohibition of four women besides her [that is, during her *Iddut* he cannot marry other four women], and in regard to the prohibition of the marriage of a slave-girl [that is, if a man has married a free woman, and after a valid retirement he divorces her, and the wife is consequently observing her *Iddut*, the husband cannot, during the *Iddut*, marry a slave-girl], according to analogy from the view of Aboo Haneefa, on whom be peace : and in regard to the selection of the fitting period for divorce [that is, the husband shall divorce

her in that period of purity in which there was no valid retirement]. But they have not held valid retirement as taking the place of sexual intercourse in regard to the parties being rendered *Moohsin*. [محصن, *Moohsin* is a man who has had sexual intercourse even once in a validly married state, and is, therefore, subject to a very severe punishment in case of *Zina*, or adultery]; and in regard to the establishment of prohibition between the husband and the daughter of the wife [that is, by sexual intercourse after marriage, the wife's daughter becomes unlawful to the husband, but not by valid retirement alone], and not for the purpose that the wife shall be rendered fit for being married to a prior husband; and not for the purpose of enabling the husband to revoke his divorce, and not for the purpose of establishing rights of inheritance [that is, if the husband has sexual intercourse and he then divorces his wife, and during the *Iddut* either party dies, then the other would inherit; but if there has been only a valid retirement, then they have no rights of inheritance]).

1401. (501.) If an infidel has retired with his wife after she has embraced Islam (the marriage having taken place whilst they were infidels) the retirement shall be valid; and if the infidel (husband) embraces Islam, his wife being still an infidel, and the husband retires with her, the retirement is not valid. (When one of the two parties becomes a Moslem, then the other shall also be asked to accept the Islam; and in the event of refusal, their marriage, contracted whilst in the state of infidelism, becomes *Fuskh*, or cancelled. Therefore, when the husband remains an infidel and the wife alone becomes a Moslem, the retirement, after her acceptance of Islam, is valid, because there is no preventive cause, the husband being still an infidel does not recognise or realise the cancellation of his marriage. But if the husband becomes a Moslem, and the wife still remains an infidel, then the retirement is not valid; because the husband is bound to know that the marriage has been cancelled, and, therefore, the retirement has been without the relationship of husband and wife under the law).

1402. (502.) And in all cases in which the retirement is invalid, although the husband has ability to have actual intercourse, if the husband divorces his wife (after such retirement), she shall be liable to *Iddut*, by analogy; but if the husband has not ability for actual intercourse, she shall not be liable to observe *Iddut*.

1403. (503.) If the husband says, "If I marry so and so and retire with her, she is divorced," and he marries her and retires with her, he

shall be liable to half the dower (although the retirement might be valid); and verily have we discussed this before. (See paragraph 486). God knows best!

SECTION VI.

ON THE DIFFERENCE BETWEEN HUSBAND AND WIFE AS REGARDS DOWER.

1404. (504.) When the husband and wife disagree regarding the amount of dower, during the continuance of the marriage, then, according to Aboo Haneefa and Mahomed, on whom be peace, the proper dower shall be regarded as the test. Therefore, if the proper dower testifies to (or supports and confirms and is in keeping with) what one of the two parties alleges, then the word to be accepted shall be the word of that party with his (or her) oath (that is, in the absence of proof, or witnesses), as against the claim of the other party.

Thus, if the husband says, the dower is one thousand, whereas the wife says, it is two thousand, but the proper dower is one thousand or less; then the word to be accepted shall be that of the husband, with his oath (that is, in the absence of witnesses); thus :—" I swear by God that I did not marry her for two thousand dirhems;" but if he refuses to take the oath, then the higher amount shall be established; whereas if he takes the oath, the higher amount shall not be established: and whoever establishes (*byyuna*, or) proof by witnesses, decree shall be made in his (or her) favor; and if both the husband and the wife establish proof by witnesses, the decree shall be made according to the wife's proof by witnesses. But if her proper dower is two thousand, or more than that, then (the dispute being as aforesaid) the word to be accepted shall be that of the wife, with her oath, thus: " I swear by God I did not marry for one thousand;" but if she refuses to take the oath, then the one thousand shall be established; and if she takes the oath, then she shall be entitled to the two thousand, in this way, that she shall get one thousand as admittedly fixed, the husband having no option in that thousand (to give either the dirhems, or anything else by way of substitution for the same), and one thousand because the proper dower testifies to (or supports and confirms) the same; and as regards this (latter) thousand, the husband shall have the option either to pay in dirhems, if he likes, or in deenars (equivalent to one thousand direhms). And whoever establishes (*byyuna* or) proof by witnesses, decree shall be made

according to such proof by witnesses; and if both parties shall establish proof by witnesses, decree shall be made according to the husband's proof by witnesses.

But if the proper dower is one thousand and five hundred, then (the dispute being as aforesaid) both of them shall be put on their oath; and if the husband refuses to take the oath, he shall be liable for two thousand, as having been fixed at the marriage; and if the wife refuses to take the oath, one thousand shall be decreed; but if both of them take the oath, then one thousand shall be decreed, as having been fixed at the marriage, and five hundred, as having been testified to (or supported and confirmed) by the proper dower, and the husband shall be given the option as regards the (same) five hundred (either to pay in dirhems or deenars): and whoever establishes (*byyuna* or) proof by witnesses, his (or her) proof by witnesses shall be accepted; and if both of them establish proof by witnesses, then one thousand and five hundred shall be decreed—one thousand as having been fixed by marriage, and five hundred by way of proper dower.

1405. (505.) And if the husband and wife disagree in the matter of dower, after divorce before intercourse, then, according to Aboo Haneefa and Mahomed, the Kazee shall pay regard to the *Mootat* of a similar woman: then whichever of the two is testified to (or supported and confirmed) by the said *Mootat*, his (or her) word shall be accepted with his (or her) oath against the claim of the other: and if the *Mootat* supports an amount of dower which is at the middle of the amounts alleged by the parties (that is to say, which is the mean of the amounts alleged by the two parties), then both of them shall take the oath, according to the ruling in the Jamai Kubeer, and according to the ruling in the Jamai Sagheer, the word to be accepted is that of the husband, with his oath: and Aboo Yusoof, on whom be peace, says, that the husband's word shall be accepted in all cases (that is, in all three cases, when the *Mootat* is proportionate to, and therefore confirms the husband's allegation or the wife's allegation, or when it supports neither to the fullest extent, but supports a middle course) except when the husband makes a grossly absurd allegation (*Moostunkir*). And there is a difference of opinion as regards what is a grossly absurd allegation (*Moostunkir*): Hussun, son of Zyad, on whom be peace, says, that a grossly absurd allegation is, where the proper dower is ten thousand dirhems and the husband claims the *Nikah* for ten (dirhems); and Saad, son of Maáz, of Merv, says a grossly absurd allegation is, where the man says, "I married her for wine, or a pig;" and some of the lawyers have said, a grossly absurd

allegation is, where the husband claims to have married for what, according to practice (or custom), he could not have married a woman similar to her : and this view is reliable.

1406. (506.) And if the husband and wife differ as regards the fact of dower (not as regards the amount, the rules regarding which have been already discussed in the previous paragraphs); one party claiming that dower was fixed, and the other denying this fact, then the word to be accepted shall be that of the party denying (with his oath), and the Kazee shall decree the woman her proper dower.

And similar to this rule, is the rule, in all the details set forth, where the husband and wife differ (as to fact of dower) before divorce.

1407. (507.) And if one of the parties dies, and the difference arises between the survivor and the heirs of the deceased, then this case is similar to the case where the parties themselves differ during their lifetime.

And if both the husband and wife have died, and their heirs (respectively) differ as regards the amount of the dower which was fixed (and no party has witnesses), then Aboo Haneefa, on whom be peace, says, the word to be accepted is that of the husband's heirs (with oath), whether (their word affirms) a large or a small (dower); and Aboo Yusoof, on whom be peace, says, that the word to be accepted is that of the husband's heirs, unless they make a statement which is grossly absurd (*Moostunkir*); and Mahomed, on whom be peace, says, that the proper dower shall be taken as the test.

And if their heirs (respectively) differ as regards the fact of dower (*i.e.*, whether any dower was at all fixed), then the word to be accepted shall (according to all the three Imams) be that of the party denying that dower was at all fixed (that is, with oath, in the absence of witnesses); but according to Aboo Haneefa, the Kazee shall not decree any dower at all (not even the proper dower) to the heirs of the wife; but Yusoof and Mahomed, on whom be peace, say, that the Kazee shall decree the proper dower; and the learned lawyers have held that the Fatawa is given according to the view of Yusoof and Mahomed aforesaid.

1408. (508.) And if a man marries a woman, the dower being a particular slave, who dies before delivery, and they differ as to the price of the slave, the word to be accepted is that of the husband (with his oath, in the absence of witnesses).

And so also if he marries her for a particular cloth, and the cloth is

destroyed before delivery, and they differ as to its price, the word to be accepted is that of the husband.

And so also if he marries her for a vessel of silver or of gold, which is destroyed before delivery, and they differ regarding its weight, then the word to be accepted is that of the husband, in this case.

(*Note.*—In these cases, where the dower fixed is admittedly a thing in particular, proper dower is not the test of its value: and it is also noteworthy that the thing must not be of less value than ten dirhems).

1409. (509.) And if a man marries a woman for a particular cloth, of which the value (at the time of the marriage) is ten dirhems; but according to the market rate the value of the cloth is reduced to eight dirhems (after marriage and before delivery), she shall be entitled to the cloth and nothing else. And if the price of the cloth on the day of marriage is eight dirhems, but the market rate (subsequently) rises, and the price of the cloth becomes ten dirhems (at the time of the delivery), then she shall be entitled to the cloth and two dirhems (if the cloth was valued at eight dirhems, and the price remained the same, then she would be entitled to the cloth and two dirhems, to make up ten dirhems, which is the lowest dower; and if the price subsequently increases, she is still entitled to the two dirhems, because increase in the market rate after marriage is not to be regarded, and the dower must be ten dirhems: if at the time of marriage the price of the cloth was eleven dirhems, and subsequently the price become fifteen dirhems, she shall still be entitled to the cloth alone).

But if the price of the cloth (at the time of the marriage) is a hundred dirhems, but the price of it gets reduced before delivery, and becomes five dirhems, (*i.e.*, less than ten) the woman shall have the option, if she likes, to take the cloth as reduced in value, or if she likes she might take the price of the cloth as at the time of the marriage.

1410. (510.) And if the woman says, "Thou didst marry me, fixing as dower thy male slave—this (here);" and the man says, "I married thee, fixing as dower my female slave—this here:" but the female slave (so pointed out) is the mother of the woman; then if both parties establish proof by witnesses (*byyuna*), the proof by witnesses offered by the woman shall be accepted; because the proof by witnesses offered by the woman has, for its object, the establishment of her own right (that is, the dower, which is her property); and the proof by witnesses, offered by the man, has for its object the establishment of the right of a different person (*viz.*, the wife). But the female slave (that is, the mother of the wife) shall become free, as

against the husband, on account of his admission (that is, the husband having alleged, though it might turn out falsely, that the slave-girl was given by him as dower, that slave-girl becomes the property of the wife; and the rule being that, if the daughter shall happen to be the owner of her mother, then the mother shall become free, the mother becomes free by the particular admission of the man).

1411. (511.) And if the husband establishes proof by witness (*byyuna*) that he married his wife for a thousand dirhems, and the woman establishes proof by witnesses that he married her for a hundred deenars, and the father of the woman, he being the slave of the husband, establishes proof by witnesses, that the husband married the woman, fixing as her dower that slave; then the proof by witnesses, which is to be accepted, is that adduced by the father of the woman; and if the woman's mother, who is the female slave of the husband, establishes, along with the proof by witnesses established by the father of the woman, proof by witnesses, to the effect that the husband married her daughter, fixing the mother as dower, then the proof by witnesses to be accepted is that established by the father and the mother, and it shall be held that a moiety of the father and a moiety of the mother, both together, formed the dower of the woman (the consequence being that, firstly, the moiety of the father and the mother, which thus came to be owned by the woman, became free, and therefore, according to Aboo Haneefa, their entirety became free; because you cannot have one-half of a person as slave, and the other half as free), and the father and mother shall exert themselves for the benefit of the husband, to reimburse him for a moiety of their value.

But if this does not take place (that is, if the father and the mother do not produce their proofs, along with the proofs adduced by the husband and wife), but the woman establishes proof by witnesses, to the effect that the husband married her for one hundred deenars, and the husband establishes proof by witnesses, to the effect that he married her for a thousand dirhems, then the Kazee shall decree in accordance with the proof by witnesses established by the woman (and find) that the marriage took place for a hundred deenars; and if after this decree of the Kazee, the woman's father, who is the slave of the husband, establishes proof by witnesses, to the effect that the husband had married the woman, fixing the father as her dower, then the Kazee shall set aside his first decree and shall decree that the father was fixed as the dower.

1412. (512.) And if the father claims that he married the woman,

fixing her father (who was the husband's slave) as her dower, and the father confirms the husband in this matter, and the husband also establishes proof by witnesses to the same effect; and the woman claims that he married her for a hundred deenars, but she does not establish proof by witnesses, and the Kazee decrees according to the proof by witnesses established by the father and the husband, and orders that the father is the dower and makes him free, as against her property, and gives the *Willa* of the father to the woman; and if after all this the woman establishes proof by witnesses, to the effect that the husband married her for a hundred deenars; then the proof by witnesses to be accepted shall be that adduced by the woman, and the Kazee shall decree a hundred deenars in her favor, against the husband, and shall render the father of the woman free as against the property of the husband, but he shall set aside the *Willa* (of the father) which he had decreed in favor of the woman; because the father became free by the admission of the husband, before the Kazee decreed the freedom of the father; therefore the Kazee, in effect (only), decreed the *Willa*, and not the freedom (because freedom was established by the husband's admission before the decree); and for this reason (that is, what the Kazee had decreed was merely the *Willa*, and not freedom), the *Willa* became void by the proof by witnesses established by the woman after this (that is, after the decree of the Kazee). God knows best!

SECTION VII.

ON THE DIFFERENCE BETWEEN HUSBAND AND WIFE AS REGARDS THE FURNITURE OF THE ROOM (OR HOUSE).

1413. (513.) The Mashaikhs have differed regarding the rules in this matter, entertaining nine different views.

1414. (514.) Aboo Haneefa and Mahomed, on whom be peace, have said that, when the husband and wife differ as regards the furniture (or things) to be found in the room (or house) in which they live, during the subsistence of the marriage, or after separation caused either by reason of an act proceeding from the husband or proceeding from the wife, then whatever, according to practice (or usage), appertains to a female such as the under garment (of a woman) and the head tie, and the spinning wheel, and the box and other like things, shall belong to the wife, except when the husband establishes proof by witnesses regarding the same; and whatever appertains to males (according to usage and custom), such as weapons,

coats, hats, and the *kummurband* (or waistband), and horse, and such like things, shall belong to the husband, except when the woman establishes proof by witnesses regarding the same; and whatever might appertain to both men and women (by custom and usage)—such as a slave or a servitor, bed clothes, goats and cattle—the same shall belong to the man, except when the woman establishes proof by witnesses regarding the same. And Aboo Yusoof, on whom be peace, says, that (in the last case), to the wife shall be assigned the things (*Jahez*, or dowry endowed by the bride's father as marriage presents) which a woman like her brings from her own father or other relation, and the rest shall belong to the man (*i.e.*, the husband).

1415. (515.) And if the husband dies, leaving his wife him surviving, and the difference arises between the wife and the heir of the husband (in regard to the furniture in the house); then, as regards what appertains to males according to habit (or usage), the word to be accepted is that of the heir (with oath, in the absence of witnesses), and the rest shall belong to the woman.

But if the woman dies, leaving her husband her surviving (and the difference arises between the wife's heir and the husband), then as regards what appertains to females (according to habit and usage), the word to be accepted shall be the word of the wife's heir (and that which appertains to males, according to usage, shall belong to the husband), and the rest of the property, which may be such that in regard to which a doubt might exist (whether, according to custom and usage, it is for the use of the man or the woman), shall belong to the survivor of the two, who is the husband.

Aboo Yusoof, on whom be peace, says, that the rule in a case arising after the death of one of the parties is the same as that which governs the case during their lifetime.

1416. (516.) And if one of the parties is free and the other is owned by somebody else (*Mumlook*), whether (that other being a slave of any of the descriptions known to law), he is such that he has no power to transact business in his or her own right (*Muhjoor*), or has permission for such business (*Mazoon*), or is a *Mookatub*; then the whole of the property shall belong to the person who is out of them free, whichever of the two might be the free person.

And Aboo Yusoof and Mahomed, on whom be peace, who together are called (*Sahibain*) have said that if the party who is owned by somebody else (*Mumlook*), is deprived of the power to transact business in his or her own

right (*Muhjoor*), then the rule is as above stated (*viz.*, that the property shall belong to the person who is free); but if he or she has got permission to transact business (*Mazoon*), or if he or she is a *Mookatub*, then the rule is the same as that which governs the case where both parties are free persons (that is, what usually belongs to males shall go to the husband, and so forth).

1417. (517.) And if one of the two parties is a Moslem, and the other is an infidel (*e.g.*, if the husband is a Moslem and the wife is a *Kitabya*) then this case and the case where both parties are Moslems are alike.

1418. (518.) And if one of the parties is a minor, and the other is an adult, or if both of them are minors, then, according to some of the traditions, both parties shall be treated on an equal footing (and the minor shall not be considered as having a smaller right); and in some of the traditions it is said that if the husband has attained majority, and the wife, although a minor, has reached the age when intercourse may be had with her, then (and not in other cases) this case and the case where both of them are adults are alike.

1419. (519.) And there is no difference as regards these rules between the husband and the wife, whether the room in which they live is the property of the husband or the property of the wife.

1420. (520.) And if some person, other than the wife, is being maintained by one (of two persons), as, for instance, when the son is being maintained by the father, or the father is being maintained by the son, and the like instances, then the property, in cases of doubt, (when the dispute arises between the maintainer and the maintained), shall belong to the person who maintains (according to the view of all the three Imams), as is mentioned in the Kysaneeat and the Nawadir of Ibn-i-Roostum.

1421. (521.) And if a man has four wives, and a difference arises between him (on the one hand) and them (on the other hand), as regards property; then if the wives live in one room, then such property as is befitting females (that is, such property as, according to usage, is peculiarly used by females) shall belong to them jointly; and if each of them occupies a different room, then the things in each of the rooms shall belong to the man and to the particular woman, in the manner (that is, according to the rules) set forth above regarding spouses, and one woman shall not share with any other woman in regard to those things (in the particular room); because none of the women is in possession of what is in the room of another

woman, and therefore she is not entitled to the same, unless she adduces proof by witnesses.

1422. (522.) And if a woman claims property on the allegation that she purchased the same from her husband, then the property shall belong to the husband and she shall have to establish proof by witnesses.

1423. (523.) And if the husband dies, and his heir says to his wife, "Verily, did my father divorce thee thrice whilst he was in health," intending thereby to obtain the property to the detriment of the woman: his word shall not be accepted unless supported by proof by witnesses. And the property shall belong to the woman, according to Aboo Haneefa, on whom be peace; because, according to him, property, of which the ownership is doubtful, (whether it belonged to the husband or is the wife's property), shall belong to the survivor (of the spouses), and therefore her word shall be accepted, with her oath, to the effect,—"I swear by God I do not know that my husband divorced me;" therefore if she refuses to take oath, or if she admits (that she was divorced whilst the husband was in health), then the property of which the ownership is doubtful, shall belong to the heir; in the same way as in a case where between husband and wife, there happens to be a dispute after divorce (when property of doubtful ownership belongs to the husband).

1424. (524.) And if the husband divorces his wife whilst he is sick, and the husband then dies after the expiry of the wife's *Iddut,* then the property of doubtful ownership (in the event of conflicting claims of exclusive ownership) shall belong to the heir of the husband, because she became a stranger (by reason of the divorce which was pronounced by the husband, and which was effective) and possession did not remain with her (because by reason of the divorce she became a stranger, and a stranger can have no possession); but if the husband dies before the expiry of the *Iddut,* then, according to Aboo Haneefa, on whom be peace, the property of doubtful nature shall belong to the woman, because (by reason of the husband's death before *Iddut,* the relationship of husband and wife was not dissolved and) she is entitled to inherit from him, and does not become a stranger; and the husband's death during the *Iddut* has the same effect as if he died before divorce (that is, without any divorce at all, and the heirs will get nothing).

1425. (525.) And if the husband and wife differ as regards the room (or house itself) in which they live, and each claims the room to

belong to him or to her; then in this matter the word to be accepted is that of the husband (because *primâ facie* the wife lives in the room or house owned by the husband); but if the woman establishes proof by witnesses, or if both of them establish such proof, then a decree shall be made in accordance with the proof, by witnesses, adduced by the woman; because, she virtually had no possession (in her own right, the presumption being in favor of the husband's possession, and the rule is that, so far as oath is concerned, the oath of the party making a *prima facie* true statament is to be believed; and as regards proof by witnesses, the rule is that such proof adduced by the party against whom apparent circumstances testify, shall be accepted).

1426. (526.) And if a house (or *dar*) is in the possession of a man and a woman, and the woman establishes proof by witnesses (*byyuna*) that the house belongs to her, and that the man is her slave; and the man establishes proof by witnesses that the house belongs to him, and that the woman was married to him for a thousand dirhems, which he has already paid to her; but he does not establish proof by witnesses that he is a free man; then the Kazee shall decree that the house and the man both belong to the woman, and that there is no marriage between them; because the woman established proof by witnesses that the man was her slave, and the man did not establish proof by witnesses that he was a free man; the Kazee will, therefore, decree that the man is (her) slave; and when he has been decreed by the Kazee to be a slave, then the proof by witnesses established by him becomes necessarily void in regard to his ownership of the house (because a slave cannot own property in his own right), and in regard to his (pretension of) marriage (because a slave cannot marry his mistress or owner); but if the man establishes proof by witnesses that he is a free man initially (*i.e.*, has always been a free man and never a slave) and the rest of the case is as aforestated, then the Kazee shall decree that he is a free man, and that he married the woman; but he will decree the house to the woman, because when we decreed (*i.e.*, when the Kazee has decreed) in favor of the marriage, then the man became, as regards the house, the master of possession, and the woman goes out of possession (and therefore her *byyuna*, which is to prove what is contrary to presumption, shall be accepted); thus the Kazee shall decree the house in her favor; just as if the husband and wife differ as regards a house, which is in possession of both, then the house shall (in this case) belong to the husband, according to Aboo Haneefa and Aboo Yusoof, on whom be peace (in the absence

of witnesses, when the trial is had on the oath of the husband); but if both of them establish proof by witnesses, then the Kazee shall decree according to the proof by witnesses adduced by the woman.

1427. (527.) And if the man and woman (that is, the husband and the wife) differ as regards furniture which (apparently) belongs to the woman, and both of them establish proof by witnesses, the Kazee shall decree in favor of the husband: and if they differ as regards the furniture above-stated, and as regards the fact of marriage (the husband affirming and the woman denying the marriage), and the woman establishes proof by witnesses that the furniture belongs to her, and that the man is her slave, and the man establishes proof by witnesses to the effect that the property belongs to him, and that he married the woman for a thousand, which he has already paid her, then the Kazee shall decree as regards the man, that he is her slave (because the man did not establish *byyuna,* that he was a free man) and also that the property belongs to her, just as we have laid down in the case of a house. (See paragraph 526). But if the man establishes proof by witnesses to the effect that he is initially free (that is, that he has always been a free man), the Kazee shall decree in favor of his freedom, and that the woman is his wife, and that the property belongs to him; because (that is, the reason for the property being decreed to him is this), the man, in regard to property which apparently belongs to females, is driven (in order to succeed) to the necessity of establishing proof by witnesses.

But if (in the same case) the property is of a doubtful nature, so that it might belong to males as well as to females, then the Kazee shall (when the husband's *byyuna* relates to his freedom and to the fact that the property belongs to him, and that he had married the woman, and the wife establishes *byyuna* that the man is her slave, and that the property belongs to her) decree in favor of the husband's freedom, and shall also decree that the woman is his wife; but he shall decree the property to the wife, because the proof by witnesses adduced by the woman, in regard to property of a dubious nature, is preferable, because the woman is out of possession.

1428. (528.) When a woman spins cotton belonging to her husband and then they differ as regards the thread, such a dispute taking place either before separation between the husband and the wife, or afterwards; then the case revolves itself into various shapes: either the husband had requested (or permitted) her to spin, or he had told her not to spin, or he had

neither made such a request nor told her not to spin; then, if he requested her to spin, telling her "spin the cotton for me," the thread shall belong to the husband, and she shall be entitled to no wages from him, because when the husband asked her to spin, without making mention of wages, then this amounted to a request on his part for her help (and there is no payment for the help of a mate); but if he made mention of wages to her, then if he fixed a definite amount on account of such wages, she shall be entitled to the amount fixed, because he hired her for definite wages in respect of an act which he was not entitled, as of right, to have done by her; but if he mentioned indefinite (or unknown) wages, or made it a condition that the thread or cloth shall belong to both, the thread shall belong to the husband, and she shall be entitled to wages such as similar women are entitled to (for such work); because he hired a portion of her active labor (and must therefore pay for that portion of the active labor at the rate at which such work is done by one like her, the wages not having been previously fixed with her): therefore this case that is, the wife's spinning the thread under such circumstances, the wages not having (been mentioned) is (as regards the amount of wages to be ascertained) similar to where the hire becomes due to the person who being a mill-owner has supplied the use of his own measure (to a customer) for ascertaining the weight (of grain belonging to the customer, when hire for the use of the measure, and for the labor done in finding out the weight of the grain, will have to be paid for at the usual rate, although the hire was not fixed beforehand).

And this case is also similar to the case where the thread has been given to a weaver to weave cloth for half (that is, the wages were fixed either at half of the thread or half of the cloth, in which case the wages will be the wages for similar work, and not necessarily the half stipulated for).

And if they differ in regard to the (fact of) wages, the woman saying that she spun the thread for wages, and the husband saying that there was no understanding for the payment of wages, then the word to be accepted shall be that of the husband with his oath (that is, in the absence of witnesses); because the husband denies the hire and the wages.

But if the husband says, "spin the cotton for thyself," then the thread shall belong to the woman, and the husband will not be entitled to get anything from the wife (that is, neither the thread nor the value of the cotton); because the husband (must be presumed to have) made a gift of the cotton to her.

And if they differ, the husband saying, "I requested thee to spin the cotton for me;" the woman saying, "No; on the other hand, thou didst say to me, 'spin the cotton for thyself;'" then the word to be accepted is that of the husband, because the request (or permission) proceeds from the husband (and the question is, whether such request was of the nature contended for by the husband or that contended for by the wife): and therefore the word to be accepted will be that of the husband on his oath; but if he says, "spin the cotton so that the thread might be for both," then the thread shall belong to the husband, and she shall be entitled to wages for a similar work; and we have mentioned this before (in this very paragraph): and if the husband says to her, "spin the cotton" without adding anything further, then the thread shall belong to the husband, because apparently the husband means that he wants the thread for himself (and there will be no wages, because the wife rendered mere assistance to the husband).

And if the husband told his wife not to spin the thread, and the woman (in spite of this) spins the thread, she shall be entitled to the thread, but she shall be liable to make over similar cotton to her husband, because she spun the thread by way of usurpation, and will therefore be bound to make over similar cotton by way of compensation; just as if a person usurps another's wheat and reduces it to flour by means of the mill, the flour shall belong to the usurper, who shall be bound to return similar wheat.

And if they differ, the husband, the owner of the cotton, saying, "thou didst spin with my permission," the woman saying, "I spun it without thy permission;" then the word to be accepted is that of the owner of the cotton, because the woman claimed to be the owner of the cotton (by having spun the cotton which she usurped), and the husband denies the same.

And if the husband brings the cotton to his room (*i. e.*, brings home the cotton from the market) without saying anything (to the wife, whether or not she was to spin it), and the woman spins the cotton; then if the husband is in the habit of selling cotton (that is, if his business is to sell cotton) the thread shall belong to the woman who shall be bound to return similar cotton, because, apparently, the husband purchased the cotton for the purpose of selling the same; but if he is not in the habit of selling cotton, then if the husband claims to have given permission to the wife (to spin the cotton), the word to be accepted shall be his word, because he apparently meant, by taking the cotton to his room (that is, by bringing the cotton home from the market), that the woman should spin it; the per-

mission shall therefore be established constructively (and the thread shall belong to the husband, and the wife shall be entitled to no wages, having rendered assistance out of kindness, as a matter coming within the relationship of husband and wife) just as if the wife were to prepare a dish out of meat brought by the husband, in which case the dish of meat shall belong to the husband: and (the husband's word, with his oath, shall be accepted) because the husband, in this case (*i.e.*, when he does not sell the cotton habitually), claims to have given the permission, and the woman claims to be the owner of the cotton (by having usurped it, and then converted it) and this the husband denies (*i.e.*, he denies the circumstances which lead to the wife's ownership).

And, similarly, if the husband and wife differ in regard to the cloth, the husband saying, "Thou didst give the thread to the weaver with my permission, in order that the weaver might weave cloth out of the thread," the woman saying, "I gave the thread to the weaver without thy permission," the word to be accepted shall be that of the husband.

If the woman spins the cotton of her husband with his permission, and if they usually sell the cloth by having the same prepared from thread, and from the proceeds thereof (*i.e.*, of the cloth) purchase things for their necessity, and if, as regards the cloth (in question), they use a portion thereof for household clothing (and a portion they sell as aforesaid); then whatever clothing has been made from that cloth, and whatever has been purchased from the proceeds thereof, shall belong to the husband; because the woman acts for the husband, and therefore, those things (household clothing, etc.) shall belong to the husband, except things which the husband has (firstly) purchased for the wife, and (secondly) said at the time of the purchase that he was purchasing the same for the wife, or which are known by practice to be for her, and (thirdly) which have been made over to her; these shall belong to her.

A man used to give to his wife what is generally necessary, and also used to give her at times some dirhems, and used to say, "purchase therewith cotton and spin thread out of it;" and the woman used to purchase cotton and spin thread out of it, and she then used to sell the thread and purchase things (or furniture) for the room with the proceeds thereof; then the things shall belong to the woman; because she purchased those things without being appointed Vakeel on behalf of the husband, for the purpose of making the purchase (on behalf of the husband); therefore, she shall be considered to have purchased the things for herself. God knows best!

CHAPTER IV.

SECTION I.

ON CLAIMS REGARDING MARRIAGE.

1429. (529.) A woman makes a claim against a man that he married her; the man denies the claim: he shall be made to take an oath (as follows):—"I swear by God she is not my wife; and if she is my wife, then she is divorced irrevocably." The husband is made to take the oath because, according to Aboo Yusoof and Mahomed, on whom be peace, the husband can have an oath administered to him in matters relating to marriage, and Futwa is given according to their view (whereas, according to Aboo Haneefa, no oath is to be administered to the spouses in the matter of a marriage; and therefore, when the husband denies the fact of marriage, oath shall not be administered to him; because if he, on oath, says he did not marry her, then, according to the rules, his word shall be given effect to; but it may be that there was a marriage between them, and the husband has forsworn himself, in which case the woman is not entitled to marry another person; because the husband's denial of marriage, if there was a marriage, does not amount to a divorce; and if he refuses to take oath, then the Kazee shall uphold the woman's word, and the relation of husband and wife shall continue to subsist; but it may be that there was no marriage, in which case the connexion would be that of *Zina*, and therefore it is safe that there should be no rule for administering oaths to the parties, and the matter should be decided on the *byyuna*, which is not open to the above objection, as there is no chance of failure when trial is had with the *byyuna*); but (be it observed, by way of parenthesis) all the learned lawyers have held by *Ijma*, or concurrence, that after an irreversible divorce, or after death, oath may be administered (that is, that there shall be no objection to oath being administered in these cases) in the matter of marriage (as in the case where the wife says, she was married by the husband who has given her an irreversible divorce, and, therefore, she is entitled to her dower, and the husband says, he never married her; in this case oath will be administered to him, because, if the husband says, on oath, he never married her, she is not entitled to the dower claimed,

and if the husband refuses to take oath, then the wife shall be entitled to the dower: so also if the wife dies, or the husband dies, and the wife's heirs, or the wife claims the marriage, and the husband or his heirs deny the claim, oath shall be administered to the party making the denial) on account of property being involved in the question.

And the oath shall be administered in this particular form; because if she is truthful, the marriage is not rendered void by the husband's denial of the marriage (without a divorce), and if the husband swears (saying only, "this woman is not my wife"), the wife would remain in a state of suspense (without being at liberty to marry again, because if his denial is false, the marriage would still be subsisting; but if he, in addition to swearing that he never married her, also goes on to say, "and if I ever married her she is divorced irrevocably," then, even if the denial of marriage is false, the woman is no longer his wife by reason of the divorce now pronounced).

And some of the learned lawyers have said that the husband will have to swear to a mere denial of the marriage (without adding the clause regarding the conditional divorce); and when he shall have taken such an oath, the Kazee shall say, "I have separated you two" (thus, even if the denial is false, the relationship of husband and wife ceases by the decree of the Kazee, and the wife no longer remains in a state of suspense).

1430. (530.) A man marries a woman, the marriage being witnessed by two men; the woman denies the marriage, and marries another man; and the witnesses die: then, according to the view taken by all the three Imams, the (first) husband cannot put the woman on her oath; because the giving of oath is prescribed by law in the hope of bringing about a refusal to take oath (but here there is no place for the realization of that hope, because if there was, in reality, no marriage, she would not refuse to take oath, and if there was, in reality, a marriage, then she having, in spite of it, contracted a second marriage, there is still no hope that she would refuse to take oath, having taken on herself the consequences of a more serious sin); and if (before the Kazee) she admits the fact of the first marriage, her admission shall not be valid to the detriment of the second husband; therefore, the first husband shall not be put on his oath; but the second husband shall be put on his oath (regarding the fact of the first marriage); and if he (the second husband) takes oath, the dispute comes to an end (that is, the claim of the first husband shall then be decided against that husband); but if the second husband refuses to take the oath,

then that denial shall amount to an admission in favour of the first marriage; and in this case (*i.e.*, when the second husband denies), the woman shall be put on her oath (as regards her first marriage); and if she takes the oath, the first marriage shall not be proved, and if she refuses to take the oath, the Kazee shall decree her to the first husband.

1431. (531.) Two men claim each to have married one and the same woman, who denies having married either of them; then whichever of the two men establishes proof by witnesses (*byyuna*), the Kazee shall decree the woman to him; but if both of them establish proof by witnesses, and the woman is in the hands of neither, then both the proofs by witnesses adduced shall be void; because the marriage does not admit of being good for both of them in partnership, both being alive, and neither of them could be preferred to the other (both being out of possession).

And if each of them establishes proof by witnesses, to the effect that the woman belongs to him, and if the woman is in the hands of one of them, then the Kazee shall decree her to the man in possession.

And so also if each of them establishes proof by witnesses (regarding marriage) and one of them claims to have had intercourse, and his witnesses prove both marriage and intercourse (and the other party only proves marriage and does not prove intercourse), the Kazee shall decree the wife in favor of the latter.

And if both of them establish proof by witnesses regarding marriage and intercourse, the Kazee shall not decree the woman to either of them.

And if both of them claim marriage, and one of them fixes the time (of the marriage), and his witnesses testify to the marriage and the time, then he is to be preferred; and if one of them fixes the time (of marriage), and the other does not fix the time, but the woman is in the hands of that other, who does not fix the time, the Kazee shall decree the woman to the man in possession.

And so also if one of them fixes the time of the marriage and the other does not fix the time, but the man who does not fix the time, establishes proof by witnesses regarding the fact of the marriage, and (also) intercourse, then the latter is to be preferred.

And if both of them fix the time, and one of them is prior (that is, he fixes a time for marriage which is anterior to that assigned by the other) then the man, who is prior in point of time is to be preferred in every way (whether the woman is in possession of the other or if the other proves intercourse).

And if both of them establish proof by witnesses regarding marriage, and neither of them fixes the time of the marriage; then, if (after both of them have brought witnesses) the woman admits marriage with one of them, the Kazee shall decree her to the man in whose favor the admission is made; and if both establish proof by witnesses regarding the marriage, whilst the woman admits (*i.e.*, she has from the beginning been asserting) that she is the wife of one of them: then there is a difference as to what should be done in this case: some have held that the woman shall not be decreed to the person in whose favor she has made the admission, because admission (by the woman of the fact to be proved against her by one husband) before proof by witnesses has been adduced by the husband (in whose favor the admission is made) renders that proof void (that is makes that proof wholly unnecessary, inasmuch as the woman admits the fact to be proved); therefore the Kazee shall not make a decree (on the faith of such an admission made before proof by witnesses has been established by either party) unless the admission is made after proof by witnesses has been established (and in the latter case he shall act on such admission). And some have said that the Kazee shall decree her to the person in whose favor she has made the admission; because the admission of the woman in favor of one of the two husbands is tantamount to possession by that husband: because if both of them have established proof by witnesses, whilst she is in the hands of one of them, the Kazee shall decree her to the man in whose hands she is.

And if the woman is in the hands of one of them, and his witnesses testify that she is his wife, or testify that she is his married wife, or lawful to him (*i.e.*, the witnesses, instead of proving the fact of marriage, prove the result of marriage), whilst the witnesses of the other husband testify that he married the woman: the learned lawyers have differed in this matter; some have held that the proof by witnesses adduced by the husband, in whose hands the woman is, shall not be accepted; because the proof by witnesses adduced by the man in possession is preferred to such proof adduced by one not in possession, only when the witnesses testify to the cause (*e.g.*, marriage, which is the cause of coverture); but if they testify in the way mentioned above, then this amounts to evidence of a general right, and therefore the proof by witnesses adduced by the man in possession shall not be accepted; but some of them have said that the same shall be accepted; because the evidence of witnesses to the effect that the woman is his wife, or his married wife, or is lawful to him, amounts to

proving the cause (the marriage), because a woman does not become married and lawful, except by a certain cause, and that cause is marriage; and if the effect (or result) is connected with a certain cause (and not with any other cause), then the mention of effect is equal to the mention of the cause; but on the contrary (mere) ownership is established by (or referable to) divers causes, and preference cannot be given to some of the causes over the others, and therefore the cause will not be established (*e.g.*, if the witnesses merely testify to one husband having ownership of enjoyment, or *milk-i-mootaa*, then ownership of enjoyment might be the result of marriage, or might be the result of actual ownership, as of a slave; and therefore the evidence will not be acted on).

1432. (532.) A man claims marriage with a woman, who denies the marriage; the witnesses give their testimony that she is his wife, and the Kazee makes a decree in respect of the woman in his favor; then comes another man who establishes proof by witnesses of a similar fact: no attention shall be paid to the claim of the second man, because the decree of the Kazee (first made) was apparently correct (according to the evidence of the man who came first, whatever might be the fact in reality), and the same shall not be rendered void until his mistake shall appear with certainty: and a case of clear mistake by the Kazee is when the man coming second fixes for his marriage a time which happens to be prior to that of the first.

1433. (533.) And if two men claim to have married one and the same woman, and one of them has had intercourse with her, but she is living in the house of the other: then Sheikh Ool Imam Aboo Bakar Mahomed, son of Fuzul, says, that the owner of the house (in which the woman lives) is to be preferred.

1434. (534.) And if Zeid and Amar (both) claim marriage with a woman (and none of them has witnesses); the woman says (on being questioned by the Kazee), "I married Zeid after I had married Amar:" Aboo Yusoof, on whom be peace, says, she shall be decreed to Zeid, and the Futwa is according to this view: then Aboo Yusoof, on whom be peace, (resiling from this view) says, if the Kazee then questions her (after the claim has been made as aforesaid), saying, "Who is thy husband?" and the woman says, "I married Zeid after I had married Amar," the Kazee shall decree her in favor of Amar (that is, the second view of Aboo Yusoof was different from the first, in the same case, there being no real alteration in the case, by the second statement of the case by Aboo Yusoof). And Aboo Yusoof

says, "I regard the latter view as preferable (*Moostuhsun*) in a case where the decree is made on what is stated as the case, and the same view holds good in a case of sale (that is, where two persons claim to have purchased the same property, and the vendor says he sold to one, and then to the other, in this case the first purchaser shall have the property)."

1435. (535.) And in the same way, if a man says in regard to two sisters, Fatima and Khoodyja, "I married Fatima after Khoodyja:" Aboo Yusoof, on whom be peace, says, the Kazee shall decree the marriage with Fatima (that is to say, the man will be understood to say that although he married Khoodyja first, he married Fatima after the marriage with Khoodyja had come to an end; but if the husband means to say that both are still in his marriage, but Khoodyja's marriage was earlier; then the Kazee shall separate him from Fatima).

1436. (536.) And if a woman says, "I married this man yesterday," she then says, "I married this other man (pointing to a different man) a year ago:" the woman shall belong to the man whose marriage she admitted as having taken place "yesterday:" (because it shall not be presumed that she meant that she married both the men).

1437. (537.) And if witnesses give evidence that a woman admitted to them (all) her marriage with both the claimants, but the woman denies having made the admission: then Aboo Yusoof, on whom be peace, says, "I will ask the witnesses in favor of which husband the admission was first made, and I will decree her in favor of that husband" (there being no other circumstance to indicate whose marriage was earlier).

1438. (538.) And if the woman says, "I married both of them,—this one (I married) yesterday, and this one (I married) a year ago:" the woman shall belong to the man of "yesterday;" (because the woman must be taken to mean that the first marriage had come to an end; but if it appears that both marriages were subsisting, then the second shall be avoided).

1439. (539.) And if both of two men, after the death of a woman, establish (*byyuna*) proof by witnesses, as regards marriage with her, then a decree shall be made in favour of both of them (that is, when there is nothing to shew whose marriage was prior, and when there is nothing by which preference could be given to the *byyuna* of either of the parties; for if it could be proved whose marriage was prior, then the prior marriage shall be valid and the other void), for the inheritance of (only) a single

husband, because after death, the effect of marriage is inheritance, and inheritance admits of being shared in by more than one individual (contrary to the case where the spouses are alive, when the effect of marriage is the lawfulness of enjoyment, which does not admit of plurality of persons).

1440. (540.) And if one of two claimants is dead (both having claimed marriage with the same woman), and the woman then makes an admission that the marriage with the deceased was first contracted, the confirmation by her is valid (and she shall be held to be the wife of the first husband, unless separation from him could be proved).

1441. (541.) A man makes a claim against a woman that she is his wife, and establishes proof by witnesses in support of his claim, and the woman claims that she is the wife of this other man, who denies the woman's claim, and she establishes proof by witnesses in support of her claim: then Mahomed, on whom be peace, says, that the proof by witnesses adduced by the husband claimant, shall be accepted; because when the witnesses give evidence against her regarding the marriage, they also (practically) give evidence against her regarding an admission by her that she was his wife (because in marriage, the woman has also to say, "I have accepted," and this amounts to an admission), and her admission against herself is more reliable than the proof by witnesses adduced by her. Do you not see that when a man (Zeid) establishes proof by witnesses against another (Amar) that the former purchased from the latter this piece of cloth belonging to the latter (but that the latter did not, in spite of the sale, surrender the cloth, and still retains it), and the latter, the person Amar, who has the piece of cloth in his hands, establishes proof by witnesses against a different man (Bukur) to whom, he says, he sold the cloth, and who (Bukur) denies having made the purchase: in this case, the proof by witnesses adduced by the claimant (who first claimed to have purchased the cloth) shall be preferred against the person in possession of the cloth, and the reason is what I have mentioned before (*viz.*, when evidence is adduced of purchase, the same evidence proves admission of the vendor).

But if the woman, whilst establishing proof by witnesses against the other man, to the effect that she is the wife of the other man, goes on to say, "the other man (also) has already (once) claimed me," then the proof by witnesses to be accepted shall be that adduced by the woman. And this case is like that of a woman against whom two men establish proof by wit-

nesses regarding marriage with her, without fixing a date; then whichever of the two shall be confirmed by the woman, shall be her husband.

1442. (542.) A woman says to a man, "I am thy wife," and the man says, in answer, "thou art divorced:" this will amount to an admission (by the man) of the marriage, and the woman shall become divorced. And if a woman says to a man, "I am thy wife," and the man says, "Thou art not my wife, and thou art divorced:" this shall not amount to an admission (by the man regarding the marriage), according to Aboo Haneefa, on whom be peace (that is, the meaning of the husband's expression is, you are not my wife, but on the other hand, you must be the divorced wife of somebody else).

1443. (543.) A woman says to a man, "I have given myself to thee in marriage," the man says, "Then thou art divorced:" the divorce shall be effective (because the word "then" implies, "I accept the marriage, but I divorce you;" because "then" is used to denote a subsequent event); but if he says, "Thou art divorced" (without using the "then"), the divorce shall not take effect, and the statement of the man shall not amount to an admission of marriage (because here the word of *eejab*, or proposal for marriage, is used, and in paragraph 542 the word "wife" is used, and that relates to a state after the marriage has been contracted: therefore the husband, in paragraph 542, accepted the position of a husband, and in his case he gives divorce after a mere proposal, but before the marriage is contracted).

1444. (544.) And if a man makes a claim of marriage against a woman, and also establishes proof by witnesses, and the woman's sister establishes proof by witnesses that she (herself, and not the defendant) is the claimant's wife, having been given in marriage to him by her father: then the proof by witnesses to be accepted shall be that adduced by the husband, whether the woman confirms him or falsifies him (a *byyuna* is brought to establish a claim, and the husband here brings a claim, to establish which he can bring a *byyuna*; the wife's sister by making a claim seeks to establish affirmatively her claim, and also negatively, that defendant's claim should not be made out: the husband's *byyuna* being in support of a negative is preferable).

1445. (545.) And if a man makes a claim of marriage against a woman, and establishes *byyuna* or proof by witnesses, and the woman establishes proof by witnesses that her sister is the wife of the plaintiff, and the man who is the plaintiff denies this, and says, "she (the sister of the de-

fendant) is not my wife:" the Kazee shall decree the marriage with the woman who is present and shall hold that she (and not her sister) is the plaintiff's wife, and shall not decree marriage with the absentee, according to the view of Aboo Haneefa, on whom be peace (because, according to him, the Kazee has no authority to make any decree against an absent party, and, therefore, the *byyuna* against that party shall be discarded, and, therefore, also, there shall be a decree on the plaintiff's *byyuna*). And so also if the woman, who is present, establishes proof by witnesses that the plaintiff admitted marriage with the absentee.

And Aboo Yusoof and Mahomed, on whom be peace, say (in both the above cases) that the Kazee shall suspend his judgment and shall not decree marriage with the woman who is present; and if afterwards the absentee appears and establishes proof by witnesses in support of what her sister had claimed, the Kazee shall decree the marriage with her (the absentee, who has now entered appearance) if she (the sister who now appears) establishes (separate and independent) proof by witnesses, and shall not decree marriage with her on the same proof by witnesses, which had been established by the woman who has been present (all through): and the Kazee shall also effect a separation between the husband and the woman who has all along been present. And if the woman who was absent appears and denies the marriage, the Kazee shall decree the marriage with the woman who was all along present.

And if the man admits having married the woman who is absent (the case being that the man who claimed the defendant as his wife, establishes *byyuna* of marriage, and the defendant says that her sister was married to the plaintiff; then, if the man, who is the plaintiff, admits having married the defendant's sister), then the Kazee shall ask him, "was there between you and the absentee a separation;" and if he answers, "No," then the Kazee shall declare the marriage with the woman present as void; but if he says, "I divorced the absentee, who also informed me that her *Iddut* had expired;" and the woman who is present falsifies him in his allegation of having divorced the absentee, then the Kazee shall decree the marriage with the woman who is present. And if the absent woman afterwards appears and supports the man in the matter of (his) marriage (with her), but falsifies him in the matter of divorce, then the divorce shall be caused from the time the husband admitted having divorced her.

(*Note.*—An admission of divorce causes a divorce even if there was none before; but a denial of marriage does not cause a divorce. See paragraph 529.

In the present case, the sister shall be considered to have been divorced at the time of the admission, and the defendant's marriage shall not be held valid; and if she is *Mud-khool-biha*, that is, if the husband has had intercourse with her, then she is bound to observe the *Iddut*, and the Kazee shall effect a separation; and if she is *Ghyr mud-khool-biha*, then there is no *Iddut*, but still she must be separated. See paragraph 547).

1446. (546.) And if a man makes a claim of marriage against a woman, and establishes proof by witnesses, and the woman claims that the man married her mother or daughter: then this case and the case (see paragraphs 544 and 545) in which the woman claimed marriage for her sister, are the same, according to Aboo Haneefa, on whom be peace. And if the woman who is present (before the Kazee) establishes proof by witnesses that he married her mother, *and* had intercourse with her (the mother), *or* that he kissed her or touched her with desire (*Shuhwut*), or looked at her private person with desire, then the Kazee shall cause separation between the woman who is present and between the plantiff (because there is no conflict between the two *byyunas* here; the proof adduced by the plantiff establishes that the woman is his wife, and the proof adduced by the woman establishes unlawfulness, by establishing marriage, &c., with the mother); but he shall make no decree regarding the marriage with the woman who is absent.

1447. (547). A man marries a woman and then admits "that so and so was her husband who had divorced her, and that the *Iddut* had expired (before he married her), and that after that he married her;" the woman says that the so and so is still her husband (that is to say, makes a claim against an absent person): the woman's word shall not be accepted, and no separation shall be caused between her and her husband. And if the absent man then appears and denies having divorced the woman, the Kazee shall decree the woman to the man (*i.e.*, the new comer), and separation shall be effected between her and her second husband (*i.e.*, the one mentioned first); and if the first husband (the new comer) admits the marriage and divorce, and the expiry of the *Iddut*, as the second husband had said, but the woman falsifies him (the first husband) in regard to divorce; then divorce will be caused upon her from the first husband from the time the first husband made admission regarding the divorce (in the presence of the Kazee, as aforesaid) and *Iddut* shall be obligatory on her from that time, and separation shall be caused between her and the second husband (because he married her whilst she was somebody else's

wife). But if the woman confirms the first husband (the plaintiff) in everything that he said (including his allegation of divorce), then the woman shall belong to the second husband (the plaintiff).

And if the husband (who first came to the Kazee) says, the woman had a husband before me but he had divorced her, and the *Iddut* had expired, and after that he married her, and the woman says that that husband had not divorced her; then the word to be accepted is that of the husband, and the woman's word shall not be accepted; and then if a man appears and makes a claim that he is the very husband in reference to whom the second husband (the plaintiff) had made the admission, and the woman confirms him in this matter, and the second husband falsifies him: the word to be accepted is that of the second husband (not of the new comer), because he did not in this case make an admission regarding the marriage which has now come to light (that is, regarding the marriage with this particular man, the new comer). God knows best!

SECTION II.

ON EVIDENCE CONCERNING MARRIAGE.

1448. (548.) It is valid to believe in reputation (or *Shoohrut*) and hearsay (or *Tusamo*), to be able to give evidence in five things (that is, a man is a competent witness in five things, even if his source of knowledge is reputation or hearsay, in which he believes) four of those things are well-known: *viz.*, parentage (or descent, *i.e.*, *Nusab*), marriage, and death, and the fact of a person being a Kazee: and the fifth is mentioned by Khussaf, on whom be peace, and that is sexual intercourse by the husband.

1449. (549.) And Sheik-ool Imam Shums-ool Ayma, of Sarukhs, says, that testimony regarding the fact of *Wakf* is allowable (or valid) from reputation and hearsay: but the same is not valid in regard to the conditions of a *Wakf*.

1450. (550.) And in the same way as testimony in regard to marriage is valid from hearsay, so it is also valid in regard to (the amount of) dower from reputation and hearsay.

1451. (551.) And Hakim-ool Shuheed, on whom be peace, says, in his work called the Moontuka, that the testimony (of a witness who deposes from reputation and hearsay) is of two kinds: one is called *Oorfy*, or common testimony, and that is where a man hears from a tribe (or *Kowm*

that is, a large number of people), so that it is impossible to suppose that they all should agree upon a falsehood; and the other class is called legal (*Shuryee*), and that is, where two men of probity (*Adil*), or one (such) man and two (such) women testify before the man in words denoting that they (expressly) give evidence, without being called upon (by that man) to give evidence, (those men, or the man and the two women saying, "I bear witness that Zeid married Hinda"), and it strikes his mind that the fact is as is stated; and according to Aboo Haneefa, on whom be peace, it is not sufficient (in respect of any of the five things abovementioned) that one man should so testify (before the man who is to give evidence).

1452. (552). But according to Aboo Yusoof, on whom be peace, if one man of probity should testify before another to the fact of death (and not in regard to the other five things mentioned in paragraph 548), and say, "I saw his death," then it shall be lawful to that other to give testimony (before the Kazee) regarding the death (but according to Aboo Haneefa, this is not sufficient even in the case of death, as it is not sufficient in regard to the other four things).

But the correct doctrine is that death stands on the same footing as marriage and the rest (as held by Aboo Haneefa), so that one man's testimony is not sufficient in that matter (to enable the man before whom the testimony is given to be a witness before the Kazee).

1453. (553). And if a man sees a man and a woman living in one house, and dealing affectionately with each other freely, in the manner in which spouses deal with each other, it shall be lawful to him to give evidence that they are married.

1454. (554). And if a man comes from some place to another man, and relates his parentage to him, and lives with him for a long time, then the other shall not be competent to give evidence regarding his parentage until be meets with two men of probity of that place who know him, and who testify before him to the parentage of that man.

1455. (555.) And when a man becomes a witness to a fact from reputation and hearsay, and then gives evidence before the Kazee, keeping his source of knowledge ambiguous (saying,—"A married B"; or "I know that A married B") his evidence shall be valid; but if he gives details and says, "I give evidence of marriage or parentage because I heard of the same from a tribe (*Kowm*), as to whom it is impossible to suppose that they have agreed upon a falsehood," then his testimony shall not be received; just as if a man sees a house, or anything else in the hands (or possession) of a man,

who deals with the same as owners deal (with their property), and it strikes his mind that the same is his property, it is lawful to him to give evidence (before the Kazee) that the same is his property; but if he gives evidence (before the Kazee) and gives details, saying, "I give evidence that the thing belongs to him, because I saw it in his hands, and he has dealt with it as owners deal (with their property)," his evidence shall not be accepted.

This is the way the rule has been stated by Shums-ool Aima, of Hulwan (or *Hulwai*, sweetmeat seller), on whom be peace, and he has made no difference between (the question of) death, or any question other than that of death: and according to some traditions, the evidence of the man will be accepted in regard to the fact of death, although the witness in describing the source of his knowledge gives details (and says he heard from others).

1456. (556.) And if a man hears the fact of marriage, or death, or parentage, and it strikes his mind that this fact is true, and then before him two men of probity testify to the contrary to what has struck his mind as a fact at first, it is not competent to him to give evidence (before the Kazee) of the fact as it struck his mind at first, unless he believes in the falsehood of those two men. But if *one* man of probity testifies to him to the contrary of what struck his mind at first, it is competent to him to give evidence of the fact as it occurred to his mind at first, unless it occurs to his mind that this solitary man is truthful in what he testifies to.

1457. (557.) And if a man saw the marriage of a woman, or the sale of a female slave, or a wilful murder, or the admission of a man against himself regarding property (*mal*), and then two men of probity testify to him (who saw all this), that so and so (whose marriage was witnessed by him) divorced his wife thrice in their presence, or that the purchaser of the female slave (whose purchase he saw) set her free, or that the seller of the female slave had made an admission (to them before the sale) that he had set her free before the sale, or that one and the same woman had suckled the husband and the wife (whose marriage he had seen) during their infancy, when they were each less than two years of age; then the woman denies the marriage, or the female slave denies the ownership of the purchaser: then it is not competent to the person who saw all that, as stated above, to give evidence of the marriage of the woman, or of the sale of the female slave, because if two witnesses testify in the presence of a woman that her husband has divorced her thrice, and testify in the presence of a female slave that her master has set her free, it is not valid for the woman

or the female slave to allow the husband or the master to have intercourse with her: so also it is not lawful for two witnesses (including the man who saw as aforesaid) to give evidence (before the Kazee) of the marriage and sale.

And if one man of probity testifies to a witness (*i. e.*, makes a statement to the witness) who saw the marriage and the sale of the female slave (respectively), that the husband divorced his wife three times, and that the master set the female slave free: it is not lawful for the witness (who saw, as aforesaid) to avoid giving evidence of the sale and marriage (before the Kazee).

CHAPTER V.

ON THE IMPOTENT.

1458. (558.) The marriage of the impotent is valid; and if the woman knows, at the time of the marriage, that the husband is impotent, and not competent to have intercourse with women, she shall not be entitled to have recourse to law (for separation), in the same way as the purchaser, who knew of a defect at the time of the sale (has no right to return the property purchased, on account of the defect).

But if she did not know (of the impotency) at the time of the marriage, but comes to know of it after the marriage, she shall be entitled to have recourse to law (for separation), and she shall not forfeit her right by not having had recourse to law (for such a purpose), although the delay might be for a long period, until she consents to give up her right.

1459. (559.) And so also if a man is competent to have intercourse with other women and with female slaves, but is not competent to have intercourse with his wife, she shall be entitled to have recourse to law.

1460. (560.) And if the wife litigates with the husband before the Kazee, then the Kazee shall question the husband (whether he has had intercourse successfully); and if he says, "I have had intercourse with her in this marriage," and the woman denies the allegation; then, if the woman is a *Syeeba* (a woman who has had intercourse), the word to be accepted shall be that of the husband; and if she says, "I am a virgin (*bakira*—

one who has had no intercourse)," then the Kazee shall have her inspected by women—and for this purpose, inspection by one woman is sufficient, and that by two is precautionary—and if they say she is a *Syeeba*, then the word to be accepted is that of the husband; but if they say she is a virgin, then the word to be accepted is that of the woman, as regards her allegation that the husband has had no intercourse with her; but if some of the women give evidence of virginity and others of her being a *Syeeba*, the Kazee shall have the woman inspected by other women; and if it is proved that the man had no intercourse with her, the Kazee shall give him time for one year, whether the man asks for time or not, and the Kazee shall call witnesses to the fact of his having granted time, and shall record the date on which he granted time.

And so also, if the husband admits that he could not have intercourse with her, the Kazee shall grant him a year's time.

1461. (561.) And the learned lawyers have discussed (the question) whether the year's time granted (as aforesaid) is to be the solar or the lunar year. Sheikh-ool Imam, known as Khahir Zada, on whom be peace, says, that Mahomed, on whom be peace, does not say anything regarding this (distinction) in his book.

And Ibn-i-Samata has mentioned a tradition from Mahomed, on whom be peace, in his works, called the Nuwadir (as contradistinguished from his other works, called Zahir-i-Ruwayet), that the Kazee shall grant time for one solar year, to be calculated by days—and this is the view taken by Sheikh-ool Imam Shumsh-ool Ayma Surukhsy, and by Natify, on whom be peace,—in the hope (that is, the solar year is granted in preference to the lunar year, in the hope) that (medical) treatment might be successful (or do the man good) in those days which constitute the difference between a solar and a lunar year: and this rule regarding the granting of time is not applicable except as regards (*i.e.*, cannot be exercised except by) the Kazee of a town or city (and not applicable to a minor Kazee, that is to say, only the Kazee of the town is authorized to grant time, and not a minor Kazee).

Thus, if the woman (herself, without going to the Kazee) grants time to the husband, or somebody other than the Kazee grants time (*e.g.*, her guardian), this grant of time goes for nothing (as affecting the rule authorising the Kazee to grant time).

1462. (562.) And the month of *Ramazan*, and the period of menstruation shall be counted (in calculating the year) against the husband

(that is, the month of *Ramazan* and the period of impurity shall be included in the year).

1463. (563.) And if one of the two parties (the husband and the wife), shall suffer from severe illness, so that there is no power or capacity for sexual intercourse: then, from Aboo Yusoof, on whom be peace, there are two traditions (in the matter, whether the period of such sickness is to be counted in the year or not): according to one tradition the period of illness (whatever it is), even if it is less than a year by one day, shall be counted against the husband (that is to say, if the illness lasts for one full year, then the year shall not be counted, but if it lasts for less than a year, then it shall be counted): and according to another tradition, if such period extends to more than half a month, then the period of sickness shall not be counted against the husband, and he shall have a similar period (of more than half a month) by way of exchange, and if the period of illness is different from this (that is, if it is half a month or less) then the same shall be counted. And, according to Mahomed, on whom be peace, if the period of illness is a month or more than a month, then that period shall not be counted in the year, and a similar period over and above the year will be allowed; but if the period of illness is less than a month, then it shall be reckoned in the year, and no grace or extension shall be allowed for the period over and above the year. (But see Futawai Alumgiree, Vol. I, p. 708, where it is stated that, according to the view of Mahomed, whatever be the period of illness, the same shall not be counted in the year).

1464. (564.) And if the woman runs away from her husband, then the period during which she has been away shall not be counted against the husband; and if the husband has been absent (even) on a pilgrimage, or an *Oomra*, the time shall be counted against him; and if the husband has been imprisoned so that the woman does not come to the husband, then the time of imprisonment shall not be counted against the husband, and so also if the woman imprisons him (through the Kazee) on account of her dower, and she does not come to him (the time shall not run against him); but if she comes to him in the jail (in both cases of imprisonment), where there is a place in which retirement and sexual intercourse is possible, then the time of imprisonment shall run against him.

And so also if the woman has been imprisoned on account of somebody's rights, and it is possible for the husband to approach her and to retire with her, and spend the night with her, the time shall be counted against him; but if not, then not.

1465. (565.) And if the woman has made *Ihram*, for pilgrimage of the *Furz*, or obligatory character (and not of the *Nufil*, or *Moostabub* character) then the time shall not count against the husband until the woman gets over the pilgrimage (that is, if at the time the matter is before the Kazee, the woman is observing the *Ihram*, then the Kazee, in fixing the period, shall allow a deduction). And (also) if the woman observes the *Ihram* after the Kazee has fixed the period, then the time shall not be counted against the husband, who shall get a similar period by way of exchange.

1466. (566.) And if the husband (who is impotent) observes *Zihar* (which is a form of divorce) as regards her (and the matter of his impotency is then brought before the Kazee), and if the husband is able to set free a slave (which is a mode of making *Kuffara*, or expiating, in order to get out of this form of divorce), then the Kazee shall grant him a year's time (for the same purpose for which time is granted in all the cases mentioned above); but if he is not able to set a slave free (to get rid of his divorce), then the Kazee shall grant him two months' time for the purpose of (the *Kuffara*, or expiation, and) getting out of the divorce (by repentance, and observation of two months' fast), and then he shall grant the (usual) period (of one year).

But if a man observes *Zihar* after the Kazee has granted time, then no regard shall be had to the same, and the said period (of two months) shall (also) be counted against him.

1467. (567.) And when the period of one year has expired, and the Kazee dies or is dismissed before the woman has been vested with authority, (that is, before the final decree declaring she has authority to have her marriage annulled has been given) and somebody else is appointed (in his place), and the woman then submits the matter to the second Kazee, and she establishes proof by witnesses (*byyuna*) that such and such a Kazee had granted her husband time for one year in her matter, and that the year had expired, the second (*i.e.*, the present holder of the office of the) Kazee, shall make the first order the basis of his decree (without granting a fresh period of one year and without proceeding afresh; but, on the other hand, he shall take up the case from the point where his predecessor left it, and will complete the case).

1468. (568.) And if the year from the time the period was granted expires, and the woman does not (again) have recourse to law for a time

(that is, she does not, for a time, take further steps to complete the case), her right shall not be forfeited, although she might have consented to share the husband's bed during the extra period which elapsed over the year.

1469. (569.) Then (the year fixed by the Kazee having expired) if the woman takes proceedings before the Kazee (she alleging that the husband could not approach her), then if she is a *Syeeba* (one who has had intercourse with a man) the word to be accepted shall be that of the husband (on his oath); but if the husband admits that he could not have intercourse with her, or if the woman says, "I am a virgin (or a *Bakira, i.e.,* one who has not had intercourse with man)"—and in this (latter) case, women shall be made to examine her, and if (after examining her, they say she is a virgin—then the Kazee shall give her option (to remain with the husband or get separated from him); and if she elects to remain with her husband, or if she rises from the meeting before exercising her election (thus shewing that she does not wish for a decree for separation), or if (she does nothing at all, so that) the Kazee's minions make her get up (to remove her), or if the Kazee gets up from the meeting (having closed his court) then her right (to get a decree for separation) is rendered void (because she ought to have instantaneously exercised her election by saying she is desirous of getting separated), similar to the option of a woman who has the election (*e.g.*, where the husband says, "If you wish a divorce, you are divorced," then she must exercise her will at once).

And if she elects to get separated in the meeting (that is, in the same meeting), the Kazee shall order the husband to separate the woman (and shall ask him to say, "I have separated her or divorced her"); and separation does not take place by the woman electing separation (until the husband or the Kazee pronounces separation); then, if the husband refuses to separate the woman, the Kazee shall say, "I have separated you two" (and then one irreversible divorce shall be caused), and the (whole of the) dower shall be obligatory on the husband, and *Iddut* shall be obligatory on her (in the event of separation, whether the words proceed from the husband or the Kazee: and the whole of the dower shall become due instead of half of it, because the husband says he has had intercourse, and because *Khilwut Saheeh* was found).

And if the husband asks the Kazee for a further period of a year, the Kazee shall not accede to his request; and if the woman grants the husband a further period of a year, she is entitled (afterwards) to revoke the further extension of time.

1470. (570.) And in the same way as impotent men are granted a year's time, eunuchs shall also be granted a year's time, and so also the old man (*sheikh-i-kubeer*) although he (the sheikh) might say he has no hope of being (ever) able to have sexual intercourse with the woman.

1471. (571.) And in the case of a boy, who is fourteen years of age, who is unable to have intercourse with his wife, and who has another wife with whom he has sexual intercourse, or who has sexual intercourse with a female slave, the wife shall have the right to have recourse to law, and he shall be granted a year's time.

1472. (572.) And so also a hermaphrodite, if he makes water through the organ through which men make water, shall be granted a year's time: (here man's signs preponderate: but if the hermaphrodite is so that woman's signs preponderate, and he makes water through the organ through which women urinate, in that case, the marriage itself is not valid, because the marriage amounts to a marriage of a woman with a woman).

1473. (573.) And if the woman finds her husband sick, having no power to have intercourse with her, the man shall not be granted time, until he recovers, although the disease might last a long time.

1474. (574.) And when an idiot (*Matooh*) has been given in marriage by his guardian to a woman, and the idiot has no intercourse with her, the Kazee shall give him time for a year in the presence of his opponent (or *Khusum*, *i.e.*, the wife.)

1475. (575.) And the grant of time to the impotent cannot be but by the Kazee of the town or city: therefore, the granting of time by the wife, or by other than the wife, is of no avail. (See paragraph 561.)

1476. (576.) A man marries a woman but cannot succeed in having intercourse with her, and the Kazee (consequently) separates the two after the expiry of the time granted, and the man then marries her again (which he can well do, because the separation by the Kazee amounts to one divorce), the woman shall have no option left to her (to ask for a separation, because she knowingly married an impotent man).

1477. (577.) And if a man marries a woman, and is successful in having intercourse with her, and after this becomes incapacitated from having carnal intercourse with her, and becomes impotent, she shall not be entitled to have recourse to law (because one intercourse in the course of the marriage is sufficient).

1478. (578.) And if a man marries a woman, and is successful in having intercourse with her, and then separation is effected between them (such as that caused by one divorce, or the like) and the (same) man then again marries her, and then becomes incapacitated from having intercourse with her, she shall be entitled to have recourse to law (because the first marriage was successful, and she had, therefore, no reason to think that the second marriage would not be similarly successful), and the husband shall have time granted to him in the same way as time is granted to the impotent.

1479. (579.) And if a man marries a woman and does not succeed in having intercourse with her, and the Kazee, therefore, separates the parties by reason of the husband's impotency, and the same man then marries another woman, who knows how he fared with the first woman: then traditions in this matter have differed; and the most correct doctrine is, that the second woman shall be entitled to have recourse to law, because a man is sometimes powerless with reference to one woman and not with reference to another.

1480. (580.) And if a woman finds her husband with his male organ cut off, the Kazee shall give her present option (whether to live with him or get separated from him), and shall not grant the husband time, because the organ when cut off cannot grow again, and the granting of time would therefore be useless; and if the husband should have retired with her, then the woman shall be entitled to the whole of the dower, according to Aboo Haneefa, on whom be peace, and she shall be obliged to observe *Iddut* when the husband separates from her; but if the separation takes place before retirement, she shall be entitled to half the dower, and shall not be obliged to observe *Iddut*. And if the Kazee separates them after retirement, and then (*i.e.*, after separation) the woman gives birth to a child (even) at two years (from the date of the separation), the descent (or *nusub*) shall be established as from the husband, but the separation effected by the Kazee shall not be void.

But in the case of the impotent, when the Kazee separates the parties, but the husband had claimed (before the separation, in the course of the proceedings) to have succeeded in having intercourse with her, and the woman gives birth to a child within two years (from the date of separation), the descent (or *nusub*) shall be established, and the separation effected by the Kazee shall become void. And so also, if after separation two witnesses give evidence that the woman admitted (to them) before separation that

the husband had succeeded in having intercourse with her, then the separation effected by the Kazee shall become void; but if, after separation, the woman admits that the husband had succeeded (before separation) in having intercourse with her, the woman shall not be relied upon for the purpose of rendering void the separation which had been effected by the Kazee.

1481. (581.) And if the woman finds her husband with his male organ cut off, but she is also (*Rutka*, or) one having no place for penetration, she shall have no option (to have separation effected).

1482. (582.) And if the woman finds her husband with his male organ cut off, but goes on living with him for a long time, and he shares his bed with her, she shall (still) have her right of option.

1483. (583.) And if the woman says her husband is one with his male organ cut off, but the husband denies this charge; then, if his real condition is capable of being found out by touch, without (being obliged to have recourse to) seeing, he shall be touched with cloth intervening, without his private parts being exposed; but if the real condition is not capable of being known except by sight, then the Kazee shall direct a trustworthy man in order that he might examine his private parts, and he shall then inform the Kazee of his real condition, because in a case of necessity seeing the private parts (of a man) is allowable.

1484. (584.) A man marries a woman, and is capable in regard to a part different from the front natural passage (*e.g.*, such as, between the thighs, &c., sodomy being included—Futawai Alumgiree, Vol. I, p. 709—) so that the man emits and the woman also emits; but he is not capable of having intercourse with her in the front natural passage (wherever else he could do so); and the woman lives with him in this way for a long time, she being either a virgin or a *Syeeba*; the woman then takes proceedings against him before the Kazee: the Kazee shall grant him one year's time, and act in accordance with what we have already said.

1485. (585.) If the husband of a female slave (whether he is himself a slave or a freeman) is one whose male organ has been cut off, or who is impotent: then the option shall be with the master (and not with the wife) in this matter (that is, in regard to obtaining separation), according to Aboo Haneefa and Zoofur, on whom be peace; and if the master consents (to the woman remaining with her husband as he is), the female slave shall have no right; but if he does not consent (but on the other hand, desires separation), then the right to have recourse to law shall be with the master, as in the

case of (*Azl*) emission outside (by the husband of the female slave; that is, if the master gives his female slave in marriage, then the husband cannot make *Azl* outside, because the progeny are the property of the master). And Aboo Yusoof, on whom be peace, says, that the right of option to have recourse to law (to have separation effected between a female slave and her husband) is with the female slave, and not with the master, as he (Aboo Yusoof), has laid down in the matter of (*Azl* or) emission outside (Aboo Yusoof having been of opinion that if the husband of the female slave emits outside, the right to object is in her and not in her master, although he also holds that the progeny shall belong to the master, in accordance with the mother's status): and there is a difference as regards the view Mahomed, on whom be peace, entertained in this matter: some have said that he agreed with Aboo Yusoof in this matter, as he agreed with Aboo Yusoof in the matter of (*Azl* or) emission outside; whilst others have said that he (Mahomed) agreed with Aboo Haneefa, in this matter (although he differed from him in the matter of *Azl*, and agreed with Aboo Yusoof in that matter).

1486. (586.) And when the Kazee shall have effected separation on account of the husband being one whose male organ has been cut off, or on account of his impotency, then this separation shall amount to one irreversible divorce.

CHAPTER VI.

ON THE RIGHT OF ELECTION IN REGARD TO MARRIAGE.

1487. (587.) Elections are of various kinds: one kind of election is such that it is applicable to all transactions, and that is, the right of election (or option) to permit (or validate) the contract of a *Fuzoolee* (or volunteer; and this right is applicable to all transactions, *viz.*, to all kinds of contract entered into by the *Fuzoolee*): and according to Shafei, on whom be peace, to elect or to ratify (a contract entered into by a *Fuzoolee*) is impossible, because, according to him, the contract entered into by the *Fuzoolee* (or volunteer) is not dependent (but is absolutely void), and therefore, it is impossible to conceive the idea of validation (in regard to such a contract).

1488. (588.) Another kind of election is that which relates to transactions which admit of dissolution (or *Fuskh, i.e.*, which are capable of being dissolved and annulled, as, for instance, a sale which might be annulled, and after annulment, no right flowing from the original contract remains; just as if the contract had never taken place); and this right is therefore not found in relation to a transaction which does not admit of dissolution; as, for instance, marriage, divorce, and emancipation (which do not admit of *Fuskh*, or cancellation. *Nikah* does not admit of *Fuskh* in the sense that it is impossible in regard to it, even after it is annulled, to say that the parties are restored to the condition as if it had never taken place; because even if no other consequences are left behind, one consequence surely remains, and that is, that even if the marriage is annulled, the consequences in regard to prohibited degrees of marriage in some cases remain, so that the husband cannot marry the daughter of the wife who was married to him, but whose marriage has been annulled. So also in regard to divorce: when a divorce has been pronounced, the husband has no power of annulling or cancelling or recalling it: a husband has power to pronounce three divorces; when he has pronounced one divorce, he can recall that divorce in the sense that he can revoke it and resume the marriage relation; but one divorce has gone from his hands, and what is left with him is the power to pronounce two more divorces. Accordingly the Humawee, at p. 596, says, "That marriage is *lazim* or binding, so as not to admit of the quality that the parties can be restored to their position as before marriage." *Fuskh*, or cancellation, therefore, in relation to marriage, means, that from the time of cancellation the marriage ceases to exist, not that the parties are restored to the original state as if the marriage never existed. A sale admits of cancellation in the sense that it is so annulled as to cease to exist and to be as if it never existed, *e.g.*, if a man sells a she-goat which, after the sale, gives birth to young ones: if the sale is cancelled, then, inasmuch as a sale admits of *Fuskh*, the vendor shall take back the goat with its young ones: but if a sale were not to admit of cancellation, in the sense that the parties could be restored to their former position, but were to admit of cancellation in the sense that it could be broken off as from a certain time, then the young ones would belong to the purchaser): and that right is the right of option. When a condition of option is stipulated in a marriage, then, according to us (the three Imams), the marriage is valid, but the condition is void: but according to Shafei, on whom be peace, the stipulation of a condition of option in marriage renders the marriage void.

1489. (589.) And one of those rights (*i.e.*, another kind of election) is the option of inspection (as when a person purchases a property without having seen it), and the same is not applicable to marriage, either as regards the wife or as regards the dower (when, for instance, a slave or an animal is fixed as dower).

1490. (590.) And another kind is the option (which arises out) of blemish, and that is the right to annul a contract by reason of blemish, and the same is not applicable to marriage: therefore the wife cannot be returned on account of any blemish: and Shafei, on whom be peace, says, that the husband is entitled to return the woman on account of five kinds of blemishes, *viz.*, insanity, leprosy, white leprosy (*Kuron*, or) protuberance from the private part (which prevents intercourse), and (*Rutk* or) closing of passage of penetration, and on account of these blemishes the husband is entitled to annul the marriage and return the woman; so that if he returns the woman before carnal intercourse, the whole of the dower is dropped (that is, ceases to be payable); and if after carnal intercourse (which, in the case of the last two blemishes, will amount to retirement), she shall be entitled to the proper dower, which is payable in case the marriage is dissolved.

1491. (591.) And if the wife finds her husband insane, or affected with leprosy or white leprosy, then Aboo Haneefa and Aboo Yusoof, on whom be peace, have said, she is not entitled to get separated; but Mahomed, on whom be peace, says, she is entitled to get separated.

1492. (592.) And if the wife finds some blemish in the dower, she shall not return the dower for a slight blemish, but she is entitled to return it for a more serious (*fahish*) blemish, except when the dower is (*Mukeel, or Mouzoon* or) such as is estimated by measure or weight, when she can return the same for a small or a great blemish.

And if she finds her husband (*Mujboob* or) one whose male organ has been cut off, or impotent, she is not entitled to annul the marriage (that is, of herself, without the intervention of the Kazee), but she shall be entitled to claim to be detained with propriety (or *Maroof*, that is, to be maintained in a befitting manner) or to be separated on account of the *Joob*, or the impotency; and for this reason (that is, the woman is not entitled of her own will to separate, but she must get separated by the Kazee) the separation which results from the condition of the male organ being cut off, or from impotency, is a divorce.

1493. (593.) The right of election which appertains to marriage are four in number: the option of a woman, who has been given the option to divorce herself; and the woman who has been vested with the option of freedom; option to annul (*Fuskh*) the marriage on account of absence of equality (or *Koofooship*); and the option of puberty.

1494. (594.) As regards the first, when a man says to his wife, "Exercise your option," or "Exercise your option upon yourself," intending thereby a divorce; and the woman says, "I have exercised the option upon myself:" then one irrevocable divorce shall be caused (or effected). And this option appertains to a woman, and is not rendered void by the silence of the woman, whether she is a virgin or a *Syeeba*; but on the other hand, it subsists until the end of the meeting, unless she rejects it, or stands up, or turns her face aside (or acts so as to imply she does not want the option); and the separation which results from this option is not dependent on the decree of the Kazee.

1495. (595.) As regards the option of freedom: the same appertains to a married woman if she is a slave or *Moodubbura*, or *Oomm-i-Wulud*, when she gets her emancipation, before carnal intercourse (with her husband) or afterwards; and then she is entitled to annul (*Fuskh*) the marriage, whether her husband is a free man or a slave, according to us (the three Imams).

And so also the *Mookatuba*, whether she is a minor or an adult, when she is given in marriage by her master, with her consent; if she earns her freedom, or if her master sets her free, then that *Mookatuba* shall be entitled to exercise her option of freedom according to us (and she shall be entitled to elect whether she shall remain the wife of that particular individual or not).

And this option is similar to the option of the *Mookhyyura*, or a woman who has the option to divorce herself, given to her by her husband, according to us, in so far as it is peculiar to women. And the happening of separation by reason of this option does not depend on the decree of the Kazee; and this option is not rendered void by silence, but the same subsists up to the end of the *Mujlis*, except when the woman renders her option void by express words pronounced by her, or by implication (*e. g.*, going to her husband, &c.)

And there is no distinction between this option (the option of freedom) and that at the disposal of a *Mookhyyura*, or a woman who has been

vested with the right of option to divorce herself by the husband, except in one single particular, and that is this, that the separation which takes place by virtue of the exercise of the option of freedom is not a divorce, whereas the separation which takes place by virtue of the exercise of the right of option (to divorce herself) by a woman in whom the option to divorce herself is given by the husband is divorce.

1496. (596.) Now as to option arising from absence of equality, or *Koofooship* : if a woman gives herself in marriage to one who is not her equal (or *Koofoo*), then it shall be the right of the guardians of the class called residuaries (*asbat*, as contradistinguished from *zawil arham*), to annul the marriage; and this separation is not perfected except by the decree of the Kazee; and before the decree of the Kazee, the marriage subsists with all the incidents (or consequences) of marriage, such as divorce, or *zihar*, or mutual inheritance. And the option of the guardian is not rendered void (or negatived) by his silence, and not by his abstaining from asserting a claim to separation, although a long time might elapse, until the woman gives birth to a child (though sexual intercourse does not take away that right): and the separation caused by the Kazee at the instance of the guardian, by virtue of the exercise of this option, shall be annulment (*Fuskh*) of the marriage, and not a divorce; so that if the separation takes place before valid retirement, the whole of the dower drops, and after such retirement, the dower shall not drop, and the husband shall be bound to pay the maintenance during the *Iddut* (if the separation takes place after retirement).

And if the guardian ratifies such a marriage, his right to have the marriage annulled shall become void: and so also (shall he forfeit his right) by accepting the dower.

And if the guardian himself marries the woman (whether a minor or not, and if she is an adult, then with her consent) to a husband who is not her equal (or *Koofoo*); and then there occurs separation between the spouses (for some other cause), and then the woman herself marries the same husband again, without the intervention of a guardian, the guardian shall be entitled to separate the spouses.

And if the guardian gives the woman in marriage to one who is not her equal (*Koofoo*), and the husband then divorces her by way of revocable divorce, and he then revokes the divorce (and takes her back), it is not competent to this guardian to separate the spouses (because the former

marriage, which was through the guardian's own instrumentality, was not put an end to by the revocable divorce); but if the husband divorced her by way of irreversible (*bain*) divorce (so that the marriage was put an end to), and the husband then marries her without the permission of her guardian, the guardian is competent to separate them, and the consent of the guardian to the first marriage is no consent (*i.e.*, the first consent will not be operative) regarding the second marriage.

And if one of several guardians gives the woman in marriage to a man who is not her equal (*Koofoo*), then that guardian, or the one who is inferior to him, shall not have any right to separate the spouses.

1497. (597.) Now, as regards the option of puberty. If a guardian other than the father or the grandfather gives a male or a female minor in marriage, then the male or female minor shall have the option (of annulling the marriage on attaining the age) of puberty.

And if a male or a female minor is given in marriage by the Kazee, then, from Aboo Haneefa, on whom the peace, in this matter, there are two traditions: Sheik-ool Iman Shums-ool Ayma, Sarukhsy, on whom be peace, says, that apparently the option does exist when the Kazee has given them in marriage.

And so also when a female minor is given in marriage by her mother, then, from Aboo Haneefa, on whom be peace, there are two traditions in regard to the option of puberty, but apparently the option of puberty is established (that is, the tradition in favor of the option is accepted).

1498. (598.) As regards a female idiot. If she has been given in marriage by her brother or her paternal uncle, and then she recovers her intellect, she shall have the option (after recovery of her intellect), just as a female minor has the option when she attains puberty; but if the female idiot has been given in marriage by her father or paternal grandfather, then she shall have no option; and if she has been given in marriage by her son, then there is no tradition in this matter from Aboo Haneefa, on whom be peace; but the learned lawyers have laid down that it is fit that she shall have no option, in the same manner as when she is given in marriage by her father; and from Mahomed, on whom be peace, it is reported that she shall have the option.

1499. (599.) And if the master or mistress gives his or her minor female slave in marriage, and she is then set free, and she afterwards attains her puberty, she shall have the option of freedom (to be exercised

after puberty); and whether she shall also have option of puberty, is a question upon which the learned lawyers have differed; but the correct doctrine is, that she shall not have the option of puberty, because the master is the owner both of her person and of what she earns, and therefore, his authority is higher than the authority, by virtue of guardianship, which the father and the grandfather have (and when, in case the father or the grandfather gives the female minor in marriage, she has no option of puberty; then in case the master does so, she shall, *à fortiori*, have no option of puberty).

1500. (600.) The option of puberty differs from the option of freedom in certain particulars: one point of difference is, that the option of freedom is established only for females, whereas the option of puberty is established for males as well as females.

Another point of difference is that, when the option of freedom comes to be established for a virgin, it is not rendered void by her silence; on the other hand, it subsists up to the end of the meeting: but the option of puberty is rendered void by the silence of the virgin (one who has not been married before, whether she has had connexion or not): and the option of puberty in the case of a female *Syeeba* (*i.e.*, a woman who has been married before, whether she has had intercourse or not), or of a boy, is not rendered void, unless it is rendered void in express words: therefore, when a boy (after attaining majority), says, "I have broken (or dissolved) the marriage," and intends by these words to give divorce, then, according to Aboo Haneefa, on whom be peace, this will (if that intention exists, and not otherwise), amount to a divorce; and if he intends by those words to give three divorces, then this shall amount to three divorces.

Another point of difference is, that the separation, in case of the exercise of the option of freedom, is established by her words, when she says, "I have separated myself;" but in the case of the option of puberty, separation is not effected until the Kazee decrees separation between the spouses; and when the Kazee decrees separation, the whole of the dower drops if the separation takes place before sexual intercourse; but if the separation takes place after sexual intercourse, the woman shall be entitled to the fixed dower: and when the option of puberty is established in favor of a *Syeeba*, then the option of puberty is not rendered void, except when it is rendered void in express words, or by giving opportunities to the husband, or by asking for her dower, or by asking for her maintenance; whereas, on

the contrary, the option of freedom, and the option of a woman to whom the husband has given authority to divorce herself (*Mookhyyura*), are rendered void by standing up at the meeting.

And another point of difference is that in the case of the option of freedom, if the woman knows of the fact of marriage, and the fact that she has got her freedom, but is not aware that she has the right or option of freedom, she shall be entitled to exercise her option when she comes to know of the option, and she shall be excused for her ignorance (because, being a slave-girl, she could have no opportunities for acquainting herself with legal doctrines) : but in the case of the option of puberty, if she knows her husband (that is, if she knows that so-and-so is her husband), and knows her dower, but does not know that she has the right to exercise the option, her ignorance will be no excuse : and the separation in consequence of the exercise of the option of puberty (by a boy, or by a *Syeeba*, or by a *Bakira*) does not amount to a divorce, just as separation in consequence of the exercise of the option of freedom, or of the option arising from the absence of equality (is not divorce). (See Fatawai Alumgiree, Vol. I., p. 404, line 7, where it is stated that separation when caused by the exercise of the right of option of puberty does not amount to a divorce; because in that separation, the cause emanates from both the man and the woman; and so also separation caused by the option of freedom is not divorce : on the other hand, the separation caused by a *Mookhyyura* woman does amount to divorce: the rule is so laid down in the Siraj-i-Wuhhaj. And the general rule is this, that when the separation takes place so that the woman partakes in the cause, and the husband is not the sole cause, there the separation is *Fuskh*, or a concellation of the marriage, as in the case of the exercise of the option of freedom and the option of puberty, where the separation is *Fuskh* : and when the separation takes place so that the man alone is the cause, such separation is divorce, as *Eela*, and *Joobb*, and impotency : so is it laid down in the Nuhur-ool Faik).

1501. (601.) And if a *Bakira* (or virgin) attains her puberty, in the middle of the night, and is not able to call witnesses (then and there, as to the fact of her having attained her puberty) then Mahomed, on whom be peace, holds, that she shall, as soon as she sees the blood, say, "I have separated myself and broken the marriage (*i.e.*, dissolved it)," and when the morning arrives, she shall call witnesses, and say, "I have *just* (at the present moment) seen the blood, and separated myself;" then Mahomed was

asked, "Is it competent for her to say so (that is, to say in the morning that she has just seen the blood, whereas she saw it at night)" Mahomed said, "Yes," because if she gives information (to the witnesses) that she saw the blood in the night, and she (then) separated herself, then her word shall not be accepted, and her option shall become void; and it is (also) reported from him (Mahomed) that if she says before witnesses, or before the Kazee, "I broke (or dissolved) my marriage, at the time I attained puberty," her word shall be accepted; but if she fixes the time, and says "I attained puberty yesterday, and separated myself," her word shall not be accepted; and if she says, "I did not know of my marriage until just now, and I now separate myself," (she having had blood before) her word shall be accepted.

And if she attains puberty and says, "All praise is to God! (*Al humdo Lillah*) I have separated myself," she shall have her right of option (that is, the delay in uttering the expression "God be praised!" shall not make her forfeit her right, provided she expresses herself instantaneously and goes on continuously).

[*Note.*—The copies of the Fatawai Kazee Khan, which I have collated, all contain the word *Syeeba,* and not *Bakira,* in reference to whom the rule is laid down in paragraph 601: but in paragraph 600, it is clearly laid down that, in regard to a *Syeeba,* her option is not avoided until she expressly gives up her right. Therefore paragraph 601 if it relates to a *Syeeba,* lays down an inconsistent rule. On referring to other authorities, it clearly appears that the rule laid down in paragraph 601 relates to a *Bakira,* and not to a *Syeeba.* I have, therefore, struck out the word *Syeeba,* and substituted the word *Bakira* instead. See Futuh-ool Kudeer, Vol. 2, pp. 53 and 54: Ruddool Moohtar, Vol. 2, p. 502, and Fatawai Alumgiree, Vol. I, p. 403. The Ruddool Moohtar says, that the option of puberty, in the case of a *Syeeba* and a boy, lasts for the whole of their life-time, unless they expressly consent to the marriage or do acts which imply a ratification of the marriage. As regards the utterance of a supposed falsehood, the Ruddool Moohtar says, the meaning of the expression, "I have seen my blood just now," or "I have reached puberty just now," means "I have blood on just now," or "I am at present an adult:" so that, if she saw the blood in the middle of the night, or if she attained her puberty at that time, then it is competent for her to say, in the morning, "I have blood on just now," or "I am at present an adult." Therefore the formula which the woman has to utter in the morning does not involve any

falsehood. And the Futuh-ool Kudeer says, that to keep the right alive, it is sometimes allowable to vary the truth just a little].

1502. (602.) And if the *Bakira* wife (referred to in paragraph 601) attains her puberty in a house which is cut off from people (*i.e.*, situated in an isolated place), and she in consequence sends a female slave to fetch witnesses, to be invoked by her, then her option shall be rendered void, unless this takes place with promptitude (that is, unless she first says, "I have broken the marriage" and then sends for witnesses promptly): and it is necessary that she should say promptly on attaining her puberty, "I have separated myself, and broken the marriage:" and if she says so, her right shall not be rendered void by delay (in waiting for witnesses), unless she (before the decree of the Kazee) allows opportunities to the husband.

1503. (603.) And if the option of puberty and the right of pre-emption be both established in the *Bakira* wife (*i.e.*, if both should accrue to her at one and the same time), then she shall say, "I demand both rights," and shall then go into details (or explain herself), and commence her explanation of the details by saying "I have separated myself." Some have said she shall demand her right of pre-emption in a voice denoting a loud cry, and her crying in this manner (*i.e.*, demanding the right of pre-emption in a crying tone and voice) whilst giving utterance to her demand of pre-emption shall amount to a repudiation by her of the marriage, and also a demand by her of the right of pre-emption, and this will be the effect according to those who hold that crying aloud amounts to a repudiation of the marriage.

CHAPTER VII.

SECTION I.

ON FOSTERAGE OR "REZA."

1504. (604.) Fosterage in the matter of establishing unlawfulness in marriage, is tantamount to descent (or *nusub*) and *Sahreeut*: and in the same manner as unlawfulness by reason of *nusub*, in the case of mothers and daughters, extends to grandmothers (*i.e.*, mother's mother in the ascending line) and to descendants of children (*i.e.*, the *Nuwafil*, in the descending line), so also unlawfulness by fosterage extends to the ascendants of the woman who suckles, and to her descendants, and to her brothers and sisters.

1505. (605.) And unlawfulness, by reason of fosterage, in the same manner as it is established in the mother (who suckles), is established in the direction of the father (*i.e.*, the husband of the woman who suckles): and the father is the male in consequence of whose carnal intercourse with the woman the milk descends in her (that is, if a boy is suckled by a woman, then that woman who is the boy's foster mother, is unlawful and prohibited to the boy, and the mother's ascendants and descendants are also unlawful and prohibited to the boy. So also if a girl is suckled by a woman, then the woman's husband, who produced milk in the woman, is forbidden to the girl, as he is the girl's foster father; and the husband's ascendants and descendants are also forbidden to the girl).

1506. (606.) And Shafei, on whom be peace, says, unlawfulness is not established in the direction of the father (*i.e.*, if a girl sucks the milk of a woman, then the husband of the woman is not unlawful to the female: nor are his ascendants or descendants unlawful to the girl).

1507. (607.) And the learned lawyers have designated the rules relating to fosterage, as rules relating to the milk of the male (or *Fuhul, i.e.*, a bull). And according to us (the followers of the three Imams) the male (or the bull) is the father of the child who sucks (that is, the woman's husband who produced the milk in her), and the mother of the male (the bull) is the grandmother of the child, and his sisters are the child's pater-

nal aunts, and the children of the male (the bull), are the brothers and sisters of the child; so that it is not lawful to such a child to marry any of these: and it is not lawful to such a child to marry a woman with whom that male (the bull) has had carnal intercourse, or to marry his wife (that is, other than the woman who has suckled): and it is not lawful to the male (the bull) to marry the woman with whom such a child might have carnal intercourse, or the woman whom such child might marry.

1508. (608.) And if the male (the bull) has two wives, who are pregnant from him, and each of them suckles each of two infants; then the infants thus suckled shall be brothers from the same father only, and if one of the two infants is a female (the other being a male), then the marriage between them is not valid: and if both of them are females, then it is not lawful that they should be joined together in marriage to one and the same man, in the same way as it is not valid that two sisters by descent (*Nusub*) should be joined together in marriage to the same man.

1509. (609.) Sucking a small quantity of milk or a large quantity of milk is equal (for the purposes of fosterage), according to us (the followers of the three Imams); but Shafei, on whom be peace, says, that fosterage is not established unless the infant has had five sucks at five different times, so that each suck should be sufficient to satisfy the infant: and those who act on the apparent meaning (Ashab-ool-Zawahir) of language (as contradistinguished from those who draw deductions and inferences from reasoning) hold that it is necessary that the infant should have sucked thrice (so as to establish fosterage).

1510. (610.) And just as fosterage is obtained (*i.e.*, established and made out) by sucking from the breast, so is it obtained by making the babe swallow the milk (*Sub*), or by dropping it into the nostrils, or by dropping it into the throat; and fosterage is not obtained by dropping the milk into the ear, or into the hole in the penis, or in a sore on the belly which reaches inside, or in a sore on the head which reaches the brain; and neither, according to the Zahir-i-Ruwayet, is it obtained by injecting the milk through the anus; but it is reported from Mahomed, on whom be peace, that fosterage is obtained by injecting the milk through the anus.

1511. (611.) And the period of fosterage, according to Aboo Haneefa, on whom be peace, is measured by thirty months (that is, until the infant attains the age of two years and a half); and if an infant has sucked within this period, then the unlawfulness is established, whether he has been

weaned at the completion of two years of age or not (that is, the woman must suckle within the age of thirty months from the birth of the child, in order that fosterage might be established, whether it has been weaned by its own parents, or by another nurse, at two years of age or not); but if the infant has sucked milk after the age of two years and a half, then unlawfulness is not established, whether the infant has been weaned or not.

And Aboo Yusoof, and Mahomed and Shafei, on whom be peace, say that the period of fosterage is measured by two years; and if the infant has sucked milk within two years of age, the unlawfulness shall be established, whether the infant has been weaned or not, and that, after two years of age, unlawfulness shall not be established, whether the infant has been weaned or not.

And Zoofur, on whom be peace, says, that the time for fosterage is measured by the age of three years.

1512. (612.) And there is a concurrence of opinion (amongst the Hanifites and others) that the time of suckling (*i.e.*, nursing) for which hire can be claimed against the father of the infant, is measured by two years, (counted from the birth): so that, if the divorced wife makes a claim for hire for suckling (or nursing) against the father in respect of a period after the two years, and the father refuses to pay the hire, he shall not be compelled to make the payment; but he shall be compelled to pay (for the nursing) in respect of the period of two years.

1513. (613.) And Hussan has reported a tradition from Aboo Haneefa, on whom be peace, that, if the infant is weaned within two years, and the infant becomes accustomed to eating ordinary food and subsists on eating only, and he is then suckled, then the unlawfulness of fosterage is not established: and according to the Zahir-i-Rawayet, when the infant is suckled within the period of suckling (that is, before the infant is 30 months old), then, under all circumstances, the unlawfulness is established (whether he has got accustomed to eating food or not).

1514. (614.) When a man sucks the breast of his wife, and imbibes her milk, his wife shall not become unlawful to him, for the reason stated by us, that there is no fosterage after (the period of) weaning (that is after he has been weaned at 30 months of age).

1515. (615.) If a virgin (one who has not been married, and has had no intercourse) who has never been given in marriage, has milk down in her breast and suckles an infant, she shall become the mother of the in-

fant, and all the rules of fosterage shall hold good as between her and the infant. So that if the virgin marries a man, and her husband divorces her before having carnal intercourse with her, it shall be competent to this husband to marry the infant (if a girl; because, although the girl stands to the woman in the relation of a daughter, still the rule is that the daughter of the wife becomes unlawful only when intercourse is found with the mother; but the reverse is the rule in the contrary case, *viz.*, if a man marries the daughter, then her mother becomes unlawful by the mere fact of the marriage: and in this case the milk was not produced by the husband, and the rule stated in the text is not confined to the case of a virgin who gets milk, as stated in the text, but is applicable to all like cases); but if the husband divorces the woman (the virgin in the case) after intercourse, it is not lawful to him to marry the girl (suckled by the woman), because the girl becomes a *Rubeeba* (that is, the daughter) with whose mother he had had intercourse.

1516. (616.) And fosterage is established by sucking the milk of a dead woman, whether the milk has been drawn (and kept in a vessel) before death (and taken after death), or drawn after death (and kept in a vessel, and then taken or sucked after death). And Shafei, on whom be peace, has said that fosterage is not established with milk drawn after death, in the same way as unlawfulness of *Moosahra* is not established by carnal intercourse with a dead body.

1517. (617.) And if milk descends to a man (in his breast), and he suckles a babe with the milk, the unlawfulness of fosterage is not thereby established.

1518. (618.) There is no fear (of unlawfulness) if a man marries his child's foster mother (that is, it is competent to a man to marry his *Nusuby* child's foster mother, or to marry his foster son's foster mother) and the sister of his child by fosterage (that is, it is competent to a man to marry his *Nusuby* child's foster sister; or his foster child's *Nusuby* sister, or his foster child's foster sister), because a man's marriage is valid with his (*Nusuby*) child's (*Nusuby*) sister, if she is not the child of the woman with whom he has had intercourse (*e.g.*, if the child's sister is by the same parents, then she is the man's own daughter: if the child's sister is by the same father only, and by different mothers, then also she is his own daughter: if the child's sister is by the same mother only, but by different fathers, then she, the child's sister, is the daughter of the man's *Moutooa*: in these cases the marriage of the man with his child's sister is not valid: but

it is valid in the following case). Thus, if a female slave is common to two masters, and she gives birth to a child (and it is not known which of the masters is the father of the child), and both the masters claim the child as their own (so that the Kazee will hold that the child shall belong to both masters, there being in the case stated no reason for preference) : and (then suppose) each of the two co-sharers has a daughter from a different wife, (then each of the daughters will be half-sister to that child) : it is competent to each of the two masters to marry the daughter of his co-sharer, although she is the sister of his child by *Nusub*. (And when a man can marry his *Nusuby* child's *Nusuby* sister, then he can also marry his foster child's *Nusuby* sister ; or his *Nusuby* child's foster sister; or his foster child's foster sister). And the illustrations of this are various.

1519. (619.) When two children partake of the milk of one animal, then the unlawfulness of fosterage is not thereby established between them.

1520. (620.) And if the milk of a woman is mixed with food, and two children are made to partake of the food; then if the food is cooked so that the rice is cooked with the milk of the woman (and the two children partake of the food), then unlawfulness is not established between the children according to all the (three) Imams whether the milk preponderates or the rice preponderates (and whether the children are made to eat in morsels or are made to sip or suck); and if the food is not cooked (on fire) with the milk, then if the rice preponderates, unlawfulness is not established, according to them (*i.e.*, all the three Imams referred to above); although it is said by some (*i.e.*, although some make a distinction) that this is so (*i.e.*, there is no unlawfulness) if the milk does not drop when the morsel is raised, but if it drops, then unlawfulness is established: the correct rule being that unlawfulness is not established (whether the milk drops or not); but if the milk preponderates (in case the food is not cooked with the milk), then, according to Aboo Haneefa, unlawfulness is not established (even then); but his two disciples have said that unlawfulness shall be established, as when human milk is mixed with the milk of the goat, and the human milk preponderates, then unlawfulness is established (even according to Aboo Haneefa).

And so also, when the woman soaks some bread in her milk, and the bread draws in all the milk, or when she mixes *suttoo* with her milk, then if the taste of the milk is felt (in eating the bread or the *suttoo*), the unlawfulness is established.

This difference in the rule (that is, the difference that if the milk preponderates in the case set forth above, then, according to Aboo Haneefa, unlawfulness is not established, whilst, according to his two disciples, unlawfulness is established) is when the food is taken in morsels (that is, when the food is thick): but if the food (not cooked) is sipped, little by little, then the unlawfulness is established, according to all (including all the three Imams. *Note.*—The food with which the milk is mixed is either cooked on the fire, or not: if it is cooked, then unlawfulness is not established, according to all, whether the milk preponderates or the rice preponderates, whether the mixture is thick or thin, and whether the child is made to take it in morsels or is made to sip it, because the mixture becomes a new substance. If the mixture is not cooked, then if the rice preponderates, and the milk is small in quantity, then, according to all the Imams, unlawfulness will not be established: and this is the correct view, although some lawyers have taken a contrary view. But if the milk preponderates, and the quantity of rice is small, then if the mixture is thick, so that the child eats it morsel by morsel, then, according to Aboo Haneefa, unlawfulness is not established, but according to his disciples it is established: but if the mixture is thin, so that the child sips it, then according to all the three Imams, unlawfulness is established. (See Rudool Moohtar, Vol. II, p. 671, where the Doorool Mookhtar says, the mixture, in no case, establishes unlawfulness; but the Rudool Moohtar points out the mistake in the case where the food is not cooked and the mixture is thin and the child sips it. Kazee Khan is in accord with the Rudool Moohtar, who is supported by the Nuhur and the Futuh-ool-Kudeer).

1521. (621.) And if the milk of a woman is mixed with water, and two children are made to drink the same; then, if the milk preponderates, the unlawfulness is established according to all the three Imams; but if the water preponderates, the unlawfulness is not established (according to all the three Imams).

And so also, if any drug (or medicine) is made up with the woman's milk, then if the drug preponderates, unlawfulness is not established, according to us (the followers of the three Imams); but if the drug is less (and the milk preponderates) then the unlawfulness is established.

Then Mahomed, on whom be peace, has explained the subject, saying, if the drug does not effect any change (or alteration, such as in color, &c.) in the milk, then the unlawfulness is established; but if the drug does effect

a change in the milk, then unlawfulness is not established. And Aboo Yusoof, on whom be peace, has said, if the drug alters the taste of the milk and (also) its color, then there shall be no fosterage; but if the drug alters the one and not the other, then there will be fosterage. And it is said by some, that Aboo Haneefa, on whom be peace, entertained the view that when the drug is made up with milk, or when the milk is mixed with water, then the unlawfulness is not established under any circumstance (whether the milk preponderates, or whether any change takes place or not).

1522. (622.) And if the milk of one woman is mixed with that of another, and a child is made to swallow the same, then Aboo Yusoof, on whom be peace, has said,—and this is his tradition from Aboo Haneefa, on whom be peace—fosterage is established with the woman whose milk was greater in proportion; but if the proportion is equal, then fosterage is established with both the women: and Mahomed, on whom be peace, says, that fosterage is established with both the women under all circumstances.

1523. (623.) A woman has milk (in her breast): her husband then divorces her (whilst she has milk from the husband): then she marries another husband, and conceives from the second husband (the milk from the first husband lasting all the while) and she suckles an infant (before delivery): Aboo Haneefa, on whom be peace, says, that fosterage (of the child suckled) shall be established with the first husband, until she gives birth by the second husband: but when she gives birth (by the second husband, and then suckles the child) the fosterage (of the child) shall be established from the second husband: and from Aboo Yusoof, on whom be peace, there are two traditions (in the case where the child is suckled before the delivery): according to one tradition, if she can distinguish that the milk has descended from the second pregnancy (*i.e.*, the pregnancy by the second husband), then the fosterage (of the child) shall be established with the second husband, and the rule of fosterage with regard to the first husband shall be cut off (that is, there shall be no fosterage with the first husband): and according to the other tradition, if she becomes pregnant by the second husband, then the fosterage with the first husband shall not be established. And Mahomed, on whom be peace, says, (that in the case under consideration, when the woman has suckled before delivery) fosterage shall be established with both the husbands, until she is delivered of her pregnancy by the second husband (and if she suckles after delivery, then fosterage with the second husband alone shall be established).

1524. (624.) And when a woman gives birth to a child from her husband, and the husband then divorces her, and the woman marries another husband, and suckles a child with the milk from her first husband, whilst she is with her second husband, the fosterage is established with her first husband; because the descent of milk was from the first husband.

1525. (625.) A man marries a woman who never gives birth to a child from him at all, (and never even has an abortion), but milk descends to her, and she suckles a child: fosterage shall be established with the woman and not with her husband; so that the children of the man from a different woman shall not be unlawful to the infant.

1526. (626.) A man commits *Zina* with a woman, who gives birth to a child by him, and she with this milk suckles a female infant: it is not valid to this man, or to his fathers (including grandfather) or to his children (including children's children, and so forth) to marry this female infant.

1527. (627.) And it is mentioned in the Book on Claims that if a man says, as regards a male slave, "This is my son by *Zina*," and the man then purchases the male slave with his mother: the male slave shall become free, (because the man has purchased his son), but the female slave shall not be the man's *Oomm-i-Wulud.*

1528. (628.) A man marries a woman, who then gives birth to a child by him, and she suckles the child, and then her milk dries up; and her milk again appears after it had been dried up; and she then suckles another infant: it shall be lawful to this other infant to marry the children of this man by a woman other than the woman who suckled that infant (the milk having dried up, and a fresh current of milk having appeared, this fresh milk was not from the husband).

1529. (629.) Fosterage which is superinduced (or is brought about, or *taree*) after marriage, has the same effect as fosterage before marriage, (*e.g.*, as a foster sister is unlawful; so if a man marries an infant, who is then suckled by the husband's mother, the wife shall become unlawful to the husband). The explanation of this rule is this; if a man marries an infant girl (of less than two and a half years of age) and then divorces her, and he then marries a woman who has milk (from another husband), and this woman suckles the infant (who had been divorced): the adult woman (*i.e.*, the new wife) shall become unlawful to her husband; because she becomes the mother of his (former) wife, (in the same way as if a man marries the daughter, whom he divorces, he cannot afterwards marry the mother,

because by mere marriage with the daughter, the mother becomes unlawful).

And, similarly, if a man marries a female infant (less than two and a half years of age); then the man's mother, or his sister, or his daughter, suckles the infant: the female infant shall become unlawful to her husband, (because the infant becomes, by virtue of the fosterage, the husband's sister, or his sister's daughter, or his daughter's daughter).

And, similarly, if a man marries two female infants (of an age less than two and a half years, either by one contract or by two contracts, there being no relationship by *nusub* or by fosterage between them), and one and the same woman then suckles them both at once, or one after the other: their marriages shall become void (or *batil*), because the man in both cases joined (or united) two sisters in marriage; (in the case where the woman suckled both the infant wives together, both of them became sisters, and their marriage became void; in the case where the two infant wives were suckled one after the other, the case stands thus,—when the first infant wife sucked the milk, then her marriage did not become void; but when the other infant wife sucked the milk, then both became sisters, and their marriages became void); and each of them shall be entitled to half of the dower (fixed at the marriages), and the man shall, according to us (the Hanifites), be entitled to recover the same from the woman (who so suckled the infants) if her intention was wilfully to render the marriages invalid. And wilful intention is (to be inferred) when the woman suckles the infant (or infants) without there being any necessity for the suckling—the infant not being hungry: and her word shall be accepted when she says, "I had no wilful intention to invalidate the marriage." And if the woman who so suckled the two infants is insane, and is, moreover, the man's wife herself, then the man shall not realise from her what he has been obliged to pay on account of dower, and the insane wife herself (whose marriage itself was avoided) shall be entitled to a moiety of her dower, if she so suckled before carnal intercourse was had with her (because by the act of suckling she became the mother of the man's wife, and, therefore, her own marriage was avoided by the act; and if she is not insane, then she shall not be entitled to any dower, because her marriage became cancelled by her own act).

And so also, if the infant wife takes into her mouth the teat of the adult woman (who is his wife), who is asleep, and the infant sucks her milk, the sleeping woman is in the same position as if she had been insane.

And if a man (who is a stranger) draws the milk of an adult woman,

and makes the two infants (who are co-wives of another man) drink thereof, then the husband shall have to compensate each of the two infants (who are his wives) to the extent of a moiety of the dower of each of them, and the husband shall then realise the amounts (he has been so obliged to pay) from the man (the stranger referred to above), if the latter did the act with wilful intent to render the marriages invalid: and this is the correct rule.

1530. (630.) And if a man marries three infants (of less than two and a half years of age each), and then a woman comes and suckles the babes one after another, or she suckles two together, and then the third: then (in both cases) the first two shall become unlawful to the husband; because the husband joined (or united) two sisters in marriage (and their marriages become void) but the third remains his wife, because she became the sister of the first two after their marriage had been rendered invalid: (here there was no joining together of two or more sisters in marriage; because the marriage of the first two had already become void before the third wife was suckled and they had ceased to be his wives).

But if the woman suckles one of the three at first, and then suckles the remaining two together, all three shall become unlawful to him because the relationship of sisters become established (in the three infants) at once.

1531. (631.) And if a man marries an infant (who is less than two and a half years of age) and a female adult; and the adult wife suckles the infant: both shall become separated (because he joined together mother and daughter in one marriage) and there shall be no dower for the adult woman (provided she is not insane) if the husband has had no carnal intercourse with her, because the separation was the result of an act proceeding from herself; but the infant shall be entitled to a moiety of her dower, because she became separated by the act of another, and the husband shall then be entitled to realise the amount of the moiety of the infant's dower from the adult wife, if the latter had wilfully intended to render the marriage invalid; but if she had no wilful intention, the husband shall not be entitled to proceed against her. And after this, it is competent to the husband to marry the infant; because the infant became the daughter of his wife, with which wife he has not had intercourse: but it is not competent to him to marry the adult woman under any circumstances (whether he has had intercourse with her or not) because the adult woman is the mother of his wife (the infant, and the wife's mother is unlawful); but if he has had inter-

course with the adult woman, it shall not be competent to him even to marry the infant (because the daughter becomes unlawful by marriage and intercourse with her mother).

1532. (632.) And if a man marries an adult woman (and has no intercourse with her) and three infants, and the adult woman suckles them one after another, or she suckles one and afterwards suckles the other two together: all of them shall become unlawful; the adult woman and the infant first suckled shall become unlawful, because they became mother and daughter; and the other two shall also become unlawful, because they became sisters and are joined in one marriage; but if she suckles two of them together and then suckles the third, then the adult woman and the first two shall become unlawful (because of the union in marriage of the mother and her two daughters); but the third shall not become unlawful; because the third became the daughter of his wife after the wife had become separated, and before carnal intercourse (because, if there had been carnal intercourse with the adult wife, then the daughter would become unlawful by marriage plus intercourse with the mother).

1533. (633.) And if a man marries two infants (of less than two and a half years of age) and two adult women (and has no intercourse with the latter two); then both the adult women (one after the other) suckle one infant, and then, afterwards, they (one after the other) suckle the other infant: the two adult women and the first infant (*i.e.*, the infant who was suckled by the two adult women first), shall become separated; the adult woman who first suckled (the first infant) shall become separated, because she by suckling the infant who was first suckled (by the two) became mother of the man's wife (the infant), and therefore the marriage of that adult woman became void; and the marriage of the infant who was first suckled also became void because they (the first adult and the first infant) have become united in one marriage (as mother and daughter): the second adult woman (*i.e.*, the woman who suckled the second time) became separated, because by suckling the first infant, that adult woman became the mother of one who had been his wife; (that is to say, when the first adult wife suckled the first infant, then their marriages became cancelled instantaneously, and they ceased to be his wives; then when the second adult wife suckled the first infant, whose marriage had been thus dissolved, then she suckled one who at one time had been the wife of the husband, and she became the mother of that one: and it is a rule that the mother of the

wife is unlawful, whether the marriage should last or come to an end, and whether there might be sexual intercourse with the wife or not) and therefore the marriage of that adult woman became void. But the second minor remains his wife, because she became the daughter of his wife (*i.e.*, became the daughter of his two adult wives who had suckled her), who had become separated from him before intercourse, and no other woman is now in his marriage (so that there is no union in marriage of two prohibited women), and therefore the second infant is not unlawful: (that is, the two adult wives suckled the second infant at a time when they had become *bain* or separate without intercourse; thus when they become foster mothers of the second infant, they had ceased to be the wives of the husband, and the husband had no intercourse with them; therefore this case is similar to the one where a man marries a woman and becomes separated from her without having had intercourse; it is competent to him to marry her daughter after separation. See Fatawai Alumgiree, Vol. I., p. 488, line 20, for the same case, with other illustrations.)

1534. (634.) A man gives his *Oomm-i-Wulud* in marriage to his infant slave (less than thirty months old); she then suckles the slave (her husband) with her milk, being the milk from her master: the woman so suckling shall become unlawful to her master and to her infant husband: she becomes unlawful to the master because she becomes the wife of his son (because the infant sucked milk which was in her from her master, and therefore became his foster son), and therefore, she becomes unlawful to the master (so that the master cannot, now that she has ceased to be the infant's wife, have intercourse with her by *milk-i-yameen*; and he cannot likewise, after emancipating her, marry her); and she becomes unlawful to her infant husband, because she becomes a woman with whom the husband's father (*i.e.*, the master who had become the infant's foster father), had carnal intercourse, and because she became the mother of the husband.

1535. (635.) A man has intercourse with a woman under an invalid (or *fasid*) marriage, (and a separation takes place between them, and the woman is observing her *Iddut* in consequence of the intercourse), and he then marries an infant; the infant is then suckled by the mother of the wife (that is, the mother of the woman with whom he has had intercourse in an invalid marriage): the infant becomes separated, because she becomes the sister of the woman with whom he has had intercourse and who is in her *Iddut* (that is, the marriage with the adult woman is *fasid*, and therefore, if separation had

taken place before intercourse, no *Iddut* would be necessary; but the husband has had intercourse in the invalid marriage, therefore, by reason of the intercourse, the *Iddut* on the woman became obligatory; and after the *Iddut* had become obligatory upon the adult wife, that wife's mother suckled the infant wife, who thus became the sister of the adult wife, and thus another sister became the man's wife before the expiry of the *Iddut* of the first sister): therefore the marriage of the infant becomes void.

1536. (636.) A man marries an infant, and he then marries the paternal aunt of the infant: the marriage with the paternal aunt is not valid: then if the mother of the paternal aunt suckles the infant, the infant shall not become unlawful to her husband (although the infant becomes the foster sister of his paternal aunt) because the marriage with the paternal aunt was invalid: and, therefore, the husband did not unite two sisters (in a valid marriage).

1537. (637.) A man marries two infants (of less than two and a half years of age); then come two (strange) women, having milk from one and the same man (different from the husband under consideration), and one of the women suckles one infant and the other woman suckles the other infant; (the result being that the two infants become half sisters, because the milk of the two women was from the same man) and the two infants shall become separated from their husband, because the two infants become two sisters under one and the same man (that is, in the marriage of one and the same man), and therefore their marriage becomes invalid: and the two women, who so suckled, shall not be liable to pay compensation (or damages on account of the half-dower which the husband shall be obliged to pay to each of the two infant wives) although they might have wilfully intended to cause invalidity of the marriages, because invalidity in the marriage is the result of the infants becoming sisters, and they become sisters (not by the separate act of only one of the women who suckled) but by the joint act of both (the women who suckled); therefore, invalidity was not obtained by the act of any single woman (of the two who suckled) in particular (and each is responsible for her own act, which alone, without the part which the other took in it, was insufficient to produce invalidity in the marriage; but in the case where the husband's two wives, as in paragraph 633, suckle each an infant wife, the act of each was sufficient to cause invalidity without waiting for the act of the other), and therefore, there is no liability to damages (against any one of them; but if one and the same woman had suckled the infant wives; then she would have

been liable to damages): just as when a man, when he is afflicted with a mortal disease, says to his two wives, "If you both enter this house then you are thrice divorced"; and if they both enter (the house) they shall both become divorced, but they shall not be deprived of inheritance, because the happening of the divorce was the result of the act of both of them, and not the result of the act of one of them: (the similarity lies in the question whether they would be deprived of inheritance, and for that purpose the case is supposed to be one in which the man is afflicted with a mortal disease, and the divorce is such that both wives should jointly do an act in order that the divorce may be caused, and is not such that the act of one of them could bring about its accomplishment).

And if the two adult women have milk from the husband of the two infants (who are his wives), and the rest of the case is as above stated (that is, one adult woman suckles one infant wife and the other adult woman suckles the other infant wife): then it is said, in some places (that is, in some works of authority), that (even in this case) the two adult women shall not be liable to damages; because the invalidity of the marriage cannot be attributed to the act of any one of them in particular (because the act of a single woman could not render the two infants half-sisters); but this view is founded on a mistake, because in this case the cause of the invalidity of the marriages of the two infants, is the becoming of the two infants the daughters of their husband, and the cause of the invalidity of the marriages of the two infants is not their becoming sisters to each other: therefore each of the adult women become individually the cause of the invalidity of the marriage of that infant, whom that adult woman suckles (and, therefore, each shall be liable to damages).

1538. (638.) A man marries a woman: then another woman comes and gives evidence that she (*i.e.*, that other woman), had suckled both of them (*i.e.*, both who are now husband and wife): the unlawfulness shall not be established by her word (alone) although she might be an upright (*Adil*) woman; but if the man were to refrain from her (his wife) it would be better: and Malik, on whom be peace, says, that unlawfulness shall be established by the evidence of a sole woman; because the unlawfulness (by reason of fosterage) is a matter of conscience (*Dyanut*, or right of God, as contradistinguished from matters affecting the rights of persons, or *Hookook-i-Ibad*), and the unlawfulness shall, therefore, be established by the word of a single individual; just as when a person purchases meat, and an upright man informs him that the animal was slaughtered by a *Mujoosee* (infidel, or fire-worshipper), the meat shall be unlawful to him.

But we are convinced of the absence of unlawfulness (on account of the evidence of the sole woman) because the evidence of the sole woman is evidence which relates to the forfeiture (*Zawal*) of the right of ownership of marriage (or *Milk-i-Nikah*); and therefore the unlawfulness shall not be established (by the evidence of a sole woman, the matter under consideration being thus shewn to be of a nature, which is not solely confined to *Dyanut*, but it relates also to the *Hookook-i-Ibad*); in the same way as when a single individual gives evidence of divorce (then the divorce shall not be established by that evidence). And if two women, or one righteous man, gives evidence of this (the fact of suckling); then, similarly, the unlawfulness shall not be established: and so also, if four women give evidence (the unlawfulness shall not be established). And Shafei, on whom be peace, says, that separation shall be effected between husband and wife (in the case aforesaid, which relates to fosterage) by the evidence of four (women): and just as, after marriage, separation shall not be caused between husband and wife, and unlawfulness shall not be established, by the evidence of four women, so also before marriage (unlawfulness shall not be established by the evidence of four women, who might depose to the fact of suckling).

1539. (639.) And if a man intends to propose to a woman (for marriage), and then a (different) woman gives evidence (that is, declares to the man himself, or to others) before marriage, that she had suckled both of them, then the man shall be entitled to falsify her (that is, to disregard what she says, because the statement of one witness is not fit to be acted on) in the same way as if the woman (who pretends to have suckled both of them) should give evidence (of the fact of suckling) after marriage.

1540. (640.) And if two righteous men, or one man and two women give evidence before the husband and the wife, after marriage, it shall not be competent to the wife to remain with the husband, because, this evidence, if given before the Kazee, shall establish fosterage, and so also (shall such evidence establish fosterage) if it is given before the husband and the wife.

1541. (641.) When a man admits in favor of a woman (*i.e.*, as regards a woman), that she is his sister by fosterage, but he does not insist on the admission, it shall be competent to him to marry her; but if he insists on the admission, it shall not be competent to him to marry her. And if, after marriage, he makes an admission to that effect, but does not insist on his admission, separation shall not be effected between them; but if he insists on his admission, then separation shall be effected between them.

And so also, if, before marriage, the woman makes an admission (of fosterage with a man) but does not insist on her admission, it shall be competent to her to give herself in marriage to the man: so that if she makes an admission to that effect without insisting on the admission, and does not falsify herself (*i.e.*, does not say I made the admission falsely), until she gives herself in marriage to him, her marriage shall be valid, because marrying before insisting on the admission and before retracting the admission (in express words), is equivalent to retracting her admission: and verily, all this has already been discussed in the section relating to women who are forbidden. (See paragraphs 334 and 335).

And if a woman, after marriage, says, "Verily, I used to admit before marriage that he was my brother by fosterage, and verily do I say that what I admitted was right, when I made the admission regarding the same, and therefore the marriage is not valid:" separation shall not be effected between them.

But if, similar to the admission of the woman, the husband after marriage admits and says, "I used to admit before marriage that she was my sister by fosterage, and I say that the admission was right:" then the Kazee shall effect a separation between them; because if the woman, after marriage, admits that the husband is her brother by fosterage, and insists on her admission, her word shall not be accepted to the detriment of the husband, and separation shall not be effected between them; and so also (separation shall not be effected) when she refers her admission to a point of time before the marriage (saying, "I used to admit that he was my brother by fosterage, and I still insist on the admission;") but if the husband makes the admission after marriage and insists on his admission, separation shall be effected between them; so also (separation shall be effected) if he refers his admission to a point of time before the marriage (the woman's admission after marriage having no effect, because the object is to defeat the husband's right of enjoyment; but the husband's admission is against his own right, and therefore it is relevant, and shall be accepted).

SECTION II.

ON HIZANUT OR THE RIGHT TO BRING UP (TURBEEUT) AN INFANT. (SEE RUDDOOL MOOHTAR, VOL. 2, P. 1042).

1542. (642.) Of all persons who have a right to the *Hizanut* of a minor, the person who has the best title is the minor's (own) mother,

whether during the subsistence of her marriage (with her husband, who is the minor's father) or after separation.

Then, if the mother dies or marries another husband, the next best is the mother's mother: and if she (the grandmother) dies or marries, then the father's mother: and if she dies or marries, then the sister by the same father and mother: and if she dies or marries, then the sister by the same mother only: and if she dies or marries, then the daughter of the sister by the same father and mother: and if she dies or marries, then the daughter of the sister by the same mother only. There is no difference in the traditions regarding the order of all these (just stated).

1543. (643.) And after these, the traditions have differed regarding the right of the maternal aunt (that is, the mother's sister) and sister by the same father only: and according to the tradition, reported in the "Book on Marriage" (probably in the work of Mahomed), but whose work is really meant nobody seems to know, because I have consulted various authorities and the same expression, namely, "Book on Marriage" without any reference occurs in all of them, a sister by the same father only is superior to the maternal aunt: and according to the tradition reported in the "Book on Divorce" the maternal aunt is preferable.

1544. (644.) And the daughters of sisters (of all the three kinds) are preferable to the daughters of brothers (of all the three kinds respectively). And the daughters of sisters by the same father and mother or of sisters by the same mother only are superior to the maternal aunts according to all the (three) Imams. And traditions have differed regarding (the rule of) preference between the daughter of the sister by the same father only and the maternal aunt: and the correct rule is that the maternal aunt is to be preferred.

1545. (645.) And amongst the maternal aunts, the first is the maternal aunt by the same father and mother (*i.e.*, mother's full sister); then the maternal aunt by the same mother only; then the maternal aunt by the same father only.

1546. (646.) And the daughters of brothers are superior to the father's sisters: and the order in the father's sisters is similar to what we have stated in regard to maternal aunts.

1547. (647.) And there is no right in the female slave, or in the *Oomm-i-Wulud*, in regard to the *Hizanut* of a minor (that is, if the master begets a child on his female slave, then she being a mere slave is not enti-

tled to the custody of his children, so also if the master gives his female slave in marriage.)

1548. (648.) And in regard to the *Hizanut* of a minor, the *Zimmees* are in the position of the Moslems (that is, the same rules regulate the custody of children amongst the *Zimmees*).

1549. (649.) And there is no right to the custody of a minor in a woman who has turned an infidel (*Moortudda*).

1550. (650.) And the right to the *Hizanut* of a minor, which all these females have, is not rendered void by marriage, except when the marriage is with a stranger, (*i.e.*, one who is a total stranger to the minor, or who is of kin to the minor, but is not a *Zee Ruhum-i-Mohurrum* to the minor); but when they marry a man who stands *to the minor* in the relationship of a *Zee Ruhum-i-Mohurrum*, as for instance, when the grandmother (*e.g.*, mother's mother), is married by the grandfather of the minor (*e.g.*, father's father), or when the mother of the minor is married by the paternal uncle of the minor, then the woman's right is not avoided (*e.g.*, take the case of a female infant; suppose her mother's mother has the custody of that female infant: then the female infant's father's father is a *Zee Ruhum-i-Mohurrum* to the infant, that is, he is a relation who is forbidden to the infant: so also in the case of the mother cited in the text; but if the mother of the infant has the custody of the infant, and she marries the cousin of the infant, *i.e.*, father's brother's son of the infant, then that cousin although a *Zee Ruhum*, or relative of the infant, is still not *Mohurrum*, or forbidden to the infant; in this case the mother shall forfeit the *Hizanut*: the reason is that *Hizanut* is based on love: a mother has greater love than the father; therefore the mother is entitled to the *Hizanut*: and one who is a relative and *Mohurrum* to the minor cannot but have some affection for the infant, and therefore marriage with a relation who is a *Mohurrum* does not avoid the right of *Hizanut*).

1551. (651.) And women (who have the relationship of *Wilad* to the infant, *i.e.*, who have given birth to the infant immediately or mediately, *e.g.*, mother, or mother's mother, or father's mother) have the right to the *Hizanut* of the infant until the infant has (attained age so that he has) no further need (for their assistance): then if the infant has (become *Moostughnee* and has) no further need for their assistance, (the time of *Istighna* is fixed by Khassaf at seven years. See Hedaya with Kifaya, Vol. 2, p. 365), so that he can take his meals himself (without requiring any

assistance), or can drink water himself, or can dress himself, or, according to some, if he can himself use water to purify himself after urinating, or after easing himself, then the father has the superior right to the custody of the son, and the mother has the superior right to the custody of the daughter, until the daughter gets her menses, or until, according to Mahomed on whom be peace, she attains the limit of carnal desire (even before getting her menses).

1552. (652.) A woman who has no *Wilad* to the infant (that is, who has not given birth to the infant immediately or mediately. See paragraph 651), has no right to the *Hizanut* of the minor, whether male or female, after the minor is able to take care of himself (and dispense with the guardian's services).

And after the male infant is able to take care of himself, and after the female infant has attained her puberty (*i.e.*, has got her menses) the residuaries (or *Asbat*, who are males) have the superior right; and amongst the residuaries, the nearer is preferred, then the next nearer (and so on).

1553. (653.) And in regard to the *Hizanut* of a female infant, the son of the paternal uncle has no right, (because he is not a *Mohurrum* to her, and one who is not a *Mohurrum* to a female minor, is not entitled to *Hizanut* to her. See Ruddool Moohtar, Vol. 2, p. 1052).

1554. (654.) And when the husband and wife (who are the father and mother of the infant) differ, the husband saying that the mother of the minor (that is, his own wife) has married another husband (and has forfeited her *Hizanut*), and the woman denies the allegation, then the word to be accepted shall be that of the woman; but if she admits that she did marry another husband, and at the same time alleges (and claims) that that (second) husband has divorced her, and that therefore, her right to the custody has reverted to her, then if she does not fix (or name) that second husband, the word to be accepted shall be the word of the woman (because she only wishes to establish her own right, and it is not her object that any particular individual should lose his right); but if she fixes (or names) the second husband, then her word shall not be accepted in the matter of her allegation of a divorce (because when she names a husband, then the result is that some particular individual who has been named, comes to be affected in his rights by her allegation, and, therefore, until the man to be affected by her allegation comes forward or turns up, her word shall not be accepted).

1555. (655.) And if the husband and wife (who are the parents of the infant) differ in regard to the age of the child (son), the mother saying, "The son is six years of age, and I have the superior right to control the child;" and the father saying, "The son is seven years of age, and I have the superior right as regards his custody;" then the Kazee shall not put either of them upon oath, but he shall look at the boy, and if he sees him able to take care of himself, without the assistance of the mother, so that he can take his meals himself, and can dress himself, and can take water himself, the Kazee shall assign him to his father; but if not, then not; because (the reason why the Kazee shall not put the parties on their oath being that) the Kazee is himself able to ascertain that which renders void (*i.e.*, what puts an end to) the right of the mother, and, that is, the circumstance that the minor can take care of himself.

1556. (656.) And when a man has made *Khoola* (a form of divorce) with his wife, and he has by her a daughter of eleven years of age, and the mother retains (the custody of) the daughter to herself, and the mother is always in the habit of going out of the house at all times, and leaves the daughter to herself (without charging anybody to look after her): then the father shall be entitled to take the daughter (in his custody); because the father is entitled to take the daughter when she has reached the age of desire (or passion); and in consequence of the evil times this tradition is (the one) fit to be relied on (that is, the rule thus laid down that the father can take the daughter in his custody after she has attained the age of desire, even before she has reached her puberty, or got her menses, is to be acted on with greater preference than the rule which allows the daughter to remain in the custody of the mother until the daughter reaches the age of puberty, or gets her menses).

1557. (657.) And when the girl has reached the age of eleven years, then she attains the age of desire (or passion), according to all the (three) Imams.

1558. (658.) A female infant has a father who is indigent, and a paternal aunt (or father's sister) who is in affluent circumstances; the paternal aunt (or father's sister) is desirous of bringing up the infant with her own property (*i.e.*, at her own expense), without any consideration (*Mujjanun*), and she does not prevent the mother of the child from having access to the child, and the mother refuses all this (that is, she does not consent to the child being brought up and maintained by the child's

father's sister), and demands the hire and maintenance (of the infant) from the father: then the learned lawyers have differed in this matter; but the correct rule is, that the Kazee shall ask the mother either to keep the child to herself without hire, or to give the child to the father's sister.

1559. (659.) And when a woman abstains from keeping the child (that is, when she does not retain the custody of the child), and she has no husband, then the learned lawyers have differed in this matter: the lawyer Aboo Jafer, on whom be peace, and the lawyer Aboo Leith, have said, that the mother shall be compelled to keep the child with her, but our *Mashaikhs* (that is, those lawyers who have not seen Aboo Haneefa), have said that she shall not be so compelled to do so.

1560. (660.) A woman takes an oath in the Persian language, saying, "If I keep the child this night (then, &c.);" and another woman comes and puts the child in the cradle and detains the child there, but the oath-taker suckles the child (without touching the child): the learned lawyers have held that she shall (be held to) have broken her oath (and forsworn herself) because the detention by her of the child is effected by her suckling it (and she, by suckling it, detained it, and therefore violated her oath).

1561. (661.) When the maternal aunt (or mother's sister) of the female minor refuses to keep the female child and look after her, (the infant having no other person possessing a right of *Hizanut* superior to that of the maternal aunt): the lawyer Aboo Jafer, and the lawyer Aboo Leith, on whom be peace, have said that she shall be compelled (that is, in case the maternal aunt is the only near guardian); but the correct rule is that she shall not be compelled (and the infant shall be reared and brought up from the *Byet-ool Mal*), because when, according to the correct rule, the mother shall not be compelled (in case of her refusal to bring up the infant), then it is much more befitting that the mother's sister shall not be compelled.

1562. (662.) A woman goes out of her house, leaving her infant boy in the cradle, and the cradle falls and the infant dies: she incurs no liability; because she did not do an act (to bring about the infant's death) and shall not, therefore, be liable in damages; in the same way as if she goes out of her house, and a thief comes and steals whatever is in the house, she shall not be liable in damages (either in favor of the husband, or whoever owned the house).

1563. (663.) When a girl reaches the position of a woman (*i.e.*, attains her puberty), then, if she is a virgin (one who has not been married),

the father is entitled to attach her (*i.e.*, to protect her) to his person; but if she is a Syeeba (that is, one who has been married), then he is not entitled to do so, unless she (the Syeeba) is not safe (*Mamoon*) as regards her person.

1564 (664.) And when a boy has reached understanding, and his opinion has become formed, and he no longer requires the assistance of his father (in regard to his means of livelihood), then shall not be necessary to the father to attach the boy to his person (*i.e.*, to keep him under his protection) unless the boy is not safe as regards his person; and in that case it is open to him to attach the boy to his person (that is, to keep him under his protection); but the father is not bound to maintain him unless by way of grace.

CHAPTER VIII.

SECTION I.

ON NUFKA, OR MAINTENANCE.

1565. (665.) (*Note.*—See Ruddool Moohtar, Vol. 2, p. 1059. *Nufka*, according to the dictionary, means what a man expends on his family, or *Ayal*: in Shera, it means food, clothing, and lodging.)

Maintenance relates to (or is the result of) certain things: one of which is the fact of being a wife accompanied with detention (*Ihtibas*).

Therefore a man is liable for the maintenance of his wife, whether she is a Moslem, or a *Zimmee*, poor or rich; whether the husband has had intercourse with her or not: whether the woman is an adult, or such a minor that with one like her carnal intercourse could be had; but if the minor is such that intercourse could not be had with her, then she is not entitled to maintenance.

1566. (666.) And if the woman whom a man has married is the slave-girl of another, then if she has a separate room (or residence) assigned to her by her master, she is entitled to maintenance (from her husband, because having a separate room for herself from her master, and the husband lives in that room with her, she is detained by the husband); if not, then not.

And so also the *Moodubbura* or the *Oomm-i-Wulud* (if she has been given in marriage by the master to another man, the latter is bound to maintain her, if the master has assigned a separate room).

1567. (667.) Assignment of a separate residence (by the master to the female slave, *tubweeut*) means that the master should assign a retiring place to the female slave and her husband, without the master calling for the services of the female slave.

1568. (668.) And if the master has assigned a separate residence to the female slave (which means that he should not seek for her services), but it afterwards occurs to him to use her services, he shall be entitled to do so (but the husband of the female slave shall then no longer be liable to maintain her).

1569. (669.) But if the master has assigned a separate residence to the female slave (and the husband remains with her), and she, at times, of her own accord, without being asked by the master, goes to the master and serves him, then her right to be maintained by her husband shall not cease.

1570. (670.) And a female *Mookatuba,* if she marries with her master's permission, is like a free woman (in regard to her right of maintenance), and her right to be maintained by her husband does not depend on the assignment by her master of a separate residence to her (but, on the contrary, she can, after marriage, at once go to her husband, and the master cannot say, "I will give you a separate residence at my house)."

1571. (671.) And when a male slave marries a woman with the permission of his master, he (the husband) is bound to maintain her, so that he will be sold on account of the maintenance once, and then again (that is, he can be sold as many times as will suffice to raise a sufficient amount for the maintenance which has been decreed, and so on, for another and a subsequent decree for maintenance; the purchaser purchasing a 'bag of wind,' as he must know what the law of maintenance in regard to a slave is).

1572. (672.) And there is no maintenance for a sick wife if she has not been sent to her husband's home; but if she has been sent to her husband's home, the learned lawyers have said, that she shall be entitled to maintenance; but it is reported from Aboo Yusoof, on whom be peace, that she shall not be entitled to maintenance (even if she has been sent to her husband's home) if she has not strength (enough) for carnal intercourse.

1573. (673.) And when the woman has been sent to her husband's home, when she is in health, but she falls sick in her husband's home, so that she cannot bear carnal intercourse, then, if the husband has (already

before her sickness) had sexual intercourse with her, she shall be entitled to maintenance, because a woman cannot be secure against disease for the whole of her lifetime; but if the husband has had no intercourse with the woman, and she falls sick (in the husband's home, where she has been sent, because without coming to his home no question of her maintenance arises) so that she cannot bear sexual intercourse, then she is not entitled to maintenance. And if a woman has fainted for a long time, then she is to be dealt with as a sick woman (that is, if the husband has not had intercourse with her, and she comes to her husband's house and faints for a long time, then she must be dealt with as a sick woman).

1574. (674.) And if the husband has intercourse with the wife in her own house, and she then falls sick of a disease, so that she is not able to bear intercourse, and then she goes to her husband's house whilst she is sick, and in such a condition; then the husband has the option, if he likes, to retain her (in his house), and in this case he shall be bound to maintain her; and if he likes, he may send her back to her home, in which case he shall not be liable to her maintenance.

And so also as regards a minor wife (who is not fit for intercourse; she might be retained, with liability for maintenance, or sent back; in which case there shall be no such liability).

The learned lawyers have held that there is no liability for maintenance against the husband in favour of the sick wife in his house, and in favour of the minor wife who is not able to suffer sexual intercourse, except when the husband is in a position, notwithstanding the disease (and the minority) to be profited from her in any way (such as by kiss, touch, &c.), but if he is not in such a position, she is not entitled to maintenance.

1575. (675.) And if the wife gets sick in the house of her husband, after sexual intercourse, and then goes to her father's house, then the learned lawyers have said that if she is in such a condition that it is possible for her to return to her husband's house in a *Mohafa* (palkee), or the like, and does not go (to the husband's house in spite of it), she is not entitled to maintenance; but if it is not possible for her to move about (so as to be able to go to her husband, as stated above) then she is entitled to maintenance.

1576. (676.) And a minor husband is liable to maintain his adult wife: but if both the husband and wife are minors, so that they are not able to have sexual intercourse, then the wife is not entitled to maintenance.

1577. (677.) And if the wife is adult, and the minor husband has no property, then the father of the minor husband is not bound to maintain his son's wife: but the father should borrow, as against the son (and maintain his son's adult wife), and then realise the amount from the son when the latter is in prosperous circumstances.

1578. (678.) And the maintenance which the husband is under obligation (to provide for his wife) is food and dress (or clothing), and lodging: as regards food, the same consists of flour and water, fuel, and salt and oil: and if the woman says, "I will not cook," and, "I will not prepare bread," then, it is said (probably by Mahomed) in the book (in his work, probably called the Mubsoot), she shall not be compelled to cook and to prepare bread, and it shall be incumbent on the husband to provide for her prepared victuals (or food), or to provide her with a person who is able to cook and to prepare bread: and the husband should make a distinction between the wife and the servant-girl (provided by him as aforesaid, as regards the quality of the food, &c., to be provided for both).

1579. (679.) And if the servant-girl of the wife is unable to cook or prepare bread, then the servant-girl is not entitled to maintenance as against the husband of the wife, because the maintenance of the servant is the consideration for services, and when the servant renders no service, she is not entitled to maintenance: but the maintenance of the wife is the consideration for her being detained, and she is detained for the rights of the husband, and she is therefore entitled to maintenance against the husband (whether she cooks, or does any service or not).

1580. (680.) And the lawyer Aboo Leith, on whom be peace, says, if the wife does not cook and prepare bread, then the husband is bound to provide her with cooked victuals only when she is the daughter of respectable persons, and did not herself work in her own family, or if not being the daughter of respectable persons, she has some reason (*i.e.*, she is afflicted with sickness), for which she is not able to cook and prepare bread; but if this is not the case (*i.e.*, if she is not of such a respectable family, or is not afflicted with sickness) then the husband is not bound here to provide her with prepared victuals.

1581. (681.) And there is no amount fixed (as regards quantity of food to be supplied), on account of maintenance, according to us (the Hanifites); and what is obligatory on the husband is a sufficiency of maintenance with propriety (or decency, *maroof, i.e.,* without extravagance

and superfluity, or niggardliness and stint); and what is a sufficiency of maintenance differs according to difference of time and place (that is, a female might eat less when a girl, but more as she grows up; so also change of place might bring on an increase of appetite).

1582. (682.) And in the same way as the husband is liable to provide a sufficiency of bread, so also is he liable to provide a sufficiency of meat; because, according to habit bread cannot be eaten unless accompanied with meat.

1583. (683.) The learned lawyers have thus explained the words of God to the effect, "(Give) the average (or medium) of what you feed your family with." (See paragraph 173, text No. 169, of the Koran):—That the best food which a man might provide for his family is bread and meat; and the medium of what a man might provide for his family is bread and olive (oil); and the lowest (*i.e.*, the poorest or the meanest) food which a man might provide for his family is bread and milk.

But as to oil, it is necessary to provide the same, especially in hot countries.

1584. (684.) And all this is according to the practice (or *Oorf, i.e.*, habit and custom) of the Arabs. But, according to our practice, the maintenance of the wife differs according to the difference in the circumstances of the people (*i.e.*, the circumstance of poverty and riches), and the difference in times (*i.e.*, cold weather and hot weather).

1585. (685.) And maintenance shall not be measured in dirhems (that is, what is required is a sufficiency as aforestated, and maintenance shall not be estimated and fixed in money; because if reckoned in money, the amount might be more or less): and Shafei, on whom be peace, says, maintenance is fixed in regard to a rich person (that is, when the husband is in affluent circumstances) at (half of a *Saa* or) two *Moods* (a sort of measure, consisting of one and one-third, or two *Rutuls*) and in regard to a person of ordinary (or medium and moderate) means at one and a-half *Moods*; and in regard to a person in want (or in indigent circumstances), at one *Mood*: but this view is not correct; because what is necessary on account of maintenance is a sufficiency, and what is a sufficiency differs with the difference of individuals and times (*e.g.*, a particular woman may eat a small quantity, another a larger quantity, and so also the difference in the seasons).

(*Note.*—A *Saa* is said to be equal to between four and a quarter and four and a half seers).

1586. (686.) But as regards dress. Mahomed, on whom be peace, says, in his book, "And dress is fixed at two shirts and two head hair-bands, and one sheet, every year;" and there is a difference of opinion as to what is meant by 'sheet:' some have said that the 'sheet' is a covering which the woman puts on when she is going out; whilst others have said that the 'sheet' means night-cloth, which is worn in the night; and when Mahomed speaks of "Two shirts" and "Two hair-bands," he means one for each of the hot and cold seasons; and what is to be used for the hot season is thin, so as to be fit for the hot season; and what is to be used for the winter is thick, so as to be fit to keep off the cold; and Mahomed has not mentioned the trousers in connection with clothing for the hot weather, but the trousers are necessary for the cold weather: all this (*i.e.,* the articles of clothing mentioned above) is according to the custom (and practice) of the Arabs: but in our country, what is necessary are trousers, and other articles of clothing, as, for instance, the *Joobba* (female coat), and bed-clothes such as people sleep in: and the *Lihaf* (or quilt) wherewith to cover ones self in the night. A piece of clothing (calculated to combine in a single article) having the quality to ward off the severity of both heat and cold, is a shirt woven at Khurj (a place), of rough silk, and head band of silk. And Mahomed does not mention stockings (*Khoof*), and embroidered sheet, in connection with maintenance; because these are not necessary, except when going out, and it is not necessary for the husband to provide his wife with the means for going out.

1587. (687.) And maintenance is not obligatory except, according to (the condition and circumstances) of affluence and poverty (not of the woman but) of the man (that is, the circumstances of the husband are to be looked at in fixing the maintenance); but some have held that the condition (*i.e.,* the circumstance and position in life) of the woman is to be regarded (in fixing the maintenance); and Khussaf, on whom be peace, says, that the circumstances of both shall be kept in view (in fixing the maintenance); and the explanation of the view of Khussaf is this:—if the man is a respectable person and eats *Huwary* (a kind of food) and fried game, and *Baja* (a kind of dish), but the woman is poor, and was accustomed to eat barley bread in her own family, then the husband shall feed her with bread made of wheat, and with one or two of the *Bajas.*

And if the husband and wife are both in affluent circumstances (*i.e.,* if the husband is rich and the wife also belongs to a rich family), the husband shall be liable to maintenance such as rich persons are entitled to

get, without superfluity in the same (*i.e.*, without being obliged to provide many dainty dishes, *e.g.*, *Pulao* and *Koorma*, will be sufficient, but *Mootunjun* and *Moozafur* are deemed superfluities).

And if the husband and wife are both in indigent circumstances, then the husband shall be liable to maintenance such as poor persons are entitled to get without stint in it (*i.e.*, the husband shall provide rice and *dâll*: and shall not say, "Take *sag*, and *suttoo*, and salt.")

And if the woman is (from) affluent (family) and the husband is indigent, then he shall feed her with bread of wheat, and *Baja*, the husband using his best exertions (to provide his wife with an agreeable meal).

1588. (688.) And the disobedient (or *Nashiza*) wife is not entitled to maintenance. And a disobedient (or *Nashiza*) wife is one who goes out of her husband's house without his permission and without having any right to go out. But if the wife has not (ever since her marriage) surrendered her person (to her husband), and she withholds her person, with a view to realise her dower, then, if her dower is deferred (and not prompt), or if she has made a gift of her dower (if it was prompt) but she still withholds her person, she shall be (considered) disobedient (or *Nashiza*, or rebellious). And if she has (even once) surrendered her person (to the husband after marriage), and then she withholds her person with a view to realise her (prompt) dower, she shall not be (considered) disobedient, according to Aboo Haneefa, on whom be peace: but his two disciples have held that she shall be (considered) disobedient.

[*Note.*—If the dower is prompt and there has been no sexual intercourse, then the woman can refuse to see the husband until the latter has paid her her prompt dower; but if she has had intercourse even once, then the two disciples say she is no longer entitled to deny herself to the husband with a view to enforce payment of the prompt dower: but Aboo Haneefa says she shall be so entitled].

And if the husband lives with her in her house, and she prevents her husband seeing her (without being rightfully entitled so to prevent) then she shall be (considered) disobedient (or *Nashiza*) unless she prevents the husband from seeing her, with the object that the husband should take her to his home or should hire a house for her, in which cases, she shall not be (considered) disobedient.

But if she is living in his house and does not afford him an opportunity (*tumkeen*) to have carnal intercourse with her, she shall not be (considered) disobedient (because she is in his house, and he can compel her and use forcible means to have sexual intercourse with her).

1589. (689.) And if a usurper usurps the wife and carries her away by force, and she then returns to her husband, then the husband shall not be liable for the maintenance for the period which has elapsed (and lost during her enforced absence).

And so also if the wife is imprisoned oppressively (*i.e.*, unrighteously, or by mere *Zooloom*) or on account of (the) right (of another); then it is stated (by Mahomed) in the works named the Asul (otherwise called the Mubsoot) and the Jamai Kubeer, that the husband shall not be liable for maintenance (for the period of the imprisonment), without any distinction (or question), according to Aboo Haneefa, on whom be peace, (regarding the nature of the imprisonment); but according to Aboo Yusoof, on whom be peace, if she is imprisoned on account of debt, which she is not able to liquidate, then she is entitled to her maintenance (from her husband, whether he can approach her or not); but if she is able to liquidate the debt, and does not liquidate it, then she is not entitled to maintenance: and this (that is, the liability to maintenance, according to Aboo Haneefa, without qualification and without further question; and the liability to pay, according to Aboo Yusoof, in one case, and not in the other) is when the husband is unable to reach her in the prison (and have sexual intercourse with her); but if he finds in the prison a room, in which he can reach her, (and can have intercourse with her), then the learned lawyers have said that she is entitled to maintenance (from him).

1590. (690.) And if she goes out on a pilgrimage with a relation who is unlawful (or *Mohurrum*) to her, then, according to Mahomed, on whom be peace, she is not entitled to maintenance: but Aboo Yusoof, on whom be peace, says, that she (in that case, *i.e.*, when she goes on a pilgrimage with a *Mohurrum*), shall be entitled to maintenance as of stay, and not as of journey: (and without a *Mohurrum* she cannot go at all on a pilgrimage much less claim maintenance.)

And if she goes on a pilgrimage with her husband, whether the pilgrimage be of the *Furz* or *Nufil* kind, then she is entitled to maintenance as of stay and not as of journey. And the details of this (that is, the details how the husband shall distinguish between her maintenance of stay and her maintenance of journey), are that it should be seen if in the case of stay one dirhem would be sufficient for her maintenance, but in the case of a journey (much more is required, and even) a quarter dinar or more would not be sufficient, then he shall be liable on the journey to a maintenance of one dirhem, and more than that shall not be obligatory on him.

1591. (691.) And if the husband is imprisoned for debt, then if the woman has not failed to come to him, she shall be entitled to maintenance. And if the husband has been imprisoned in the King's jail (as distinguished from the Kazee's jail, or civil jail) out of oppression (*i.e.*, unrighteously), then the learned lawyers have differed in this matter, and the correct rule is, that the wife shall be entitled to maintenance.

1592. (692.) And the woman, who is suffering from (*Rutk*) a disease which prevents penetration, is entitled to maintenance. (See p. 734, Vol. II, of the Fatawai Alumgiree, where the same rule is laid down: and also Vol. II, Rudool Moohtar, p. 1062).

1593. (693.) A man marries a woman and satisfies her dower (or pays it to her), but the husband lives on land which he has usurped, or in a house which he has usurped; and (in consequence of this usurpation) the wife withholds herself from him and goes out of his house: she shall (nevertheless) be entitled to maintenance; because the woman does what is right (by refusing to live in a usurped place), and is not disobedient (*i.e.*, is not *Nashiza*).

1594. (694.) A man goes away from his wife, who (during his absence) marries a different husband, and this latter has sexual intercourse with her; then the first husband returns, and the Kazee effects a separation between her and her second husband: she shall be obliged to observe *Iddut*, and she shall not be entitled to maintenance during her *Iddut*, either from her first husband or from her second husband: she shall have no maintenance from the second husband, because the marriage of the second husband was invalid (or *fasid*), and an invalid (or *fasid*) marriage does not render maintenance obligatory, either before separation or after separation, during the *Iddut*: she will have no maintenance from the first husband, because she has become disobedient (or *Nashiza*).

1595. (695.) A man after sexual intercourse with his wife divorces her thrice, (a divorce after intercourse involves liability to *Iddut*, but divorce before intercourse involves no such liability), and the woman marries another husband before the expiry of the *Iddut*; and the second husband has sexual intercourse with her; the Kazee then effects a separation between the woman and the second husband, (because the second marriage before expiry of the *Iddut* was invalid): the woman shall be entitled to maintenance and residence (*i.e.*, lodging) from the first husband (for the period of the *Iddut*), according to Aboo Haneefa, on whom be peace,

(because here there was no *Nooshooz*; and her doing an illegal act does not disentitle her to maintenance from the husband, who could not have sexual intercourse with her, or use her in any other way, having already pronounced three divorces).

1596. (696.) A woman already married to a man, marries another husband (during the continuance of the first marriage) and the second husband has sexual intercourse with her; the Kazee then comes to know of this, and he causes separation between the woman and the second husband; then the first husband comes to know of this (that is, of the fact of the second marriage and the separation by the Kazee) and he divorces the woman thrice: it shall be obligatory on the woman to observe the *Iddut* in respect of both the husbands, and she shall not be entitled to maintenance (during the *Iddut*) from either of them: there shall be no liability for maintenance in the second husband, because the marriage of the second husband was invalid (or *Fasid*), and there shall be none in the first husband, because she became disobedient to the first husband during the continuance of the marriage, and (by reason of this disobedience) her right to maintenance ceases as long as she has to observe the *Iddut* in respect of the second husband, and when her right to maintenance (in respect to the period of the *Iddut* for the second husband) against the first husband ceases if marriage with the first husband were to subsist, then the first husband shall (*à fortiori*) not (the marriage with him having ceased) be liable to her maintenance for the period of her *Iddut* (for the first husband. In connection with this rule, see Futawai Alumgiree, Vol. 2, pp. 748, and 749; and see also paragraph 764 *post*).

And so also if a woman becomes an apostate from Islam after sexual intercourse—God protect us from such a calamity !—and (consequently) becomes completely separated (*bain*) from her husband, and *Iddut* becomes obligatory on her (on account of the intercourse), she shall not be entitled to maintenance (during the *Iddut*, because the separation was the result of an act which proceeded from the woman herself. See Futawai Alumgiree, Vol. 2, p. 747.)

And so also if a woman has sexual intercourse with her husband's son, or kisses him (with passion), or misbehaves herself in a like way during her *Iddut*, in a case of reversible divorce, (because she by these acts effectually prevents the husband from revoking the divorce, these acts creating unlawfulness of marriage), her right to maintenance shall cease; but if the *Iddut* is in respect of a complete (*bain*) divorce, or three divorces,

then (in case the woman misbehaves herself with the son, as aforesaid), her right to maintenance shall not cease (because the divorce being irreversible, it is not competent to the husband to take her back, and she by doing these acts does not prevent the husband from the exercise of any right: these acts do not cause any new separation: the original separation being still the act of the husband).

1597. (697.) We have thus discussed food and dress (as elements of maintenance).

1598. (698.) Now as regards lodging (*i.e.*, the liability of the husband to provide a residence for the wife, considered as part of maintenance).

The woman's right of residence is to have a separate room assigned to her, in which she might be secure as regards her property (*Muta*), and (so situated) that she might not feel abashed to associate (*Maasharut*) with her husband (in that room).

1599. (699.) And if the husband has a mother or a sister, or a child from a different wife, and these reside in the same place (which the husband has assigned to his wife), and the wife says to her husband, "put me in a separate house," she is entitled to say so, because she is not secure as regards her property (in the same house which is shared by others) and she (also) feels abashed in associating (with her husband) when the room is a common one (*i.e.*, common to many).

But if the place (assigned by the husband to the wife) is a house in which there are rooms, and the husband has assigned to his wife a room which she can lock up and open (at her will), then it is not competent to her to ask for another room, when there is not, about the room assigned to her, any relative of the husband to make her uncomfortable. And if there is no such relative thereabout, but the woman (still) complains to the Kazee, that the husband puts her to discomfort (*Eeza*), and beats her and she asks for residence amongst virtuous people (*Saliheen*), who might acquaint themselves with (and report to the Kazee on) his good conduct or bad ways, then, if the Kazee finds that what she says is correct, he shall warn the husband against his doing so, and shall prohibit the high-handedness (*Taaddee*); but if the Kazee does not find that what she says is correct, (that is, if the Kazee cannot ascertain and cannot say that the complaint is true) then the Kazee shall see, if the neighbours of the house are virtuous people, he shall make her remain there (temporarily), but (still he) shall question the neighbours, and if they report to him that the fact is as the

woman says, then he shall warn (*Zujar*) the husband against the conduct complained of and prohibit his high-handedness; and if the neighbours shall say that the husband does not oppress (*Eeza*) her, then the Kazee shall leave her in the same house. But if, in the neighbourhood, there is nobody on whom the Kazee can rely, then the Kazee shall order the husband to provide for his wife a residence amongst virtuous people.

1600. (700.) And if the husband is desirous of preventing the wife's father, or her mother, or any one of her family from coming to her in his house, then the learned lawyers have differed in this matter: some of them have said that he is entitled to prevent them from coming to her, but he cannot prevent them from seeing her, or talking to her, or from standing at the door whilst the woman is inside the door; and he can prevent her from seeing one who is not (a *Mohurrum*, or one) within the prohibited degrees to her, or one whom the husband can accuse (of misconduct with the wife). Whilst others have said that the husband shall not be entitled to prevent her parents from coming to see her every Friday, but he shall prevent them from taking up their residence with her: and this is accepted by our Mashaikhs, on whom be peace, and the Futwa is according to the same view.

And whether the husband can prevent other than the parents from (coming and) seeing (*Zyarut*) the wife: some of the learned lawyers have said that he can do so; and others have said that he cannot prevent (a *Mohurrum* or) one who stands within the prohibited degrees to the wife, from seeing her every month: and the Mashaikhs of Balkh, on whom be peace, have said, he cannot prevent the *Mohurrum* doing so every year; and the Futwa is according to the same.

1601. (701.) And, similarly, if the woman is desirous of going out to see her (*Moharim*) relations within the prohibited degrees, such as mother's sister, and father's sister, and her own sister, then the rule in that case is according to the views stated above.

1602. (702.) And if the wife has a servant, then her servant's maintenance shall be (assigned and) fixed against the husband: but maintenance for more than one servant shall not be assigned, according to Aboo Haneefa and Mahomed, on whom be peace; whilst Aboo Yusoof, on whom be peace, says, that maintenance for two servants shall be fixed.

The learned lawyers have said that a servant's maintenance shall not be fixed (and granted) unless the woman is the daughter of respectable persons, and the husband does not provide the woman with cooked food.

And if the husband says, "I will serve thee," or "Some of my slave-girls will serve thee," then the correct rule is, that the husband shall not be competent to drive out the servant of the woman from his house (*i.e.*, shall not by so saying make the wife dispense with the services of a servant).

1603. (703.) And the maintenance of the servant is the least (*i.e.*, the commonest), that is, sufficient, and cannot reach (in quality) the maintenance of the wife: and the wife's servant shall be provided with a shirt, and an *Izar* (or sheet, with which to surround the loins) of course cloth, and a blanket of the cheapest kind, and a *Khooff* (the last), because the servant-girl has (occasion) to go out for her mistress's out-door business, such as going to her parents, and the like: and it is not necessary for the wife's servant to be provided with hair band (*Khimar*), because her hair need not be concealed from view (*Aurat*).

1604. (704.) A male Zimmee (an infidel who remains in the Dar-ool Islam) marries one who stands within the prohibited degrees to him (and whose marriage is consequently invalid); and she demands her maintenance: the Kazee shall decree her maintenance, according to Aboo Haneefa, on whom be peace; but his two disciples have said that the Kazee shall not decree the maintenance.

1605. (705.) And (even) the indigent husband is bound to provide his wife's servant with maintenance; but the wife shall not be entitled to receive the maintenance of her servant from the husband, if she has no servant, according to the Zahir-i-Rawayet, whether the husband is indigent or rich.

1606. (706.) The wife demands from the Kazee that he should fix her maintenance against the husband; then if the husband is one with whom many people dine, and who has ample food cooked at his place, he shall not fix a maintenance for her; but if the husband is not so, then the Kazee shall fix a monthly maintenance for her, with moderation (that is, with propriety and decency, or, in other words, without extravagance and excess or niggardliness and stint). Our Mashaikhs have said that the fixing of maintenance by the Kazee differs with the difference in the circumstances of the husband, so that, if he is an artisan, the Kazee shall fix against him daily maintenance, because it may be that the husband is not able at once to pay maintenance for a (full) month; but if the husband is a trader, then the Kazee shall fix maintenance against him month by month; and if the husband is a villager, the Kazee shall fix yearly

maintenance; (in short) the Kazee shall adopt the mode which is easy (for the husband).

1607. (707.) And the Kazee shall direct clothing to be provided twice a year (that is), every six months.

1608. (708.) And when the Kazee shall fix maintenance against the husband, the wife shall not demand from the husband maintenance for the period which has elapsed, before the maintenance was fixed (by the Kazee); because, according to us (the Hanifites), maintenance does not amount to a debt unless the same has been decreed by the Kazee, or fixed by agreement. Therefore, if a woman borrows before the Kazee has fixed her maintenance, and maintains herself (with the money so borrowed), she is not entitled to realise the amount from her husband; but if the Kazee fixes maintenance for her, or if she compromises with her husband in regard to the maintenance for a thing certain every month (*e.g.*, ten Rupees a month, or so much wheat a month), and then if the husband does not provide her with the maintenance (so fixed), so that she maintains herself with her property, or borrows (for the purpose of maintaining herself), then she shall be entitled to realise the amount (so spent by her out of her own property, or borrowed by her) from her husband, whether the Kazee has authorised her to borrow or not. And if she compromises with her husband for what is not sufficient for her (maintenance), then she is competent to withdraw from that compromise and demand (from her husband) what is sufficient.

1609. (709.) And if the Kazee has fixed for the wife clothing every six months, and the husband (in compliance with the decree) provides her with such clothing (that is, provides her with clothing fixed for six months), but the clothing gets lost, or the same is stolen (from her), the Kazee shall not make an order for fresh clothing to be supplied to her until the expiry of the six months; and so also, if she wears the clothes in an unusual (or slovenly) manner, so that the same is torn before the fixed period (of six months); but if she wears the clothes in the usual (and ordinary) way, and they are torn before the time, the Kazee shall make an order for fresh clothes. And if the period (of six months) expires, and the clothes are existing (that is, are still fit for use, and have not been torn), then, if she has not at all used the clothes during this period (of six months), the Kazee shall decree in her favor fresh clothing; and so also if she has worn the clothes, and has besides also worn other clothes, the Kazee shall decree fresh clothes (for the fresh period); but if she has not used other additional

clothes (but has used only those provided by the husband), and the period has expired, the Kazee shall not decree fresh clothing, until the clothes (already provided by the husband) shall get torn.

1610. (710.) And so also is the rule regarding maintenance (*i. e.*, regarding food provided by the husband by way of maintenance), according to the above details: if the food (provided on account of maintenance) is destroyed, or if it is stolen, or if she has (before the fixed period) eaten up the same, and eaten it in a lavish way, so that the same is over before the expiry of the period (for which it was given), the Kazee shall not decree fresh food (on account of maintenance); but if she has (eaten it all up, but) not made a lavish use of the same, and still the food provided (on account of maintenance) is over (before the expiry of the period), the Kazee shall decree fresh food (on account of maintenance).

1611. (711.) And the Kazee shall decree clothing and maintenance, according to the circumstances of affluence of the man, and of his ability (and means): and if the man says, "I am indigent, and am liable to provide such maintenance as the poor are liable for," the word to be accepted shall be his word (with his oath), unless the woman produces proof by witnesses (regarding his affluence). And in regard to the purchase money of the property sold, and in regard to a debt, if the debtor (who is a borrower, or from whom the purchase money is owing) urges the plea of poverty, his word shall not be accepted. And the learned lawyers have held in the same way in regard to dower and suretyship, (that is, in such cases the word of the husband, that he cannot pay dower on account of his poverty or if the surety raises such a plea, the excuse of either of them shall not be accepted).

And some have said that (in case the husband says, that he should be made liable to such maintenance as only the poor are liable to pay) the Kazee shall use the dress (and external appearance and clothing) as a test to decide the question (that is, he shall be guided in the formation of his judgment, on the question of opulence and poverty of the husband, by his external appearance): but if the woman shall establish proof by witnesses to the effect that the husband is rich, the Kazee shall make a decree against the husband for maintenance, such as the rich are liable for; but if both the husband and the wife establish proof by witnesses, then the proof adduced by the woman shall be accepted; but if the woman is not able to establish proof by witnesses, but, on the other hand, asks the Kazee to make

an enquiry regarding the circumstances of the man, the Kazee is not bound to make the enquiry; but if he makes such an enquiry, it is praiseworthy (in him to do so): and if one just (or righteous) man informs the Kazee that the husband is rich, the Kazee shall not accept such information; but if two just (or righteous) men inform the Kazee that the husband is rich, then the Kazee shall decree such maintenance as the rich are liable for, although the two men might not have used the words, "We give evidence:" and in regard to such information, the number (of the witnesses), and justness (or righteousness) of their character is a (necessary) condition; but the (use of the) word "Evidence" (*i.e.*, the formula, "We bear witness") is not a (necessary) condition. But if those two men say, "We have heard that the husband is rich," or "We have been informed that the husband is rich," the Kazee shall not accept this information.

1612. (712.) And if the Kazee should decree against the husband such maintenance as the poor are liable for, and the husband afterwards becomes rich, and the woman then has recourse to the Kazee (and proves her claim in the usual way) the Kazee shall fix against the husband such maintenance as the rich are liable for, because maintenance becomes due from moment to moment, and this rule illustrates another case (of the *Shera*), *viz.*, when a man commences the *Kuffara* (or penitence for having broken a vow, or anything else, where something is to be done by way of atonement) by observing fast (that is, he selects fast as the means of atonement, instead of making atonement with property, *e.g.*, the *Kuffara* of *Zihar* is, firstly, the emancipation of a slave; if there is no ability for this, then secondly, the feeding of sixty poor men; if there is no ability for this, then thirdly, sixty days of fast), but if he afterwards becomes rich (and is in a position to make atonement with property), he is bound to give *Kuffara* from his property.

And so also if the Kazee has fixed against the husband dirhems (on account of maintenance), and the dirhems fixed appear to be insufficient, the Kazee shall increase her maintenance.

1613. (713.) And if the Kazee has fixed against the husband maintenance (in dirhems), and then edibles (*Taam*) became dearer or cheaper, the Kazee shall accordingly alter that order.

1614. (714.) And if the wife says (to the Kazee) that her husband intends to go on a journey; you should call for a surety for maintenance: Aboo Haneefa, on whom be peace, says, the Kazee shall not compel

the husband to furnish a surety; in the same way as the Kazee shall not compel the furnishing of surety (by the debtor) in the case of a debt payable on a fixed date, when the creditor is afraid that the debtor might disappear before the approach of the fixed period (due date): and it is reported from Aboo Yusoof, on whom be peace, that the Kazee shall take surety from the husband for maintenance (when the husband is going out on a journey, as in this case): and according to some traditions, Mahomed, on whom be peace, held a similar view: further, according to Aboo Yusoof and Mahomed, on whom be peace, the period for which the Kazee shall call upon the husband to furnish surety (in the above case) is one month: and according to one tradition from Aboo Yusoof, on whom be peace, the Kazee shall ask the husband, "How long will you remain absent?" and if the husband should say, "I shall remain absent for one month," the Kazee shall ask the husband to provide a surety for one month; but if the husband should say, "I will remain absent for two months," the Kazee shall take surety for maintenance for two months, and so also up to one year. And in the case of a debt payable on a fixed date, the learned lawyers have said, by analogy from what has been reported from Aboo Yusoof, on whom be peace, regarding maintenance, that if the Kazee should ask for a surety, it is praiseworthy (or laudable) in him to do so (in the case aforesaid, where the creditor asks the Kazee to take a surety from the debtor). And it is said in the Moontuka, that it is competent for the Kazee to take a surety in case of a debt payable on a fixed date, when the debtor is desirous of going on a journey before the approach of the fixed date. And Shumsh-ool Ayma Hulwai, (sweetmeat-seller), on whom be peace, says, when a portion of the fixed period (in case of a debt payable on a fixed date) remains to expire, and the debtor is desirous of proceeding on a journey, and the creditor moves (or asks) the Kazee to call upon the debtor to provide surety, or prevent the debtor from proceeding on the journey, then the Kazee shall not admit the prayer of the creditor, and shall not take surety from the debtor; and Shumsh-ool Ayma Hulwai says, that this rule is according to the view of all the Imams (*i.e.*, Aboo Haneefa, Aboo Yusoof, and Mahomed), and that according to Aboo Yusoof, it is not a worthy act in the Kazee to call for surety in case of a debt payable on a fixed date. This (latter) portion of what Shumsh-ool Ayma Hulwai has said, is therefore a defect in his statement of the rule (because it is well known that Aboo Yusoof holds that when time is fixed for a debt, and the creditor asks the Kazee to take a surety from the debtor, who is about to go on a journey

before the due date, then it is praiseworthy in the Kazee to comply with the creditor's request).

1615. (715.) And if a man stands surety to a woman for her maintenance for "every month," he shall not be surety except for the maintenance for one month (*i.e.*, his suretyship shall not extend beyond a month), and this is similar to the case where a person gives a lease of his house for "every month," in which case, the lease shall be (effectual) for one month, so that the owner of the house is competent to turn the lessee out at the beginning of the next month. And according to Aboo Yusoof, on whom be peace, if a man becomes surety for maintenance for "every month," then the suretyship shall last for ever, (*i.e.*, shall last permanently) reasoning by analogy (*Istehsan*).

And similarly, if a man says to a woman, "Marry so and so, on condition, that I am surety for your maintenance for every month," the suretyship shall last for ever. And if the surety says, "I stand surety to thee on behalf of thy husband for the maintenance for one year," he shall be surety for the maintenance for one year.

And so, if a man says, "I stand surety to thee for maintenance for ever," or "as long as I live," then he shall be surety for the maintenance as long as she remains in the marriage of her (particular) husband (on whose behalf the man stood surety).

1616. (716.) And if a person stands surety for the maintenance for one month or one year, and her husband (after the suretyship) divorces her completely, or by way of a reversible divorce, the surety shall be liable for the maintenance for the period of her *Iddut* (if the divorce takes place within the month or the year, and he shall be liable for the maintenance for that portion of the *Iddut* which falls within the month or the year).

1617. (717.) A man is sued by a woman for her maintenance before the Kazee; the father of the husband says to the woman, "I shall give thee maintenance," and the father of the husband (accordingly) gives her one hundred dirhems; the husband then divorces the woman: it is not competent to the father to get back from her what he has given her on account of maintenance, because what the father gives is just the same as what the son gives.

And if the son (*i.e.*, the husband of the woman) makes a prompt payment (*i.e.*, makes payment in advance) of the maintenance, and then he divorces his wife, it is not competent to him to get back what he has paid promptly.

1618. (718.) **When the wife calls upon the Kazee to fix a maintenance for her, and the Kazee does so, but the husband is poor, then the Kazee shall order (or authorise) her to borrow; and when the husband's circumstances improve, proceedings shall then be taken to realise the same from him, and the Kazee shall not imprison the husband for maintenance when he finds that the husband is poor; but if the Kazee does not find that the husband is poor, and the woman requests the Kazee to imprison the husband for maintenance, then the Kazee shall not, at first, imprison the husband, but he shall order the husband to give maintenance to his wife, telling him that he will imprison him if he does not provide maintenance; then, if the woman, after this, renews her complaint a second time or a third time, the Kazee shall imprison the husband. And so also as regards debt other than maintenance.**

And if the Kazee keeps him in prison for two or three months, he shall (after the expiry of the two or three months) make an enquiry regarding the circumstances of the husband: and in some places, it is said, that the Kazee shall keep the husband in prison for four months: but the correct rule is that the time of imprisonment (or the time when the enquiry is to be made, whether it is to be made 2, 3, or 4 months after the husband has been in prison) is not fixed, but that, on the other hand, the same depends on the opinion (*i.e.*, discretion) of the Kazee; and if he inclines to think that if the husband was possessed of property he would have suffered distress of mind, and would have discharged the debt, (*i.e.*, he would not have preferred the inconveniences of a prison), he shall (*i.e.*, may) release him from prison, and shall (*i.e.*, may) not prevent the creditor from following (or going after) him (so as to be an incubus on him for the satisfaction of the debt); on the other hand, it is competent to the creditor to follow the debtor wherever he goes; but the creditor shall not make him sit in any particular place (*i.e.*, shall not use wrongful restraint as a means for the realisation of the debt), and shall not prevent him from exercising his rights (and doing his business).

But if the debtor (whether a husband, or otherwise), is rich, then the Kazee shall not release him from prison until he pays the debt and the maintenance, unless with the consent of the creditor.

And if the debtor has present property, then the Kazee shall, out of such property, take (or sequestrate) the dirhems and the dinars, (and not any other property) and from the dirhems and the dinars, he shall pay the maintenance and the debt: (and the Kazee is much more justified in doing so),

because one who has a right (*i. e.*, the creditor), if he can get hold of (or reach at) that which, in kind, is the subject matter of his right (that is, if he has advanced dirhems, then if he can get hold of dirhems which, in kind, are similar to what he had advanced, he) can take it (or appropriate it as of right, in satisfaction of his debt without the intervention of the Kazee, whenever he can find it). And so also in the case of maintenance, the person entitled to maintenance is entitled to get hold of edibles, and can appropriate the same (without the intervention of the Kazee, and without the permission of the debtor).

And if the debt consists of dirhems, and the creditor finds dinars of his debtor, then according to analogy (*Kyas*), it is not competent to him to take (or appropriate) the dinars (because the subject matter of his right consists of dirhems, and these two are not of the same kind, or *jins*), but according to *Istihsan*, he is competent to take (or appropriate, in satisfaction of his right as a creditor, who had advanced dirhems) the dinars.

And according to Aboo Haneefa, on whom be peace, the Kazee shall not sell furniture (or property besides dirhems and dinars) for maintenance and debt: but his disciples have said—and the same view is taken by Shafei, on whom be peace—that the Kazee is competent to sell the same.

1619. (719.) And when the Kazee has fixed maintenance for a woman, for every month, and some months have expired, and the husband has not paid the maintenance, until one of the spouses dies, the right of maintenance shall cease (and past maintenance shall not be recoverable).

But if the woman borrows by the order of the Kazee (after the Kazee has fixed the maintenance), and after that, one of the spouses dies, before the wife has got possession of her maintenance, then the woman's right to realise to the extent she has borrowed shall not be extinguished.

1620. (720.) And if the Kazee has fixed maintenance for the wife, but has not ordered her to borrow, but the woman does borrow; or if, after the Kazee has fixed the maintenance, the wife compromises with her husband on account of her monthly maintenance, for a thing certain, and (in this case of compromise) whether she afterwards borrows or not, the woman is entitled to realise from her husband what the Kazee has fixed, as long as both of them shall be living; but if one of them dies (that is, if the husband dies), it is not competent to the woman to realise the amount from the estate left by the deceased.

1621. (721.) And in the same way as the maintenance fixed by the

Kazee ceases (that is, the right to realise arrears of maintenance fixed by the Kazee is extinguished) on the death of the husband or wife, it may be asked, does it cease by divorce ? The learned lawyers have differed in the matter : some of them have said, it does not cease ; and Kazee Imam Aboo Ally, of Nusuf, on whom be peace, says, "I have found a tradition that it shall cease :" and Bakkaly says, that, according to the view of Mahomed, on whom be peace, it shall cease, and that there is no tradition in this matter from Aboo Yusoof, on whom be peace : and Shumsh-ool Ayma, Hulwai, on whom be peace, says, that Khussaf has furnished an additional reason for the extinction of the maintenance that has been fixed by the Kazee, saying (one reason is that), it ceases by the death of the husband or the death of the wife, and (this is an additional reason) it ceases when the husband divorces his wife or separates her completely.

1622. (722.) And if the Kazee has fixed, for a divorced woman, her maintenance for the period of her *Iddut*, and the woman has not realised the maintenance, so that the period of her *Iddut* expires, the question is, does the maintenance cease to be realisable as it does in the case of death ? Some of the learned lawyers have said that the maintenance does not cease to be realisable ; and Shumsh-ool Ayma, Hulwai, on whom be peace, says, that when the Kazee fixes for a woman maintenance for the period of her *Iddut*, and she does not realise the same in full, until one of the two parties (the husband or the wife) dies, the (past, or arrears of) maintenance shall cease to be realisable ; and so also, the same shall cease to be realisable when the *Iddut* expires before her getting possession of the maintenance.

1623. (723.) When the Kazee fixes maintenance for the wife, and the husband, after that, says (to his wife), "borrow every month so much, and maintain yourself," and the woman does so : she is not competent to realise from her husband, the amount borrowed by her, unless he (goes on to add, and) says, "and you can realise the amount borrowed from me."

1624. (724.) A woman goes to the Kazee and says, "I am so and so, daughter of so and so, who is the son of so and so, and my husband so and so, who is the son of so and so, has disappeared from me, and has not left for me any maintenance," and demands from the Kazee that the Kazee should fix her maintenance for her : this case arises in two ways. If the person who is absent, has property belonging to him at present in his house, such property being of the kind (or *jins*) used for maintenance, such as dirhems and dinars, and edibles, and cloth of the kind used for clothing,

and the Kazee finds that she is the wife of the absentee, the Kazee shall order her to maintain herself with propriety (*Maroof*) out of the said property, without extravagance or stint (*tukteer*), after giving oath to the woman to the effect, "I swear by God, that I did not get my maintenance from my husband, and there does not exist between me and my husband any cause which prevents maintenance, such as disobedience, &c.," and the Kazee shall (also) take from her a surety; because (as a reason for the order of the Kazee on the woman to appropriate the things mentioned above for her maintenance) if the woman can reach at (and can lay hold of and appropriate) her husband's property, consisting of the kind (or *jins*) used for maintenance, she is competent to appropriate that property, secretly or openly, although the husband might not approve of it; therefore the order of the Kazee (that she was to appropriate in the manner aforesaid) is by way of aid to her in asserting (or completing) her right, and such order by the Kazee does not amount to a decree by the Kazee (because one party is absent); but the Kazee shall take from her surety, and shall put her on oath, as an act of kindness towards the absent man.

But if the Kazee does not know of the marriage of the woman (with the absentee), and the absentee has no present (or available) property, and the woman, therefore, establishes (*byyuna*), proof by witnesses of the marriage, the Kazee shall not (according to the Zahir-i-Ruwayet) accept the proof by witnesses adduced by her (because the *byyuna* is directed against a person not represented in Court, and therefore, the Kazee shall neither accept the *byyuna* in proof of marriage nor make an order for maintenance): Hakim-ool Shaheed says, that this is the second view of Aboo Yusoof, and that this is the view of Mahomed, on whom be peace. And Shumsh-ool Ayma Surukhsy says, that the (*byyuna*), proof by witnesses adduced by the woman (in the above case) shall not be accepted according to us (the Hanifites; and according to all the three Imams) without any difference (on the part of Aboo Haneefa, or Yusoof, or Mahomed); and that the same is to be accepted only according to Zoofar, on whom be peace. And Shumsh-ool Ayma Surukhsy goes on to say that Aboo Yusoof, on whom be peace, has (instead of holding two contradictory views), drawn a distinction between the case where the absentee has present (or available) property, and where the absentee has no (available) property; and that where the absentee has present (available) property, the Kazee shall accept the proof by witnesses adduced by the woman, but if he has none, then he shall not accept the same.

And Shumsh-ool Ayma Hulwai, on whom be peace, says, that our Mashaikhs have said that "We were under the impression that the proof by witnesses adduced by the woman against her husband was not to be accepted according to our Ashab (Aboo Haneefa, Aboo Yusoof, and Mahomed) when the (absentee) husband has no present (available) property, and that the same was to be accepted, according to Zoofur, on whom be peace, and we found out that the view of Aboo Yusoof, on whom be peace, in this case, is what Zoofur has said only from Khussaf, and that Khussaf has said 'that the proof by witnessses adduced by the woman shall be accepted, according to Aboo Yusoof and Zoofur, in the matter of the maintenance being fixed against the absentee, but it shall not be accepted in the matter of marriage: and that viewed in this light (that the proof shall not be accepted in the matter of marriage, but it shall be accepted in the matter of maintenance), the acceptance of the proof by witnesses does not result to the prejudice of the absentee; because if the absentee should appear, and if he should admit the marriage, the woman shall have done right in taking the maintenance (so) fixed (as aforesaid, and awarded during his absence); and if the absentee (on appearing) should deny the marriage, his word shall be accepted, and it shall be obligatory on the woman to reproduce the proof by witnesses in the matter of marriage (and if the marriage shall not be proved, then she shall have to return the maintenance that she has already taken), and that (there is no inconsistency, but on the other hand) it is fit (and valid) that the proof by witnesses should be accepted in regard to one matter (*e.g.*, in the matter of fixing maintenance), and not in the other matter (*e.g.*, in the matter of proving the marriage), as where a man appoints another man his Vakeel to remove his family, or his slave, to a town, and (when the Vakeel was ready to remove them, the husband having gone away in the meantime) the woman (who has to be removed by the Vakeel) establishes (before the Kazee) proof by witnesses that the husband had divorced her (and therefore the Vakeel cannot remove her); and the slave establishes proof by witnesses, that his master had set him free (or emancipated him, and therefore the Vakeel cannot remove him), this proof by witnesses shall be accepted, to defeat the power of the Vakeel, but it shall not be accepted as establishing divorce or emancipation' (because the husband or master is absent)."

And according to Aboo Yusoof, on whom be peace, as reported in one tradition, if the Kazee does not find (or know of) the marriage, and the absentee has no present (available) property, and the woman (in conse-

quence) establishes proof by witnesses in support of her marriage, then the Kazee shall say to her, "If thou art truthful, then I fix maintenance for thee against the absentee, but if thou art false, then I do not fix the maintenance;" so that, if she is truthful, she shall be entitled to the maintenance; if not, then not (the result being that if she is truthful, the maintenance shall be lawful to her, and the husband on his return cannot take it back; and if she is false, the maintenance shall not be lawful to her, and the husband can take it back). And the Kazees, in our times, accept the proof by witnesses in regard to marriage, for the purpose of fixing the maintenance, because the rule to accept such proof of marriage for the purpose of fixing maintenance is one which has been established by *Ijtihad* (there being a difference of opinion; that is, according to Aboo Haneefa and Mahomed, the proof shall not be accepted, but according to Zoofur, and according to Aboo Yusoof's second view, as stated by Khussaf, it should be accepted; and the rule being one which is established by *Ijtihad*, and not by *Kitab* or *Soonnut*, the Kazee may adopt whichever view has been laid down) and human necessity also appertains to the rule (*i.e.*, human necessity requires that the rule should be given effect to).

And according to those who accept this proof by witnesses (that is, proof by witnesses to establish marriage, which proof is accepted as establishing a right to maintenance), the woman is not obliged to establish another proof by witnesses, that the absentee has not left maintenance for her (or has made no provision for her).

And in the same way as the Kazee shall not fix the maintenance against the absentee husband, when he does not know of the marriage (and the absentee has no present property, as stated above), according to Zahir-i-Ruwayet (that is, the traditions of Aboo Haneefa, to be found in the six books of Mahomed), so also the Kazee shall not order the wife to borrow: but Aboo Haneefa, on whom be peace, used to say, at first, that the Kazee shall order her to borrow, but he afterwards retracted from that view.

1625. (725.) And, similarly, if the absentee has left property in trust in the hands of a man, such property consisting of things of the kind (or *jins*) used for maintenance (*i.e.*, consist of dirhems, dinars, edibles, and cloth, see paragraph 724); or if the absentee has left debts owing from some man (or woman), and the woman demands from the Kazee her maintenance to come out of the trust property or the debt: then if the trustee and the debtor admit (that is, the trustee admits) the trust and the marriage, and the (the debtor admits the marriage and) the debt, the Kazee shall order them

to pay maintenance, by way of kindness towards the woman—in the same way as in the case where the property exists in the house of the husband (of the kind, or *jins*, used for maintenance),—after (that is, the order shall be made after the oath) he has put her on her oath, to the effect, "I swear by God, I have not received my maintenance," and the Kazee shall (also) take from her a surety, according to the view of all of them (the three Imams); and the Kazee might himself become surety; and the meaning of the Kazee becoming surety is this, that he shall say, "I am not in a position to confirm thee, but I give thee a loan, so that if thou art truthful, then thou shall not incur any liability, but if thou art untruthful, I will take back the property, (things awarded, as against the trustee or the debtor, for her maintenance)."

And trust property is preferable to debt, to commence maintenance with for the woman (that is, the Kazee shall, in awarding maintenance, make a beginning with the trust property, and not with the debt).

And after the Kazee shall have made such an order, as afore-stated, against the trustee or the debtor, if the trustee says, "I have already (before your order) surrendered the property to her to meet her maintenance," his word shall be accepted, but the word of the debtor (to a similar effect) shall not be accepted, unless accompanied with (*byyuna*, or) proof by witnesses.

And if the absentee owes a debt other than maintenance, and the creditor produces before (the Kazee) a person, who is the debtor of the absentee, or produces a trustee of the absentee, the Kazee shall not order the trustee or the debtor of the absentee, to pay the amount to the creditor, although such trustee or debtor might admit the trust or the debt (that is to say, whilst the Kazee is authorised to make a particular order in favour of the wife for her maintenance, he is not authorised to make a similar order in favour of any other creditor).

And if the trustee gives the trust property to the wife of the owner of the trust (cestui-que-trust) for the purposes of her maintenance, or to his child, or to his parents (for their maintenance); then, if he has given the same to them by the order of the Kazee, the trustee shall not be liable to damages (or compensation to the absentee, on his reappearance); but if he has given the same to them without the order of the Kazee, then the trustee shall be liable to damages; in the same way as if the trustee liquidates with the trust property a debt due from the owner of the property, which was left with the trustee, the trustee is liable to damages.

And if the trustee or the debtor (of the absentee) denies having trust property (or debt), and also denies the marriage, and the woman (conse-

quently) establishes *byyuna* (proof by witnesses) in proof of what she claims (*i.e.*, of her marriage and trust, or debt), her *byyuna* (or proof by witnesses) shall not be accepted; because, as regards property (including debt), what she offers to prove is that the property (including the debt), belongs to the absentee, whereas she has no right to be a plaintiff (that is, to make a claim) on his behalf, and as regards marriage, because, when she offers to prove (or establishes *byyuna*) marriage, she offers to do so against the absentee, whereas on behalf of the absentee there is nobody present to oppose (that is to say, he is unrepresented in Court), and, therefore, the *byyuna* (or proof by witnesses in the latter case, *i.e.*, the case of marriage) shall not be accepted, according to the second view taken by Aboo Haneefa, on whom be peace, and this second view of Aboo Haneefa is the view taken by his two disciples, on whom be peace.

1626. (726.) And if the wife borrows against her absent husband; that is, she purchases edibles on credit (with a promise), that she will pay the price from the property of the absentee; then if she borrows without the order of the Kazee, her husband shall not be liable (for the price of the things purchased by the wife), according to the second view taken by Aboo Haneefa, on whom be peace, and this second view of Aboo Haneefa is the view taken by his two disciples; so that, if the absentee re-appears, she is not entitled to realise the amount (of the price aforesaid) from him.

But if she borrows (that is, makes purchases on credit) by the order of the Kazee, she shall be entitled to realise the amount (of the price aforesaid) from her husband.

1627. (727.) And in regard to (*Mufkood*) one who is absent, and whose whereabouts are not known, the rules regarding him, in all the details, are the same as those in regard to an absentee who is not a *Mufkood*.

1628. (728.) And as against an absentee, his furniture (other than of the kind or *jins* used for maintenance) shall not be sold on account of maintenance.

1629. (729.) And when a man sends to his wife some cloth, and he afterwards (when a question regarding it arises) says, the same was (sent) on account of dower, or says, the same was on account of clothing (which he was bound to provide as maintenance), but the woman says, the same was a present: the word to be accepted shall be that of the husband. And so, if he gives her dirhems, and says, afterwards, the

same were paid on account of maintenance, but the woman says, the same were given by way of a present: the word to be accepted shall be that of the husband (that is, on oath, in the absence of a *byyuna*).

And so also, if against a man there are debts (owing to the same individual) of several kinds (*e.g.*, unpaid purchase money, and money borrowed, &c.), and he pays something (to that individual), and he afterwards says, that the payment was on account of such and such a debt, the word to be accepted shall be his word; because he is the person who makes the creditor owner of the money paid; and so also is the husband, that is, so also the husband makes the wife the owner of the things sent, as aforesaid, and, therefore, his word shall be accepted); except when the woman establishes proof by witnesses that the husband sent her those things by way of a present. And if both (the husband and the wife) establish proof by witnesses, then the *byyuna* (or proof by witnesses on the question, whether the amount sent was in satisfaction of the dower, or by way of a present) adduced by the husband shall be accepted.

And so also if each one of them establishes proof by witnesses to prove the admission of the other (on the same question as set forth above), then the *byyuna* to be accepted shall be that of the person who makes the other owner of the thing.

1630. (730.) And so also when the husband and wife differ, after the maintenance has been fixed (by them amicably; because if it has been fixed by the Kazee, the question can be settled without any difficulty by referring to the record) as regards the amount fixed, or if they disagree as regards the period which has elapsed (*i.e.*, as regards the period for which maintenance is due) after the Kazee has fixed the maintenance (because unless the Kazee fixes maintenance, the woman is not entitled to past maintenance, see paragraph 708), the word to be accepted shall be that of the husband (on oath, in the absence of witnesses), because he denies the increase, (or excess over the admitted matter, *e.g.*, where the question is between four and six months, then the two months constitute the excess), but the *byyuna* (or proof by witnesses to be accepted) shall be that of the woman, because the woman claims the increase (or excess).

1631. (731.) A man has a single head-band, he shall not be compelled to sell the same on account of maintenance; because a man cannot be compelled to sell the clothes on his person for any kind of debt, and so also in the matter of maintenance.

1632. (732.) And as against the husband who is present, his furniture shall not be sold (by the Kazee) on account of debt and maintenance, according to Aboo Haneefa, on whom be peace (as also in paragraph 728); because to sell one's property for his debt is to deprive him of the right to exercise dominion over his property (and therefore his debt must be realised by putting compulsion on him, *i.e.*, by imprisoning him) and Aboo Haneefa does not allow a man to be deprived of his right to exercise dominion over his property.

But his disciples, on whom be peace, say that his furniture shall be sold for either debt or maintenance.

1633. (733.) And if a woman shall have received, in anticipation, the maintenance for a period, and if she dies before the expiry of the period, it is not competent to the husband to get back any portion of the maintenance, according to Aboo Haneefa and Aboo Yusoof, on whom be peace: but Mahomed, on whom be peace, says, that if the amount received in anticipation is in existence, then the heirs of the wife shall have surrendered to them the proportionate amount for the past period (that is, for the period she was alive), and the remainder shall be returned to the husband; but if the amount received in anticipation on account of maintenance is not in existence, then the husband's share shall be awarded from the inheritance (or estate) of the woman, because the husband made pre-payments of maintenance in order to put an end to an obligation, and the (right to) maintenance ceased by the death (of the wife), and therefore the husband shall get back what he has paid in anticipation, because the obligation ceases; just as in the case of a man who pays maintenance to a woman with the view of marrying her, but the woman dies (before the marriage could take place), the man shall then be entitled to take back what he has paid on account of maintenance.

1634. (734.) And if a man gives maintenance to his wife, whom he had divorced thrice, such maintenance being given for the period of her *Iddut*, consequent upon the divorce pronounced by the *Moohullil* (or legaliser), and the same having been given with a view that the man should marry her after the expiry of the *Iddut* for (or consequent on the divorce by) the legaliser, but the woman does not give herself in marriage to the man; then the Sheikh-ool Imam Aboo Bakur Mahomed, son of Fuzul, on whom be peace, says, if the man has given her dirhems, he shall be entitled to get the same back from her, unless the same have been paid as a present; and other Mashaikhs have said, if he gives maintenance and makes a condi-

tion, saying, "I give thee maintenance on condition that thou shalt marry me," and then, if she gives herself in marriage to him or not, it shall be competent to him to get the maintenance returned by the woman; but if he does not say so (*i.e.*, does not express the condition), but it appears inferentially that he maintained her with this object, then some have said that he shall not be entitled to get the maintenance back from her.

And the great, and the master Sheikh-ool Imam Zuheerooddin, on whom be peace, says, that he shall be entitled to get back the maintenance in every case (whether there is a condition or not, and whether the woman marries him or not, and whether any inference could be drawn or not), because the maintenance given was a bribe, unless he expressly states it to be a present (in which case it is not recoverable: see also paragraph 460).

1635. (735.) A woman has an indigent husband, but she has a rich son: the Kazee shall say to the son, "Give him a loan," and he shall compel the son to lend him; then if the son refuses to do so, the Kazee shall order the maintenance (of the mother) to be paid by him.

1636. (736.) A woman says to her husband, "Thou art released from my maintenance for ever, as long as I shall continue thy wife;" then if the Kazee has not already fixed a maintenance for her, the release by her shall be void; because she released him before the obligation came into existence (that is, maintenance for a time prior to the order of the Kazee not being recoverable, the release here is before the obligation to pay a sum or thing certain had come into existence), and if the Kazee has fixed such and such sum for her maintenance every month, against the husband, and the woman afterwards says, "Thou art released from my maintenance for ever, as long as I am thy wife," the release shall be valid in regard to maintenance for one month, and not for more; and if she has released him after the expiry of a few months (from the date the Kazee had fixed the maintenance), then the release shall be valid for the past period (that is, for the maintenance of the period before the release), and not for the remaining period (that is, not for a period coming after the release); in the same way as when a person gives a lease of his house monthly (or for every month) for such and such (rent), or gives a lease yearly (or for every year) for such and such (rent), and some portion of the year or some portion of the month expires, then the lease shall be valid for the first month or for the first year (and the contract shall not be binding for other months or years; that is, a man gives a lease to another, saying,—"I give you a monthly lease:

you shall have to pay me so much monthly, as long as you reside;" here the period is unknown, because it is not known for what period certain the lease is to last; then, the lease shall be valid for a month, because that is certain according to the contract: but if he says, "I lease the house to you for six months, for so much rent monthly," then the lease is valid for six months).

1637. (737.) And it is stated in the Book on Compromise (in the work of Mahomed), that a man divorces his wife, and afterwards the woman compromises with the man for her maintenance during the period of her *Iddut* in lieu of something (certain); then, if her *Iddut* is to be reckoned by months, the compromise is valid; but if by menses, then the compromise is not valid (because, in the former case, she can ascertain with precision the period for which the maintenance is to be provided; because that period is three months for an *Ayeesa,* and two months for a slave girl: but in the latter case the number of months is uncertain, because she might be in her irregular courses).

And if the woman who is observing her *Iddut* compromises regarding her residence for certain dirhems, the compromise shall not be valid in both the cases (*i. e.,* whether the *Iddut* is reckoned by months, or courses), because residence is the right of God, and, therefore, the giving up of that right by the woman is not valid: (see paragraphs 459, and 462, being texts of the Koran numbered 455 and 458, where residence is prescribed in the Koran, and it is the right of God, in so far as God makes the command, to which He expects obedience: it is also the right of the woman, in the sense that she is to be benefited by the command; but she cannot give up her own right because that involves the giving up of the right of God).

1638. (738.) A man is accused with a woman, whose pregnancy becomes visible, and her father gives her in marriage to the man, and the husband refuses to maintain her: then Sheikh-ool Imam Aboo Bakur Mahomed, son of Fuzul, on whom be peace, says, that if the husband admits that the pregnancy was by him, the marriage is valid, according to them (that is, the three Imams), and he shall (consequently) be compelled to provide a maintenance for her; but if he does not admit that the pregnancy was by him, then the marriage shall be valid, according to the view of Aboo Haneefa and Mahomed, on whom be peace (because they hold that the marriage of a pregnant woman, who has conceived by *Zina,* is valid; so that any man can marry her; but if the pregnancy was not by the

husband, he is not entitled to have intercourse with her until delivery: but if the pregnancy was by the husband, then he can have intercourse without waiting for delivery. But according to Aboo Yusoof, the marriage itself shall not be valid if the pregnancy was not by the husband), but the marriage shall not be valid according to the view of Aboo Yusoof, on whom be peace, and (in the aforesaid case, that is, when the husband does not admit that the pregnancy was by him, then) the husband shall not be compelled to provide her with maintenance, according to the view of all the three Imams, because, according to Aboo Yusoof, on whom be peace, the marriage is invalid, (and, therefore, the husband shall not be bound to provide a maintenance), because in an invalid marriage there is no liability to maintenance; and according to Aboo Haneefa and Mahomed, because it is not lawful for the husband to have carnal intercourse with her until she is delivered, (and, therefore, there is no detention or *Ihtibas* in the proper sense of the term). And shall the husband be liable for the price of the water which is used (by her) for bathing and *wusoo* (purification before prayers)? On this question, the Mashaikhs of Balkh, on whom be peace, have said that the husband shall be bound to pay the price; and we have mentioned this in the Book on Prayers.

1639. (739.) A woman dies without leaving property (from which her funeral could be provided for): Aboo Yusoof, on whom be peace, says, the funeral (*Kufun*) is obligatory on the husband, and Fatwa is given accordingly.

The principle, according to Aboo Yusoof, on whom be peace, is that, whoever is obliged to provide maintenance (for one) when alive, is obliged to provide for the funeral in case of death: but Mahomed, on whom be peace, says, that the husband is excepted from this rule. And whoever is not obliged to provide maintenance (for another) during life is not obliged to provide for the funeral after death, according to the view of them all (*i.e.*, all the three Imams).

1640. (740.) A man says to another, "Give a loan to my wife, and give her, on account of maintenance every month, so much," and the person so ordered afterwards says, "I have provided her with maintenance," and the woman supports him: the person so ordered cannot recover from the husband (on account of maintenance which was provided before the request) unless the Kazee has fixed for her for every month ten dirhems (or so); and in this (latter) case if the woman admits that the person

ordered has provided her with maintenance, her word shall be accepted (and the Kazee shall make a decree in favour of that person) because the woman has taken the maintenance by the order of the Kazee (and, therefore, the person on whom the order has been made can recover from the husband): but in the first case (when without the order of the Kazee for maintenance, the third party makes the advance at the request of the husband), the woman takes the maintenance with the object of establishing a debt against her husband (that is, the result is that the liability for the debt is thrown on the husband), and therefore her word shall not be accepted.

And this is the rule in the case of a minor son (*i.e.*, in the case where the father asks a third party to spend a certain amount to maintain his minor son).

1641. (741.) A man says to another, "Maintain my wife and children (*Ayal*)," and the person so asked maintains them with propriety (or *Maroof*, *i.e.*, decency): Sheikh-ool-Imam Shumsh-ool-Ayma Sarukhsy, the great, on whom be peace, says, it is competent to that person to recover from the person who made the request what he spent on account of maintenance (even if the Kazee should not have previously fixed the maintenance. In paragraph 740, the maintenance was provided for prior to the request of the husband, and therefore it was held not to be recoverable at the instance of the third party: but if the Kazee makes a decree, then the woman is entitled to borrow as against the husband. In paragraph 741, the third party has provided maintenance after the request of the husband).

1642. (742.) Inability to provide for maintenance does not create a right of separation: but Shafei, on whom be peace, says, that the woman is entitled (in such a case, that is, in a case where the husband is unable to provide the wife's maintenance) to demand from the Kazee that he should effect a separation between them, and the separation (so) effected by the Kazee shall be a cancellation (*Fuskh*) of the marriage (and not a divorce).

And this difference of opinion exists when the husband is unable to pay the prompt dower before sexual intercourse (that is, according to Aboo Haneefa, if the husband is unable to pay the prompt dower before sexual intercourse, the wife is not entitled to ask for a separation; so also, if he is unable to pay it after sexual intercourse: but according to Shafei, if the wife demands her prompt dower before sexual intercourse, and the husband is unable to pay it, she is entitled to ask for a separation; but if she demands it after intercourse, and the

husband is unable to pay it, then, even according to Shafei, she is not entitled to ask for a separation), so that, if the Kazee effects a separation between the husband and the wife (either in case the husband is unable to pay maintenance, or unable to pay the wife's prompt dower, before intercourse), and the Kazee is of the Shafei school, his decree shall be given effect to (even according to the Hanifites); because the Kazee has (by making the decree in such a case) made a decree in a matter on which there is no text of the Koran, or tradition of the Prophet, or *Ijma*, but in which the governing rule is deduced by *Ijtihad*, and therefore his decree shall be given effect to according to all (*i.e.*, the Hanifites, Shafeites, Malikites, and Humbulees. When there is no text of the Koran, or the Hudees, in a case, and when there is no *Ijma* either, and consequently the governing rule is to be deduced from *Kyas*, or reasoning by analogy, then, if the *Illut*, or reason of the rule which should govern the case, is to be found in the Koran, the Hudees, or by *Ijma*, the rule required for the case can be deduced without difficulty, and when deduced it is as convincing as if it had been laid down in the Koran, or the Hudees, or by *Ijma*: but when the reason for the rule is not so found, then the Jurists or Moojtuhids), *i.e.*, the Imams Aboo Haneefa, Shafei, Mallik, and Humbul, were reduced to the necessity of finding out a reason from which the rule in question could be deduced, and each of the Moojtuhids might assign as a reason for the rule what is not accepted by the others: hence the difference between the Moojtuhids. It follows from this, that a rule deduced by such an uncertain mode of reasoning might be right or might be wrong; but if a particular Kazee, whichever Moojtuhid he might be a follower of in conscience and religion, accepts a particular rule, then his acceptance of the rule is sufficient to give it an authority for its promulgation, so as to make it binding on the followers of all the Imams): but if the Kazee is of the Haneefa school, it is not fit that he should make a decree contrary to (the tenets of) his school, unless he is a Moojtuhid (*i.e.*, is one who, as defined in the Shera, is able to deduce rules on recognised principles), and unless (also) his *Ijtihad* leads him to the conclusion that the doctrine which is not accepted by the followers of his school is correct: but if the Kazee acts contrary to the accepted rule of his school, without *Ijtihad* (that is, without his being a Moojtuhid, or in the event of his being a Moojtuhid, without exercising his mind, and without thinking over the matter, so as to evolve a conclusion according to the rules prescribed for *Ijtihad*), then according to Aboo Haneefa, there are two traditions on the question whether his decree (contrary to the tenets

of his own school) is to be given effect to (that is, according to one tradition, such decree should be enforced, because the Kazee's authority is sufficient to make a rule binding in which a difference of the nature above referred to exists, but according to another, it should not be enforced, because the Kazee has made the decree without making *Ijtihad*): and (as in the case of maintenance) so also in regard to every other matter (which depends on *Ijtihad*) on which there is no text of the Koran, or saying of the Prophet, or *Ijma*, but in which the rule is deduced by *Ijtihad*, and in which consequently there is a difference: (that is, in all such matters, the Kazee, if not a Moojtuhid, shall not act contrary to his school; and if he is a Moojtuhid, and if he exercises his mind, and acts up to the rules of the *Ijtihad*, then he can pronounce a decree in conflict with his own tenets).

And if the Kazee (professing the Haneefa tenets), instead of himself making (contrary to the tenets of his school), a decree (that separation should be effected between the husband and the wife) directs another Kazee, who is of the Shafei school, to make a decree in the particular case (betwen the husband and the wife, effecting separation between them), then if the Kazee (professing the Hanifite tenets) is not authorised (by his appointment) to appoint somebody as his deputy, then the decree passed by the Kazee of the Shafei school shall not have effect given to it; or if he has such authority, but he himself, or the Kazee to whom he has entrusted the case, has taken something in the case (*i.e.*, has taken a bribe), then the decree of the Shafei Kazee shall not be given effect to according to all; because the decree of the Kazee, in a matter in which he has taken a bribe, is void according to all; but if nothing has been taken (that is, if no bribe has been taken), and the Kazee, who has been so directed, as aforesaid, effects a separation between the husband and the wife, the separation so effected by him shall (according to everybody) be valid.

(*Note.*—All that has preceded relates to a case where the husband is present.)

But if the husband (who has no ability to pay maintenance, or who is unable to pay the prompt dower, before carnal intercourse, as stated above) is absent, and the woman submits the question (that her husband is unable to maintain her) to the Kazee, and she establishes (*byyuna*) proof by witnesses that her absent husband is unable to maintain her, and demands from the Kazee that he should effect a separation between them; then, if the Kazee is a Hanifite, we have stated what he ought do; but if he is a Shafei, and if he effects separation between them, then the Mashaikhs

of Samarcand have said that "The separation effected (or the decree) by the Kazee shall be valid, because the Kazee (by directing separation) shall have (in effect) made two orders; one is that he shall have decreed separation in consequence of inability (on the part of the husband) to maintain (his wife), and the other is, that he shall have made a decree in a matter which affects an absentee, and either of these two matters, is (*Moojtuhid-fee*, or is) a matter in which there is no text of the Koran or tradition of the Prophet, or *Ijma*, and in which there is a difference of opinion requiring a Moojtuhid to settle the point; and that according to us the decree against the absentee is not valid, but if the Kazee does make a decree, then according to (Azhur-i-Ruwayet or) the more apparent of the traditions (from Aboo Haneefa), his decree shall be given effect to, and, therefore, the decree made by the Kazee of the Shafei school is valid." But Sheikh-ool Imam Zuheerooddin, the great and the master, on whom be peace, has said, that this separation (so effected as aforesaid), by the Kazee of the Shafei school, is not valid, because a decree against the absentee is only valid, according to Shafei, on whom be peace, and the same is only operative according to one of two traditions from Aboo Haneefa, on whom be peace, when the thing sought to to be proved (*viz.*, the inability of the husband to maintain his wife) is proved, but the thing sought to be proved, which is the inability of the husband to maintain his wife, is not proved here, because property (is uncertain in its duration, *i.e.*, it) comes in the morning and goes in the evening (and, therefore, it cannot be said as to the absentee that he is unable to maintain his wife at the time of the decree) and it is possible that the absentee may be rich, but the witnesses may not be aware of the fact, in consequence of the husband being at a distant place from where the witnesses are, and the witnesses might simply be speculating (and making a guess) in this matter; and, therefore, when the Kazee knows all this (that is, he knows that the witnesses' statement as to the husband's present inability is a mere speculation), his decree shall not be valid (and, therefore, according to Oostad Zuheerooddin, the decree made by the Kazee is all nonsense, according to the very tenets of Shafei, whose follower the Kazee is, and, therefore, that decree shall not be enforced).

1643. (743.) A man resides on royal lands, meaning thereby that the land is the Sovereign's private property: and the man also takes money from the Sultan (*i.e.*, without being the servant of the king, the man is supported by the Sultan); the wife says, "I shall not reside with thee on the royal land and I shall not eat of thy property:" the learned

lawyers have said, it is not open to her to say so, and the sin of the life the husband leads (living on royal lands and on royal charity), is in her husband, and if the woman refuses to live with him, she shall be considered disobedient (or *Nashiza*).

And verily have we stated before (see paragraph 693), that if the husband is residing on usurped land, and the woman refuses to live with him (on such land), she shall not be considered disobedient, and she shall be entitled to (separate) maintenance from her husband, and the reason of that is, that usurpation is absolutely wrongful (or unlawful, *i.e.*, *Huram*) without there being any sort of doubt regarding the same; contrary to the (case of the) land of the Sultan and his property (which land and property might have been lawfully or unlawfully acquired. *Note.*—See Fatawai Alumgiree, Vol. III, p. 403. The Imam or the Sovereign is only entitled to so much out of the public funds as will enable him and his family to live with comfort, in order that he may avoid temptation regarding his subject's property. Accordingly, Huzrut Aboo Beker was allowed, out of the *Bytool Mal*, four hundred dirhems per annum, equivalent to about Rs. 105 of the Company's coin: and Huzrut Ally was allowed out of the *Bytool Mal*, per diem, a large cup of *Sureed*, which was a kind of eatable; and according to some tradition, Huzrut Ally fixed for himself five hundred dirhems per month).

SECTION II.

ON DIVISION OR PARTITION (*KASM*).

1644. (744.) What is obligatory on the part of husbands in regard to their wives is (the observance of) justice (*Adul*) and equality amongst them in matters lying within the husbands' power, and those matters consist of living with them with the object of giving the wives their company and their affection (*Mowanisut*), and not in matters which do not lie within their control, such matters being (concentration of) love (*Hoobb*), and sexual intercourse; because love is a function of the heart and sexual intercourse springs from pleasure, and neither of these is under the will of the husband. And the Prophet of God, on whom be the mercy of God, has pointed to this when he says, "Justice and equality between wives consist in what lies within my power to divide amongst them: and (Oh, God!) do not make me answerable for what does not lie in my power," (See paragraph 761, text of the tradition numbered 152.)

1645. (745.) If a free man or a slave has under him two wives, it is obligatory on him to observe equality between them : he should, therefore, live with each one of them one day and one night, or three days and three nights ; but he shall have the full scope of his inclination with whom he is to commence to live first.

1646. (746.) And in the matter of division, a *Syeeba* (a woman who has already been married or who has already had sexual intercourse) and a *Bakira* (*i.e.*, virgin), and a woman who is about to attain her puberty, and a woman who has attained her puberty, and a woman who has understanding, and a woman who is insane, and a woman who is a Moslem, and a woman who is a *Kitabya,* stand upon an equal footing.

And so also a husband who is in health, and one who is sick, and (a *Mujboob* or) one whose male organ has been cut off, and one who has been castrated, and one who is impotent, and one who has attained his puberty, and one who is about to attain his puberty, and one who is a Moslem, and one who is a *Zimmee,* all stand on an equal footing (that is, all these are equally obliged to observe equality, justice, and division amongst their wives).

1647. (747.) And a new wife and one married long ago have equal right to the division, according to us (all the three Imams), whether the new one is a virgin or a *Syeeba* : so that when a man has lived with his new wife for three or seven days, he must live with his old wife for the same time : but he has the option to commence with the new wife.

Shafei, on whom be peace, says, if the new wife is a virgin, the husband must (at first) live with her for seven days, and after this (period of seven days), he shall observe equality between the new and the old wives (those seven days not being taken into account), and he shall (after those seven days) remain with each one of them for one day and night (that is, for an equal period) : and if the new wife is a *Syeeba* (one who had been married before) then he shall remain with her three days and (three) nights, and then after that he shall observe equality between them.

1648. (748.) And if a man has under him a female slave (who is married to him), or a *Moodubbura* (likewise married), or a *Mookatuba* (likewise married), or an *Oomm-i-Wulud* (likewise married), and upon them (*i.e.*, in addition to them), he marries a free woman, then the free woman is entitled to two days, and the female slave is entitled to one day, (and so also the *Moodubbura* and the *Mookatuba*).

And if he shall have lived with the female slave (to whom he has been married) for one day, and then the female slave is emancipated (by her master, and consequently becomes a free woman), then he shall live with the other free wife (who has been always a free woman) only for one day (because both are now free).

And if he has lived with the wife, who is a free woman, for one day (out of the two days), and then the slave wife becomes emancipated (by her master), he shall go to his wife so emancipated (instead of completing two days with the former, because both are now free).

1649. (749.) And if a man remains with one of two wives for a longer period (and does so), with the permission of the other wife, it is lawful for him to do so: and the latter wife (if she has given a general permission for him to stay longer with the former, then she) can revoke such permission, and the permission accorded by her shall not be binding on her.

1650. (750.) And if a woman offers (promises) to her husband a present, on condition of his increasing her portion of the time allotted to her by one day, and the husband does so, it is not obligatory on the woman to make the present, and it is competent to the woman to take back the property (given by her by way of a present).

And so also, if she has released him from a portion of the dower, or if the husband makes an increase in the dower, or if the husband offers her a present, on condition that she might allow him to remain with another wife, during the day which is her portion, then the same is void.

1651. (751.) And if the Kazee has directed the husband to observe division and equality, but the husband (instead of observing equality), commits oppression (that is, fails to carry out the order), and the wife brings up the matter before the Kazee, then the Kazee shall inflict pain (punishment) (*Aujaa*), in consequence of the husband having adopted an illegal course (and of his having failed to observe equality, notwithstanding the injunctions of the Kazee), and shall order him to do justice (and observe equality).

1652. (752.) And if the husband lives with one wife for one month, whether before or after the wife has had recourse to the Kazee (but the Kazee has yet made no orders), and then the other wife has recourse to the Kazee (complaining that the husband is not living with her), the Kazee shall direct the husband to observe equality between his wives in future,

and the period that has elapsed shall go for nothing, so that the wife last mentioned shall not be entitled to demand that the husband should remain with her for a like period (as compensation for the month already passed by him with the first-mentioned wife, but there shall be a new beginning).

1653. (753.) And if a man has a wife who is sneered at on account of her old age (this circumstance of being sneered at is not a necessary part of the rule), and the husband intends to change her for a young woman (*i.e.*, he intends to bring a young wife in lieu of the old one by divorcing her) and then the old wife proposes that he might retain her (instead of divorcing her), and (also) marry another wife, and that he might live with the new wife for a number of days, and with her, the first wife, for one day, and the husband marries (a new wife) on this understanding: this is valid: and in this matter the text of God has descended, *viz.*—"If the wife fears that her husband shall get displeased with her, or shall turn away from her, and so forth." (See paragraph 149: text of the Koran, numbered 145).

1654. (754.) And if the husband goes upon a journey with one of his two wives, without casting lots, this is valid according to us (the Hanifites), but casting lots is the better course. But Shafei, on whom be peace, says, that it is not lawful for the husband to go upon his journey with one of his wives without casting lots.

1655. (755.) And if the husband goes upon a journey with one of his two wives, and when he comes back from the journey, the other wife, whom he did not take with him, demands from him that he should live with her for a like period (that is, for a period equal to that for which he lived with the wife who accompanied him in his journey): she is not entitled to make that demand. And Shafei, on whom be peace, says, if the husband goes upon a journey without casting lots, then the period of the journey with one wife shall be counted in favor of the other wife, and the husband shall live with the other wife for a like period.

1656. (756.) And if a man has a single wife, and the husband continues (all along) during the night, saying his (*Tuhujjood*) prayers, and keeps fasting the whole day, or spends his time in the company of his female slaves, and the woman has recourse to the Kazee: the Kazee shall order that the husband shall live for some nights with her, and shall give up some of his fasting for her sake. And Aboo Haneefa, on whom be peace, at first reserved one day and night for the wife, and allowed three days and nights for the husband (for the purposes of his fast and *Tuhujjood*

prayers); but he afterwards resiled from this view, and said that the husband shall be ordered to have regard for her, and please (and satisfy) her with his company for some days and some time, without holding that there is some fixed time for this purpose.

1657. (757.) And it is laid down in the Moontuka that when a man marries a woman, he having several female slaves of the kind called *Oomm-i-Wulud*, and several female slaves; and he says, "I shall remain with them (the slave-girls), and I shall come to her (the wife) when it pleases me:" he is not entitled to act in such a way, and he shall be told by the Kazee, "Thou shalt remain with her (the wife) for one day and night out of every four days and nights, and remain with whomsoever it pleaseth thee for the other three days and nights."

And if the husband has two wives, and he has besides several *Oomm-i-Wuluds* and several female slaves: he shall remain with each of his two wives one day and night, and he shall remain for two days and nights with whomsoever he likes from amongst his female slaves.

And if the husband has four wives, then he shall remain with each of them one day and night, and he shall not remain with his female slaves but for such small portions of time as resembles the stay of a passer by.

1658. (758.) And it is abominable for a man to have carnal intercourse with his wife whilst there is with them a child, who perceives things (*akl*), or a blind person, or a co-wife, or his or her female slave.

1659. (759.) A man has a wife and a female slave; the wife says, "I shall not live with your female slave," and she demands a separate room (*i.e.*, a separate house with a separate enclosure); she is not entitled to say so (or ask for a separate house). God knows best!

Section III.

ON MAINTENANCE DURING *IDDUT.*

1660. (760.) A woman who is observing her *Iddut* on account of divorce is entitled to maintenance and residence, whether the divorce is reversible or complete (*bain*), whether there has been one divorce or (two or) three divorces, whether the woman is pregnant or not.

And Shafei, on whom be peace, says, that a woman who has been completely divorced (whether by one, two or three divorces), is not entitled to maintenance but is entitled to residence, except when she is

pregnant (at the time of the divorce) in which case she shall (also) be entitled to maintenance. But, according to us (the Hanifites), the woman (completely separated as aforesaid), is entitled to maintenance in every case (whether pregnant or not).

1661. (761.) And a woman, who has been made separate (*bain*) by *Khoola*, or *Eela*, or *Lyan*, or by reason of her husband becoming an apostate from Islam, or by reason of the husband having had intercourse with the wife's mother, has equal right to have maintenance (*i.e.*, all such women are equally entitled to maintenance; or, in other words, each of them is entitled to maintenance, whichever out of the causes specified above might be the cause of separation in the particular case, and that the maintenance of a woman separated from one cause, is the same as that of a woman separated from another cause).

1662. (762.) And the principle which regulates the right of maintenance is that, when the separation arises from an act proceeding from the husband, which act he is at liberty to do (*Moobah*), or which act it is (even) unlawful (*Muhzoor*) for him to do, then the woman shall be entitled to maintenance and residence (the example of a *Moobah* act is divorce or *Khoola*: that of a *Muhzoor* act is the husband becoming apostate from Islam, or having sexual intercourse with the wife's mother; and she is entitled to maintenance, whatever might be the nature of the husband's act, because the separation takes place without her fault).

1663. (763.) And so also if the husband admits (or says) that the marriage of his. wife was invalid, and the woman falsifies him, and the Kazee effects a separation between them after carnal intercourse; then in this case she shall be entitled to maintenance and residence: (in case of an invalid marriage, the result of intercourse is, that only *Iddut* is obligatory on the wife, and maintenance is not obligatory on the husband; but that rule is when the invalidity is clearly proved; but in the present case, the wife denies the invalidity of the marriage, and there is no *byyuna*, and consequently the Kazee cannot form an opinion on the question whether the marriage is invalid or not, and therefore the point is doubtful: and you cannot prefer the statement of either party, and therefore, the case must be treated from both points of view; therefore, admitting the husband's case, the marriage is treated as invalid, and the parties are separated; and admitting the wife's case that there is no invalidity, she gets maintenance and residence for the period of her *Iddut*: no party can be put on oath, because in

questions of marriage, the husband and the wife are not to be put on their oath, according to Aboo Haneefa: and the husband's view that the marriage was invalid is accepted, because in matters relating to the person of a woman Aboo Haneefa says, great caution is necessary).

1664. (764.) And if the separation takes place by an act proceeding from the woman; then, if such separation takes place by an act of hers, which it is lawful for her to do, such, for instance, as option of puberty and option of freedom, and absence of Koofooship or equality, she shall be entitled to maintenance and residence; but if the separation takes place by an act of hers, which it is not lawful for her to do, such, for instance, as becoming an apostate from Islam, or having connexion with the husband's son, then she shall not be entitled to maintenance; but she shall be entitled to residence (maintenance being the right of the woman, she can forfeit it; but residence is the right of God, and, therefore, cannot be forfeited by her).

1665. (765.) And if the wife obtains *Khoola* from her husband in consideration of property, and no mention has been made regarding the maintenance of the *Iddut*, she shall be entitled to maintenance; but if she obtains *Khoola* on consideration of foregoing her right of maintenance (*i.e.*, only the right to get edibles) during the *Iddut*, then her right to maintenance shall cease; and if she obtains *Khoola*, on consideration of foregoing the right of maintenance during the *Iddut* and foregoing the right of residence (during the *Iddut*), then the right of maintenance during the *Iddut* shall cease, but she shall be entitled to residence (the right of residence not being a right which admits of being given up, in any case, for reasons already stated more than once). And if she obtains *Khoola* on consideration of her releasing the husband from the obligation to pay hire for residence (in the house in which she is to spend her *Iddut*), saying, "I shall rent a house and observe my *Iddut* in that house," she shall be bound to hire a house and observe her *Iddut* in that house (and the husband shall be released from the liability to pay hire, she having accepted such liability on herself; because residence being the right of God, she is bound to hire a house, and she thus having a residence, the right of God is satisfied; who must pay the rent is a mere worldly consideration, and the contract between the parties must govern it).

1666. (766.) And if a woman has been divorced whilst she is in a house which has been on hire, the husband shall be liable for the rent of

the house as long as she is observing her *Iddut* (and she must observe the *Iddut* of divorce at the very place where the divorce was caused).

1667. (767.) And if after obtaining *Khoola* the wife releases her husband from the obligation of maintenance during *Iddut,* the release shall not be valid (as being without consideration).

1668. (768.) When a man's married wife is the female slave of another, and her master has given her a room in his own house (in which she is to live with her husband), and she is divorced by her husband (by a reversible divorce, so that the woman does not become completely separated from him), and then she is emancipated by her master, and she then (*before* the expiry of her *Iddut* and before the reversible divorce comes to be perfected, so as to effect a complete separation, and *whilst* the husband is at full liberty to revoke the divorce) exercises her option of freedom (and declares herself free of the marriage and dissolves that marriage) she shall be entitled to the maintenance (for the period of her *Iddut*; here, although the separation proceeds from the woman's act, still she is entitled to maintenance for her *Iddut,* because the cause of a slave-girl's maintenance, when she resides in her master's house, is *Tubweea,* or getting a room in her master's house to live in with her husband; this *Tubweea,* being tantamount to *Ihtibas,* or detention by the husband; and the act which brought about the separation was an act which she was competent to do. See paragraph 764.) But if her master (in the same case) expels her from (or deprives her of) the particular room (which he had assigned to her and her husband in his house, and keeps her for his own household work) then her right to maintenance shall cease (because her right to maintenance, whether as a wife, or during the period of her *Iddut,* is the result of *Tubweea* and *Ihtibas,* and the former has ceased to exist, and there is no *Ihtibas* or detention by the husband); and if her master (after having deprived her as aforesaid of her particular room) gives back to her the (old) room, then her right to maintenance shall revive.

But if her master had omitted to give her a room in his own house (where she might spend her time with her husband, without interruption from her master's work) during the continuance of the marriage, and he now gives her a room in his house, after the divorce, she is not entitled to maintenance (because during the continuance of the marriage, the master did not assign her a room, but kept her in his service as usual, and therefore the husband was not bound to maintain her during the marriage; then, if after divorce the master assigns to her a separate room, the cir-

cumstance, coming into existence after the marriage has practically ceased, will not give her a right of maintenance, because the master's intention might be to get himself benefited by the maintenance).

1669. (769.) And if a man divorces his wife, and (consequently) maintenance (for her *Iddut*) becomes obligatory on him, and the woman becomes an apostate from Islam (during her *Iddut*)—which God should prevent!—her right to maintenance shall cease: and if she afterwards returns to Islam, (before the expiry of the period of her *Iddut*) her right to maintenance shall revive. But if she (after divorce and before expiry of the period of her *Iddut*) becomes an apostate, and goes into a Darool Hurub (and thus ceases in effect to live, going into a Darool Hurub after becoming a *Moortud,* being tantamount to civil death) and afterwards returns to the Darool Islam, having again become a Moslem (while at the Darool Hurub, or re-embraces Islam after returning to Darool Islam), her right to maintenance shall not revive.

(*Note.*—The divorce is an act of the husband and not that of the wife: therefore the latter becomes entitled to the maintenance of her *Iddut*; when she became a *Moortud,* after her right to maintenance had come into existence, she became deprived of the maintenance only during the period of her apostasy; and when her apostasy ceased, then her right, to which there is now no preventive cause, revives. But in the case, to follow in paragraph 770, the apostasy was before her right to maintenance for the period of her *Iddut* came into existence; and when her apostasy, which was an illegal act on her own behalf, caused separation, then she never became entitled to maintenance for the period of her *Iddut*—see paragraph 764).

1670. (770.) If a married woman becomes an apostate from Islam, and then again embraces Islam, she shall not be entitled to maintenance; (because her right to maintenance ceases by her forsaking Islam, which puts an end to the marriage by an illegal act of hers: she shall therefore not get the maintenance of her *Iddut,* and this right does not revive by her again returning to Islam).

1671. (771.) And if the divorced wife, who is observing her *Iddut,* has sexual intercourse with her husband's son, after divorce, her right to maintenance shall not cease (because the right accrued in consequence of an act of the husband, who divorced her, and this right is not dependent for its continuation on her good conduct).

1672. (772.) And if the husband divorces his wife whilst she is dis-

obedient (and away from her husband's house), she is competent to return to her husband's house and take her maintenance (for the period of her *Iddut*) from her husband (who would after such return be bound to maintain her, because her *Nushooz*, or disobedience has come to an end).

1673. (773.) And if the period of the wife's *Iddut* is prolonged by cessation of her menses, she shall be entitled to maintenance until she becomes an *Ayeesa* (or reaches to an old age, being fifty-five or sixty years), and her *Iddut* reckoned (as an *Ayeesa*) by months shall have expired.

1774. (774.) And if the woman denies that her *Iddut*, reckoned by reference to menses has expired, the word to be accepted shall be hers, with her oath; but if the husband establishes proof by witnesses regarding her admission that the *Iddut* had (already) expired, then her right to maintenance shall cease.

1675. (775.) And if *Iddut* has become obligatory on a woman, and she then (during the *Iddut*) claims to be pregnant, she shall be entitled to maintenance for two years from the time of the divorce (unless she is delivered before); and if the two years expire, and she is not delivered, and says, "I thought that I was pregnant, and I had no menses (from the date of divorce) up to this day," and demands maintenance (on the ground mentioned in paragraph 773), she shall be entitled to maintenance, and she shall be excused for all this (*i.e.*, for having stated that she was pregnant), because pregnancy is a thing in which mistakes might arise (putting a most charitable construction); she shall thus be entitled to maintenance, until her *Iddut*, reckoned according to menses, shall have expired, or until she becomes an *Ayeesa*, and her *Iddut*, reckoned according to months (after her change of life as an *Ayeesa*) shall have expired.

1676. (776.) If a female slave of the kind called *Oomm-i-Wulud* is emancipated, and *Iddut* (consequently) becomes obligatory on her, she shall not be entitled to maintenance (because the maintenance of the *Iddut* is the right of the wife and not of the female slave, with whom the master might live. See paragraph 665, for the causes of maintenance).

1677. (777.) And if the husband or the wife (who are infidels) accepts Islam, and leaves the Darool Hurub and goes to Darool Islam (in which case the marriage becomes cancelled, but if both accept Islam and go to Darool Islam, then the marriage subsists), and then the other afterwards (similarly embraces Islam), and goes to the Darool Islam, the woman shall not be entitled to maintenance (and no *Iddut* becomes obligatory. See

Fatawai Alumgiree Vol. II., page 711). There are four classes of women upon whom it is not obligatory to observe the *Iddut*: one class consists of women who have been divorced before sexual intercourse; the second is a *Hurubee* woman, who leaves her husband in the Darool Hurub and comes into the Darool Islam, under promise of protection; the third is where two women who are sisters, are married by one contract to the same husband, and the Kazee separates them from the husband; and the 4th is the woman in excess of the lawful number of four wives).

1678. (778.) A man becomes surety to a woman, on behalf of her husband, for her maintenance for every month for ever; the husband then divorces her: the woman shall be competent to demand (from the surety) the maintenance (of her *Iddut*), because the maintenance of *Iddut* is equivalent to the maintenance of marriage.

1679. (779.) When a woman who is observing her *Iddut* (*Motudda*), does not take steps to enforce payment of the maintenance of her *Iddut* until the *Iddut* expires, she shall not be entitled to maintenance: and so also if the Kazee has fixed maintenance for her for the period of her *Iddut*, and she does not get it so that one of the two parties dies, the right to realise the maintenance shall cease; but if one of the two parties does not die, and the *Iddut* expires, then the learned lawyers have differed in regard to the matter: Shumsh-ool Ayma Hulwai, on whom be peace, says, that the woman's right to realise maintenance (for her *Iddut*, which she has failed to realise, although the Kazee fixed the same) shall cease.

1680. (780.) And if the husband is absent, and his wife whom he had divorced and who is observing her *Iddut*, has borrowed (for the purposes of her maintenance for the period of her *Iddut*), and then, after the expiry of the *Iddut*, the absent husband returns, the debt shall not be payable by the husband, according to the second view taken by Aboo Haneefa, on whom be peace: and we have mentioned this rule whilst dealing with the maintenance for marriage (see paragraph 726), and the same rule holds in the maintenance for *Iddut*.

1681. (781.) And if a woman, who is observing her *Iddut*, is imprisoned for some obligation of hers, her right to maintenance shall cease, in the same way as if a married woman is imprisoned (her right to maintenance ceases, see paragragh 689).

1682. (782.) And the woman who is observing her *Iddut*, in the same way as she is entitled to maintenance for the period of her *Iddut*, is (also) entitled to her dress.

1683. (783.) And when a man divorces his wife after having sexual intercourse with her, she being a minor, but such that one like her is susceptible of sexual intercourse, she shall be obliged to observe *Iddut* for three months (the case supposed having excluded the hypothesis of menses), and she shall be entitled to maintenance (for her *Iddut,* because the divorce was after intercourse, but if the divorce was without intercourse, then there is no *Iddut* obligatory on her and no right to maintenance) : and Sheikh-ool Imam Aboo Bakur Mahomed, son of Fuzul, on whom be peace, says, if the minor wife is not about to attain her puberty (*Moorahik*), her *Iddut* is for the period of three months; but if she is about to atttain her puberty (at the time of the divorce), then her *Iddut* shall not expire by the expiry of (three) months, on the possibility that she might be pregnant by reason of the carnal intercourse, and, therefore, she shall be entitled to maintenance until it appears that her womb is free: and if (having commenced to observe her *Iddut,* by reference to months and not courses) she gets her menses, then she shall (commence afresh to) observe her *Iddut* in future by reference to her menses, and she shall have maintenance after her menses have appeared, until her *Iddut* expires by reference to her menses.

1684. (784.) When a woman who is observing her *Iddut,* does not confine herself to the house where she is observing her *Iddut,* but, on the other hand, she remains there for a time, and goes out for a time, she shall not be entitled to maintenance, because she is disobedient (or *Nashiza*).

1685. (785.) If a woman who is observing her *Iddut,* refuses to cook (for herself), then she is like the married wife (see paragraph 680), if she is the daughter of respectable people, or if she has a disease owing to which she is unable to cook or to bake bread, the husband is bound to provide her with cooked food, or to get a person who will cook for her and bake her bread; but if she is not the daughter of respectable people and she has no disease, then it is obligatory on the husband only to get her flour, or the like.

1686. (786.) If a woman is observing her *Iddut,* in consequence of the death of her husband, her maintenance (for her *Iddut*) shall come out of her own property.

1687. (787.) When a woman has been married by way of an invalid marriage, and after there has been sexual intercourse, the Kazee effects separation between the husband and the wife, and *Iddut* has become obligatory (in consequence of the invalid marriage having been followed by

intercourse), the woman shall not be entitled to maintenance (because invalid marriages are in effect no marriages at all).

1688. (788.) A man marries another's married wife and has intercourse with her; then if the man does not know that the woman is another's married wife, the woman is bound to observe *Iddut* (because here is sexual intercourse from doubt), but she shall not be entitled to maintenance: (because the marriage is invalid); but if the man knew that the woman was the married wife of another, the woman shall not be obliged to observe the *Iddut.*

And in case of a marriage without witnesses, when the husband has intercourse with the woman, the woman shall be obliged to observe *Iddut* in every case (that is, whether the husband knows or not that it is contrary to law to marry without witnesses).

1689. (789.) When a man enters into the house of his divorced wife, who is observing her *Iddut,* with a view to obtain information, is it allowable to him to enter the house? In this matter there are two traditions.

1690. (790.) And when a man pays *Zukat* on his property to his divorced wife, who is observing her *Iddut,* or when he gives testimony in her favor in some matter, this is not valid (because she is still in some sense his wife, and a wife cannot legally accept *Zukat,* and her husband cannot give evidence in her favor).

1691. (791.) A man divorced his wife thrice and concealed the divorce (not making anybody acquainted with the divorce), and when she has had two menses (after the divorce) he has intercourse with her (before the third menses could appear, and before her *Iddut* could expire) and she conceives, and he afterwards admits having divorced her: he shall be bound to maintain her, until she is delivered (because the divorce would have become irrevocable after three menses, and then the woman would have become a stranger, because the *Iddut* would have expired and maintenance would have ceased; and if the man had intercourse after three menses, the connexion would have been as with a stranger, and there would have been no liability to maintenance; but intercourse during the *Iddut,* is intercourse in doubt, and therefore maintenance becomes due). God knows best!

SECTION IV.

ON THE RIGHTS WHICH ARISE FROM THE MARRIAGE RELATION.

1692. (792.) The husband is entitled to prevent his wife from indulging in poetry (*i.e.*, in chanting musical songs), and he is entitled to inflict corporal chastisement on her for four things. Firstly,—When the wife gives up beautifying (or adorning) herself (*i.e.*, when she neglects her toilet), when the husband desires her to beautify herself. Secondly,—When she refuses compliance with his wishes, when he is inclined to have intercourse with her, she being pure (*Tahir*). Thirdly,—When she does not observe her prayers; and according to some traditions from Mahomed, on whom be peace, it is not competent to him to inflict corporal chastisement on her for refraining to observe her prayers: and refraining from bathing (and purifying herself) after she has become impure, and after she has had her menses, is tantamount to refraining from her prayers. And fourthly,—When the wife goes out of his house without his permission, after she has completely realised her (prompt) dower.

1693. (793.) A man has a wife who does not say her prayers, the husband is competent to divorce her, although he might not possess property from which he could completely satisfy her dower (*i.e.*, although he might not have sufficient means to satisfy her dower, both prompt and deferred).

And it is reported of Aboo Hufs, of Bookhara, that he said, that "Seeing God with the liability of the wife's dower on his shoulders is more agreeable to me, than that the husband should have sexual intercourse with a wife who does not say her prayers."

1694. (794.) A man is desirous of divorcing his wife without any fault of hers; then if he pays her dower and her maintenance for her *Iddut*, he is competent to do so, because this is "giving her up with propriety" (a text of the Koran; see paragraph 59 text of the Koran numbered 53, where it is translated, "dismiss them with kindness").

1695. (795.) And if the wife desires to go out and attend (generally) to a (Divine or religious) Meeting, where learning is discussed (*Ilm*) without the permission of her husband, she is not competent to do so: and if she has occasion (to inform herself on any particular legal doctrine), and she asks her husband, who is (also) learned in the law, and he informs her accordingly, then she is not entitled to go out of the house without his permission (because

the husband is able to satisfy her question): but if the husband is himself ignorant, but he questions (and gets the answer from) a learned man, even then, the wife is not entitled to go out of the house without his permission: but if the husband (who is himself ignorant) refrains from questioning (and getting the answer from a learned man), then she is entitled to go out of the house without his permission (to satisfy herself on the particular point of law), because the acquisition of knowledge (and information) on matters of which there is necessity, is a binding duty (*furz*) on every Moslem, male or female, and, therefore, such acquisition shall over-ride the rights of the husband.

But if the wife has no particular occasion (to inform herself on any point), but she intends to go out and attend a Meeting where learning is discussed, in order that she might obtain knowledge of the rules of prayers and purification (*Wuzoo*), then if the husband remembers (*i.e.*, knows) such rules (*i.e.*, the rules relating to prayers and purification), and instructs her in those rules, then she is not competent to go out without his permission; but if the husband does not remember such rules, then it is more proper for him that he should accord permission to her to go out; and if he does not accord such permission, then he shall not be liable to anything (that is, he shall not incur sin) and she shall not be competent (*i.e.*, at liberty) to go out of the house without his permission, until some particular occasion arises for her.

1696. (796.) A woman has a crippled father, having nobody (else) to look after him, and her husband prevents her from going out of the house to her father, and assisting him: it is open to her to disobey her husband and be submissive to her father, whether the father is a Moslem or an infidel; because it is obligatory on her to remain fixed in her submission (and offer of help) to her parents (*walid*), and, therefore, such submission shall have preference over the rights of her husband.

1697. (797.) The learned lawyers have held that it is not competent to the wife to go out of the house without the permission of her husband, except for certain causes: one (1) of which is, when she is in a house which it is feared might come down; another, (2) is when she goes out of the house towards a meeting of learning, when a particular occasion occurs to her (to inform herself of rules of practice, such as those relating to prayers, &c.), and her husband is not (sufficiently) versed in learning (or is not inclined to get for her the information from others): another (3) case is when she goes out of the house for a *Furz* pilgrimage, if she finds (for her

companion) a relative who is her *Moohurrum* (that is, unlawful to her for marriage).

1698. (798.) And it is allowable to the husband to permit his wife to go out of the house (instead of confining her within the four walls of the *Zenana,* like the pernicious *Zenana* system of India, which system is not enjoined by religion, law, or common sense: but the only restriction is that the wife must have a veil on her when she goes out) and he incurs no sin in according her such permission: another (4) case (when the wife can go out of the house without the permission of the husband, in continuation of the cases enumerated in paragraph 797) is, when she goes out of the house to see her parents and to offer condolence to them, and to call on them when they are sick (*ayadut*), and (also) to see such of her relatives as are (her *Muharim,* or are) forbidden to her.

If the wife is a midwife, and asks her husband's permission to attend to a delivery (then if her husband accords the permission, she can go out to attend the delivery).

And so also if the wife is in the habit of washing the dead (she must get her husband's permission to go out for the purpose).

And also when she is minded to attend a Meeting of the learned (she must ask her husband's permission).

And also when somebody else has a right against her and she has some right against somebody else (she must ask her husband's permission to go out).

1699. (799.) And it is not competent to the wife to give anything out of her husband's house without his permission.

1700. (800.) Nor is it lawful to the wife to observe such fast as is not obligatory on her (without her husband's permission).

1701. (801.) And there is no obligation on the wife to render service personally to her husband, such as the Kazee could enforce: such as baking bread, cooking food, and cleaning the house with a broom, and other like acts.

1702. (802.) A man has a mother who is young, who goes out for a *Wuleema* (marriage) dinner and on occasions of misfortune to others, she having no husband: it is not competent to the son to prevent her from going out, until it is established to him that she goes out with evil intent (*fusad*); and if this shall be established to him, he shall refer the matter to the Kazee; and when the Kazee shall order him to prevent her from going out, then it shall be competent to him to prevent her from going out; because the son (in that case) stands in the position of the Kazee.

1703. (803.) Some of the learned lawyers were asked the following question:—A woman has a husband who does not say his prayers, and the woman refuses (in consequence) to live with him: they answered that it is not competent to the woman to do so (that is, to refuse to live with him in consequence of his not saying his prayers); just as a man who is indebted to another, and the creditor has a great many rights of God owing from him such as *Zukat*, and pilgrimage, and *Ooshoor* (Sovereign's portion of the produce of land), and he (the creditor) does not discharge the obligation imposed on him by the *Shera* (law): it is not competent to the debtor to refrain from discharging the debts which he himself owes to the creditor, and to say that the creditor does not discharge the obligations of the *Shera*, and therefore, he shall not pay his debts, which the creditor has a right to receive.

1704. (804.) A wicked (*fasik*)) man invites wicked men: it is competent to his wife to bake bread and cook food, but she shall, when baking the bread and cooking the food, form an intention that as long as they shall occupy themselves in eating, they shall refrain from drinking wine, just as when a man sits in the company of wicked persons with the intention (formed in his mind) that they shall refrain from their wickedness for the period he shall be sitting with them, it is allowable to him to sit with them, and he shall be rewarded for this. God knows best!

Section V.

REGARDING A WOMAN WHO DOES NOT KNOW WHETHER SHE IS STILL A MARRIED WIFE OR HAS BEEN DIVORCED.

1705. (805.) Two witnesses give evidence (before the Kazee) against a man (whether a claim has been made or not), that he has divorced his wife thrice; the woman either claims the divorce or denies it, or says she knows nothing about it: the evidence of the witnesses shall be accepted; because the evidence relates to a right of God, and it is not a condition (for the evidence to be accepted, and for action to be taken in a matter which relates to the right of God), that a claim should have been made. (By right of God is meant a public right, as contradistinguished from particular individual right. See Nuwal Kishore's Edition of the Towzeeh, Tulweeh, and the Chulupee, p. 462, where this matter is fully discussed in the Chulupee. See also Rudd-ool Moohtar, Vol. IV, in the Book on Evi-

dence, p. 574, and Humuwee, on Ashbah-wo-al-Nazair, p. 386, where it is laid down, that in the following matters, evidence is receivable without a claim :—I, Divorce. II, Emancipation of the slave-girl, and not of the male slave, because the *Hoormut,* or the unlawfulness of the *Furj,* or the person of the woman, is the right of God. III, *Wukf.* IV, The appearance of the Moon of *Ramzan,* and other months, but not of the Moon of the *Fitr* and the *Qurbanee.* V, Punishments, or *Hoodood,* except the *Hudd* of *Quzuf* and *Hudd* of theft. VI, *Nusub,* though as to this there is a difference of opinion. VII, When a slave-girl has been made a *Moodubbura.* VIII, *Hoormut-i-Moosahrut.* IX, *Khoola.* X, *Eela.* XI, *Zihar.* XII, Emancipation of a slave, according to Mahomed and Yusoof. XIII, State of *Hooreeut-i-Asl,* or the natural freedom of a woman, though as to this there is some difference. XIV, *Nikah.*)

Then if the Kazee knows that the witnesses are upright, he shall effect a separation between the woman and her husband, and shall (if there has been sexual intercourse) make an order in her favor for her maintenance during the period of her *Iddut,* and (also) for her residence (during such period); because a woman who has been completely divorced (*Mubtootuta*) is entitled to maintenance during her *Iddut* (provided the husband has had intercourse with her; for otherwise she is not bound to observe the *Iddut,* and, therefore, not entitled to maintenance or residence for the period of the *Iddut*).

But if the Kazee does not know that the witnesses are upright, then he shall make an enquiry regarding their character, and (pending the enquiry) he shall prevent the husband from retiring with his wife and from approaching her, whether the husband be upright or wicked (*fasik*), but the Kazee shall not order the woman to go out of her husband's house, because the woman is either still a married wife (*i.e.,* in the event of the witnesses being false) or she is in the observance of her *Iddut,* after divorce (if the witnesses are just and upright); but the Kazee shall direct that another just woman shall remain with her, in order that the latter might prevent the husband from approaching his wife : and if the wife asks (from the Kazee) for her maintenance for the period pending the enquiry regarding (the character of) the witnesses, then the Kazee shall fix for her such maintenance as is fixed for *Iddut,* whether the wife claims a divorce or not; because, (one point of view of the matter is this that) although she might not (in reality) have been divorced, still the husband has been prevented from having access to her (although she might still be his wife), and (there being no *Ihtibas,* or

detention by the husband) she would be (ordinarily) deprived of her (right to) maintenance; whereas (that is the other point from which the matter may be viewed that is that), if she has in reality been divorced, she is entitled to maintenance (for the period of her *Iddut*); therefore (the question whether the woman is entitled to maintenance or not, being one of a doubtful nature) she shall be entitled to maintenance (because maintenance cannot cease on account of a doubt).

Then if the Kazee takes a long time to make his enquiry regarding the (character of the) witnesses, so that what would (ordinarily) be sufficient to fulfil (or complete) her *Iddut* takes place (such, for instance, as delivery, or the expiry of three menses), she shall not be allowed maintenance after this (*i.e.*, after the expiry of her *Iddut*); because, if she is still a married wife, the husband has been prevented from having access to her (and, therefore, the husband is not bound to maintain her), and if she has in reality been divorced, then her *Iddut* has expired, and, therefore, we derive certainty that her right to maintenance has ceased (contrary to the case first supposed, where the *Iddut* had not expired: and where the period of *Iddut* does not expire, there the woman is entitled to maintenance for the period of her *Iddut*; therefore the non-expiry of *Iddut* should, in the first case, result in the maintenance being allowed in her favor; but the absence of detention by the husband should in the same case result in the absence of right to maintenance; this was the doubt in the first case. But in the present case, the expiry of her *Iddut* requires that there should be no maintenance, and the absence of detention by the husband also requires that there should be no maintenance; therefore absence of a right to maintenance is a matter of certainty in the present case).

Then if the result of the Kazee's enquiry leads him to the conclusion that the witnesses are just, the Kazee shall order divorce, and whatever has been taken by her (on account of maintenance) shall be (declared to have been properly) appropriated by her (that is, the same shall not be taken back from her).

But if (the result of the enquiry is that) the witnesses are rejected, then the Kazee shall withdraw his interruption (in the relationship) between the husband and the wife (and shall remove the strange woman left in the house to keep watch, as aforesaid), and (in this case), the woman shall give back to her husband what she has taken on account of her maintenance, because it is clear in this case, that she has taken maintenance whilst she was in the same position as a disobedient wife (who could not be approached by her husband).

1706. (806.) And in the same way, if the Kazee has decreed a divorce, and it appears afterwards that the witnesses (who had proved the divorce) were slaves, the woman shall return to her husband what she has taken on account of maintenance (for the period of her *Iddut*).

1707. (807.) And so also, if a man marries a woman, and the latter makes a claim (before the Kazee) in regard to her maintenance, and the Kazee fixes her maintenance, and the woman receives her maintenance for several months, and then witnesses prove that she was the husband's foster sister, and the Kazee (consequently) makes a decree for separation between them, then the husband shall be entitled to get back from her what she has received on account of maintenance (as a duly-married wife); because it now transpires that what she received (on account of maintenance) was without any right; this right of the husband to get back (the maintenance), arises when the Kazee has fixed the maintenance (for her), but if the husband has, out of his liberality, himself (without being compelled by the Kazee to do so), given her maintenance, the husband is not entitled to get back anything from the woman.

1708. (808.) And if witnesses give evidence as regards a slave-girl in the possession of a man, that she is a free woman, the evidence shall be received for the reason stated (in paragraph 705), in regard to divorce (*viz.*, that the evidence relates to a right of God, and, therefore, the matter should be enquired into even without anybody appearing as a claimant): and if the Kazee does not know that the witnesses are just, he shall make an enquiry as regards their character, and he shall fix for the woman maintenance for the period during which he shall make the enquiry regarding the character of the witnesses, and he shall compel the man to provide her with maintenance (pending such enquiry), and shall (pending such enquiry), keep her in the custody of a just woman.

And in the case of a divorce, we have laid down that the Kazee shall not remove the woman (*i.e.*, the wife) out of the house of the husband, because she was either still the married wife of the husband, or she was divorced by him (and a divorced wife must spend the period of her *Iddut* in the house where her husband divorced her), and therefore her removal from the house of the husband would not be valid: but in the present case, if the woman is a free woman, her removal from the house of her master is valid (but if she is not a free woman, but is a slave, then it is not valid to remove her from the house; therefore, on one supposition, she can be validly removed in this case; whereas in the case of divorce, both the suppositions resulted in

the conclusion that the woman could not be removed from the house of her husband): therefore the Kazee shall remove her from the house of her master, and shall keep her in the custody of a just woman. The remuneration of the woman who is to be the trustee, shall come out of the *Bytool Mal* (or Public Treasury); because she is acting in the cause of God: and the Kazee shall order the defendant (against whom the evidence is given that he is keeping the free woman as a slave) to provide for the maintenance of the woman (as to whom the question is raised, whether she is free or not), although the period during which the Kazee's enquiry into the character of the witnesses might be prolonged; contrary to the case (in paragraph 805) in which the question of divorce is involved; because in the latter case, when an event transpires which puts an end to the *Iddut* (*e.g.*, delivery, or the like) the right to maintenance ceases: but in this case (in which the question regarding the freedom of the woman is concerned) until the Kazee decides that the woman is free, the right to maintenance (as against the master) shall not cease: and the Kazee shall enforce maintenance (for the period of enquiry as aforesaid) because a human being has the capacity to take legal proceedings (and take steps to enforce his rights) and therefore compulsion can be used to enforce his right; contrary to the case of those that are not human beings but are animals; because the maintenance of animals is binding on the conscience of the owner (and they are morally, or *Dyanutun,* bound to provide food for animals, and dereliction of duty towards animals is sinful and punishable by God, and not by man), and compulsion cannot be exercised in that matter, because animals have not the capacity to take legal proceedings.

Then, if the defendant gives maintenance to her (pending such enquiry as aforesaid) and afterwards it appears to the Kazee that the witnesses are just persons, and he decrees that the woman is a free woman, the defendant (*i.e.*, the master) shall be entitled to get back from the woman what she has taken on account of maintenance, whether she claims to have been always a free woman or claims freedom in consequence of emancipation by her master (the defendant), or does not claim freedom; because it is (now that the witnesses have appeared to be just, and the Kazee has decreed the woman to be free) clear that she received the maintenance (aforesaid) without any right: and so also if the woman eats of anything belonging to the master without the order of the master (*i.e.*, the master shall be entitled to recover from her what she has consumed of his property pending the enquiry).

And if the witnesses are rejected by the Kazee (as the result of his enquiry into their character), the female slave shall (also) be returned to the master (from the custody of the trustee), but the master shall not get back anything from her (which she might have received by way of maintenance as aforesaid); because in this case he has been maintaining his own slave, and he shall also not get back from her anything which she has taken (or might have taken) from his property without his permission, because the master cannot make his slaves liable for damages with regard to property.

And so also if a man has a female slave who complains to the Kazee that he does not maintain her: the Kazee shall order the master either to maintain the slave-girl or to sell her; but if the Kazee compels him to maintain her, and he gives her maintenance, and then proof by witnesses is established that the woman has always been a free woman, and the Kazee makes a decree that she is a free woman, the master shall get back from the woman that maintenance (which was so fixed by the Kazee), and whatever she has taken out of his property without his permission; but he shall not be entitled to get back from her what she has eaten with his permission.

1709. (809.) A man claims that a female slave in the possession of another belongs to him; the defendant denies the claim; the plaintiff establishes proof by witnesses (*byyuna*) in support of his claim: the Kazee shall keep the woman with a just person (*i.e.*, a woman), as long as he is enquiring into the character of the witnesses, and he shall order the defendant to give her maintenance, by reason of (the obligation he is under arising out of) his apparent ownership. Then, if he (the defendant) maintains her, and the evidence (or *byyuna*) comes to be rejected, the female slave shall continue to be the property of the defendant, and nothing shall be recoverable from her (by the defendant on account of the maintenance); because it becomes clear (as the result of the breaking down of the *byyuna*), that he maintained his own slave (by maintaining her by the order of the Kazee): but if the witnesses appear to be just, and the Kazee (consequently) makes a decree in favor of the plaintiff, the defendant shall not recover (from anybody) what he has laid out on account of maintenance (of the slave-girl); because it appeared (now that the *byyuna* is accepted) that the female slave was obtained by usurpation (*Ghusub*), and she ate of the property of the usurper (in availing herself of the maintenance order made by the Kazee), and the offence (or *Junaaut*) which the usurped

slave is guilty of, shall be compensated for by the usurper (and if she had eaten out of another man's property, then the usurper would have to pay damages to that man, therefore when she has eaten of his own property, he must pay damages to himself): this is according to the view of Aboo Haneefa on whom be peace (who holds that the defendant shall not recover); but according to the view of Aboo Yusoof and Mahomed, on whom be peace, this (*viz.*, what was spent on account of maintenance), is a debt recoverable from the female slave, who shall be sold for the same, or her master (the plaintiff) shall pay damages on her behalf; and if she is sold, or if the master (the plaintiff) pays damages on her behalf, then (the plaintiff) the master shall recover from the defendant the lesser of the two amounts, *viz.*, the amount of her price and the amount spent on her for maintenance.

And if the slave claimed is a male slave, then if he is a minor, or if he is sick, so that he is not capable of earning (his own livelihood), then he shall be considered as if he were a female slave, and the defendant shall (pending the enquiry into the character of the witnesses) be ordered to maintain him, as in the case of the female slave, but the male slave shall not be taken away from the defendant (as the female slave has been directed to be taken away and kept with a trustee); but on the other hand he shall be kept in the hands of the defendant, who shall have to give surety for the thing claimed (*i.e.*, the slave in dispute); unless the defendant is a man as regards whom there is a fear and an apprehension that he may make away with the slave, in which case the slave shall be taken away from the defendant.

And if the slave is an adult and is capable of earning (his own livelihood) he shall be left in the hands of the defendant in the way we have stated (in regard to a minor or a sick slave), and the defendant shall not be compelled to maintain him; on the other hand, the slave shall be ordered to earn his (own) livelihood, and to maintain himself out of his earnings.

And if the female slave is capable of earning, such as by cooking (*i.e.*, by baking) bread or by sewing, or the like, then she is in the same position as a male slave (pending the enquiry into the charater of the witnesses), and she must maintain herself, (and the defendant shall not be ordered to maintain her).

1710. (810.) If a man captures a runaway slave (belonging to some one unknown) and refers the matter to the Kazee: the Kazee shall order the man in whose hands the slave is (that is, who has captured the slave) to provide the slave with maintenance, and to recover the maintenance from

the master (when the master shall have been discovered), and the slave shall not be ordered to earn for fear that he might again run away. God knows best!

SECTION VI.

ON THE MAINTENANCE OF CHILDREN.

1711. (811.) The maintenance of minor children and of adult daughters, who (*i.e.*, the latter) are poor, is due from the father, and nobody else shall share the liability with him: and the father's liability shall not cease by reason of his poverty.

1712. (812.) And it is not obligatory on the father to maintain his adult male child, unless such child is incapable of earning by reason of his being a cripple, or by reason of his being sick, and then (when he is a cripple or sick) his maintenance is due from his father. And the male adult child, who is capable of doing a thing, but does not do it properly, is in the same position as one who is incapable of doing it, because one who does not do his work properly, is not (generally) employed by people (to work).

1713. (813.) Sheikh-ool Imam Shumsh-ool Ayma Hulwai, on whom be peace, has said, "Verily, if a man is in health, but is unable to earn on account of his being an idiot (*Khurf*), or on account of his being in the habit of remaining in-doors (and passing his life in the *Zenana*, having learnt no art)—such being the case—his maintenance is due from his father, although he might have strength of action;" and he has said that the learned lawyers have held the same view as regards one who is a student, who he does not know any art or profession (*Kusub*), and his maintenance shall not cease to be defrayed by his father, and he shall be considered as a cripple, or in the light of a female.

1714. (814.) And if a minor child is sucking, and if its mother is still in the marriage of its father, and the minor sucks (and does not repel) the breast of (a stranger, *i.e.*, a woman) other than its mother, then the mother shall not be compelled to suckle the child (if the father has means to get a wet-nurse); but if the child does not take to the breast of another woman, then Shumsh-ool Ayma Hulwai, on whom be peace, says that, according to the Zahir-i-Rawayet, the mother shall not likewise be compelled to suckle the child, but that, according to Aboo Haneefa and Aboo Yusoof, on whom be peace, she shall be compelled to suckle the

infant; and Shumsh-ool Ayma Surukhsy, on whom be peace, says, that the mother shall be compelled to suckle the child (when the child does not take to the breast of another woman), and he does not state that there is any difference in this matter (such as Shumsh-ool Ayma Hulwai states): and the Futwa is given according to what is stated by Shumsh-ool Ayma Surukhsy.

1715. (815.) But if the father or the infant has no property (or means to get the services of a wet-nurse), then the mother shall be compelled to suckle the child, according to all (*i.e.*, Aboo Haneefa, Yusoof, and Mahomed).

1716. (816.) And if the infant's father engages its mother on hire to suckle the child, and the mother is still the wife of the father, the mother shall not be entitled to the hire (to suckle her own child), according to them (*i.e.*, Aboo Haneefa, Yusoof and Mahomed); but if the father engages his wife to suckle a child, who is not her child, she shall be entitled to the hire.

1717. (817.) But if the father of the infant has divorced the mother of the infant, and the *Iddut* has expired, and the father afterwards engages the mother of the child to suckle the child, his engaging her on hire is valid, and the mother shall be preferred to a stranger (in regard to the engagement of services for suckling the infant).

1718. (818.) And if the mother is in her *Iddut* in consequence of a complete (*bain*) divorce, or in consequence of three divorces, and (during such *Iddut*) the father of the child engages the mother of the child on hire to suckle her, then, in this matter, there are two traditions (from Aboo Haneefa); in the tradition (from him) as mentioned in the Asul (a work of Mahomed), she shall be entitled to the hire; and in the tradition from him, as reported in the (Chapter on) Hire (by Mahomed), she shall not be entitled to the hire.

And if the mother refuses to suckle the infant (*i.e.*, her own child), after the expiry of the *Iddut*, it shall be obligatory on the father of the child to engage another woman (or nurse) on hire to suckle the child near the mother, and the child shall not be removed from the mother. And if the mother says, "I will suckle the child for the hire which the wet-nurse shall charge," then the mother shall be preferred; but if she demands a larger hire she shall not be entitled to the increase.

And after the child has been weaned, the Kazee shall fix the mainte-

nance of the child according to the means of the father, and the maintenance shall be made over to the mother, so that she might therewith maintain the child; because the mother is the proper person to know what is the best food for the child to take; but if the mother is not to be relied on (*Sika*), the maintenance shall be made over to another, in order that that other might maintain the child.

1719. (819.) A woman is divorced by her husband, she having minor children; the woman then makes an admission that she has realised their maintenance (from their father) for five months; then she says, after this admission, "I have got twenty dirhems, whereas the maintenance for like children during that period (*i.e.*, the five months) is one hundred dirhems:" it is said in the Moontuka, that the admission related to the maintenance for like children (for five months), and she shall not be believed in regard to her statement that she had got (only) twenty dirhems.

And if she says, after having made an admission that she had realised the maintenance, that she has lost the maintenance, then she shall recover from the father of the children the maintenance which like children should get (for the remainder of the period of five months).

1720. (820.) A woman obtains *Khoola* from her husband, on condition that "she releases him from her own maintenance and from the maintenance of her children, whether the children are suckling infants or not, and from the maintenance of the child in her womb:" it is said (by Aboo Haneefa) that (this condition is void, but) she is bound to return to the husband the dower which she might have received from the husband (and the *Khoola* shall be considered as being in consideration of the dower which she now returns), and she herself shall not be liable for the maintenance of the child (*i.e.*, the children, who shall be maintained by their father), and she shall be entitled to receive her maintenance during the period of her *Iddut*.

(*Note.*—The *Khoola*, in this case shall be held good in consideration of the dower; so that if she has received any portion of the dower, she shall have to return that portion; and if she has received no portion of the dower, her right to the dower shall be extinguished: this is the rule when the condition stipulated for by the woman runs thus, "I have accepted *Khoola*, in consideration of the maintenance of my child, and in consideration of my maintenance," where the period of the child's maintenance is left in doubt, although the period of the woman's maintenance is not left in doubt,

because her maintenance means her maintenance during her *Iddut*. When, therefore, the period of the child's maintenance is not stipulated for, the consideration is uncertain, and, therefore, the *Khoola*, shall be good for the woman's dower. See paragraphs **1714**, **1722**, **1723**, **1724**, **1775**, **1776** and **1779**. See also Rudd-ool Moohtar, Vol. II., pp. 931 to 933).

1721. (821.) A woman claims (before the Kazee) against her husband that he does not maintain her infant child: the learned lawyers have said that if the Kazee has (already) fixed the maintenance of the child against the husband, or if the husband has himself fixed it upon himself, and if the woman lays claim for the maintenance after the expiry of some time (from the time the Kazee or the husband fixed the maintenance as aforesaid), and if the husband denies the claim, the husband shall be put on his oath; if not, then not. (That is to say, if the maintenance was not fixed, either by the Kazee or by the husband himself, then the husband shall not be put on his oath, because there is no case against him: the case relates to past maintenance, which has not been ascertained in any way, and, therefore, the case shall be simply dismissed).

1722. (822.) A man in indigent circumstances has a minor child (who is also poor); then if the man is able to earn (his livelihood), it is obligatory on him to earn and maintain his child; but if he is not able to earn, the Kazee shall fix against him the maintenance (of the child) and he shall order the mother to borrow, as against her husband, and then to recover the amount from the father when he shall become rich (and affluent).

And so also, if the father is able to maintain the child, but refrains from maintaining the child, the Kazee shall fix maintenance against him, and the mother shall then realise the maintenance from him.

And so also, if the Kazee has fixed the maintenance of the child against the father, and the father then leaves the child without maintenance, and the mother then borrows and maintains the child by the order of the Kazee, she shall be entitled to realise the amount borrowed by her from the father.

1723. (823.) And the father shall be imprisoned for the maintenance of his child, although he is not liable to imprisonment for other debts of his child (that is to say, for other debts contracted on behalf of or for the child).

1724. (824.) And if the Kazee has fixed the maintenance (of the child),

against the father (and the father fails to provide for maintenance), and the mother omits to borrow (to maintain the child), and the child eats (that is, maintains himself), by begging from people: the mother shall not be entitled to get back anything (on account of maintenance which the father ought to have paid under the decree of the Kazee, but which he has failed to pay); and if the child by begging can get only a moiety of what would be sufficient to maintain him, then a moiety of the maintenance (fixed by the Kazee) shall cease to be payable by the father, but the mother shall be entitled to borrow to the extent of the remaining moiety.

1725. (825.) And so, if maintenance has been fixed (by the Kazee) against a man in respect of some *Maharim* (*i.e.*, persons who would be unlawful to the man, if one of the two parties be supposed to be a man and the other a woman), and they are obliged to maintain themselves by having to beg from people, they shall not recover anything on account of maintenance from the man on whom the maintenance was fixed, but when the wife is the person for whom the maintenance has been fixed; and she maintains herself out of her own property or by begging from people, then she shall be entitled (notwithstanding that she has so maintained herself) to recover the fixed maintenance from her husband.

1726. (826.) A man absents himself without leaving maintenance for his minor children, who have no property with them: the mother shall be bound to maintain them, but she shall be entitled afterwards to recover the amount from the father.

1727. (827.) A minor attains age so as to be able to earn his livelihood, but he has not attained the state of manhood, the father is entitled to entrust him with business, or to let him out on hire for some business or service, and maintain him in that way (*i.e.*, maintain the boy from the boy's own earnings); and if the child is a daughter, then the father is not entitled to send her for service to a man who is not (her *Maharrum*, *i.e.*, who is) unlawful to her, because meeting with (or encountering) a stranger is unlawful. And if some surplus remains out of the earnings of the child after (what has been spent for his) maintenance, the father shall preserve the amount until the minor attains majority (and he shall not himself appropriate the same).

But if the father is a spendthrift, and there is fear to the property from him, (*i.e.*, there is fear of the property being wasted by him) then the Kazee shall take the surplus earnings from him, and shall keep the same

in the hands of a just person, in order that he might take care of the same until the minor shall have attained majority.

1728. (828.) And so also, as regards every property of the minor (that is, the father shall preserve it; and if the father is a spendthrift, the Kazee shall take the property out of the hands of the father and entrust the same to a just person).

1729. (829.) If a minor has a mother, who is completely separated (*bain*) from her husband, and who is in want for her maintenance (and the *Iddut* has expired), it is allowable for her to maintain herself from the earnings of her child, whether the child be a minor or an adult (that is, the father cannot bring the minor child's property to his own use, but the mother may).

1730. (830.) And the maintenance of the adult daughter, according to the Zahir-i-Rawayet, shall be upon the father particularly (*i.e.*, shall be only on the father and not on the mother), and so, a son, who attains majority, whilst he is blind or whilst he is a cripple, or whilst he is sick (*Illut*), so that he is not able to earn his own livelihood, if that son is in want of maintenance, must have his maintenance from his father particularly.

1731. (831.) And Khussaf, on whom be peace, says, that the maintenance of the daughter who has attained her puberty, and of the adult son who is a cripple and of the adult son who is unable to earn his own livelihood himself, is on the parents, in proportion of two-thirds on the father and one-third on the mother.

And in the Zahir-i-Rawayet it is stated that the adult daughter and the adult son who is a cripple, are in the position of minors, and their maintenance shall be provided for by the father particularly.

1732. (832.) And the father's father, in the absence of the father, is in the position of the father in regard to maintenance (of the grandchildren).

1733. (833.) A man who is a cripple, or who is afflicted with a disease so that he is unable to follow a calling (*Hirfa*): and he has a daughter who is of age, but who is (likewise) indigent (*fakeer*), he shall not be compelled to maintain her, but he shall be compelled to maintain his minor child; and if the minor child has property which is absent (*Ghaib*), the father shall be ordered to maintain the minor, and he shall then realise the amount (of maintenance) from his child's property.

And if the father has provided maintenance (for the child) without the order of the Kazee, he shall not be entitled to realise the amount (from

the property of the minor), unless he had an intention, at the time he maintained the child, that he would realise the amount from the child's property; and in this case he shall be entitled to realise the amount (himself from the child's property) in (without compunction of) conscience (but he can not have recourse to the Kazee for the realization of the same); but if the father, at the time of maintaining the child (without the Kazee's order), calls upon witnesses to bear testimony (of his intention) to realise hereafter the amount from the property of the minor, then he shall be entitled to realise the amount (in conscience and also by having recourse to the Kazee).

1734. (834.) A minor has a father who is poor, but a grandfather (that is) father's father, who is rich; and the minor has property which is absent (*Ghaib*): the grandfather shall be ordered to maintain the minor, and the maintenance shall be a debt in favor of the grandfather, payable by the father, and the father shall realise the amount from the property of the minor; but if the minor has no property, then this shall be a debt in favor of the grandfather, payable by the father.

1735. (835.) And if the father is a cripple, and his minor child has no property, the grandfather shall be ordered to maintain the minor, and the grandfather shall not recover the amount from anybody.

1736. (836.) And so, if the minor's mother is rich, or the minor's grandmother (mother's mother or father's mother) is rich, and the minor's father is poor: the mother or the grandmother shall be ordered to provide the minor with maintenance, and the amount shall be a debt payable by the father, if the father is not a cripple, but if he is a cripple, then he is not liable for anything.

1737. (837.) And an infidel (or *Kafir*) shall be compelled to maintain his children who are Moslems.

And so shall the Moslem be compelled to maintain his infidel child who is a cripple.

And the father shall not be compelled to maintain his child who is a slave (*e.g.*, when a man marries a slave-girl belonging to another, then the progeny shall be the master's property).

1738. (838.) Two men have a female slave in common between them; she gives birth to a child and both of them claim the child: then the maintenance of the child shall be provided for by both (and both shall be considered as the father of the child).

Section VII.

ON THE MAINTENANCE OF THE PARENTS AND OF THE *ZAWIL ARHAM.*

1739. (839.) A son who is rich, shall be compelled to maintain his parents who are poor, and a son who is poor is not bound to maintain his father who is poor, according to the Shera (*i.e.*, the Kazee shall make no order against the son), if the father is able to follow some occupation (*amul*). But if the father is a cripple, or if he is not able to follow some occupation, and the son (who is poor) has a family (*Ayal*), the son is bound to join the father with his family and maintain all of them.

1740. (840.) And the definition of a rich person in the matter of maintenance is (this, that a rich person is) one who is the owner of surplus property, after maintaining his family, the surplus being such an amount that *Zukat* becomes obligatory on the surplus.

1741. (841.) Then if a poor man has two sons, one of them surpasses (his brother) in wealth, and the other is the owner of wealth to the extent of one *nisab* (a measure which renders *Zukat* obligatory), the father's maintenance shall be obligatory on both sons, in equal shares.

1742 (842.) And so also, if one of the two sons is a Moslem, and the other a *Zimmee* (that is, an infidel who lives in the Darool Islam, and pays a *Jezea*), the maintenance (of their father) is obligatory on both of them, in equal shares.

1743. (843.) A poor man shall not be compelled to maintain other than four (classes of persons):—(i) His minor child. (ii) His daughters, who have attained puberty, whether virgin (*i.e.*, unmarried) or *Syeeba* (married). (iii) His wife. (iv) His slaves.

1744. (844.) And Hisham reports a tradition from Mahomed, on whom be peace, that a man has a father who is poor, and the son (that is the man himself) is an artizan (*Hirfa*), who earns one dirhem per day; and four daniks (*i.e.*, less than one dirhem) are sufficient for his maintenance and that of his family: he is bound to spend the surplus towards the maintenance of his father.

1745. (845.) And in the same way as a rich son is bound to maintain his poor father, he is also bound to maintain the servant of his father, whether that servant is the father's wife, or his female slave, when the father stands in need of the services of a person.

1746. (846.) And the father is not bound to maintain his son's wife.

1747. (847.) A poor son is an artisan, and he has a poor father who is (likewise) an artisan: the son shall not be compelled to maintain his father; and verily, have we mentioned this (see paragraph 839); but if the father is a cripple, the son shall be compelled to maintain his own wife, and his minor child, and his adult daughter, and also to maintain his father.

1748. (848.) And if the father is a cripple, then the son shall be compelled to maintain his own wife and his minor child, and shall not be compelled to maintain his adult daughter, and this is the view taken by Natify, on whom be peace; and he shall not be compelled (according to Natify) to maintain his father or mother, although the father might be a cripple.

1749. (849.) And the grandfather, that is, the father's father, in the absence of the father, is in the position of the father.

1750. (850.) But the grandfather on the side of the mother, Natify says, is in the position of a brother, and no maintenance shall be given to him (grandfather), although he might be poor, if he has healthy (*Suheeh*) limbs, and is in no way crippled. And Khussaf, on whom be peace, says, that the grandfather, on the side of the mother, if he is poor, must be maintained, although he might not be a cripple; and that he is in the position of father's father.

1751. (851.) A poor man has a brother, who is rich, and a daughter's daughter who is (also) rich: his maintenance is obligatory on the daughter's daughter and not on the brother: and so also if he has a (rich) daughter and a (rich) son's son, then his maintenance shall be obligatory on the daughter in particular. And if he has a son and a daughter (both rich) his maintenance shall be obligatory on them in equal shares: and some of the learned lawyers have said that his maintenance shall be obligatory on them (*i.e.*, the son and the daughter) in the proportion of thirds (that is, two-thirds on the son, and one-third on the daughter), according to their share in his inheritance. But the Futwa is in accordance with the first view (that is, the son and the daughter shall be equally liable to maintain him).

(*Note.*—See Futuh-ool Kadeer, Vol. II, p. 385, and Rudd-ool Moohtar, Vol. II, p. 1116. In the maintenance of the ascendants and the descendants, what is to be the guide is nearness or *Koorb*, after portion or *Jooz*; and not inheritance. Nearness after portion means this, that the first thing which

should be considered is the being a portion of a person, by reason of *Wilad*, or birth, immediately or mediately; *e.g.*, the father and the son have the relation of *Wilad* immediately, the father having procreated the son; the son is a portion of the father; after *Joozeeut*, the next thing to look at is nearness; *e.g.*, where the father is poor, and he has a rich son and a rich son's son, then the son shall maintain him: so also if a poor son has a rich father, and a rich father's father, then the former shall have to maintain him. And *Joozeeut* or *Wilad* shall be preferred to other classes of relationship, *e.g.*, see the case in paragraph 851, where the daughter's daughter is preferred to a brother: and in case of *Joozeeut*, or *Wilad*, nearness shall be preferred, as when there is a daughter, or son's son, the former is preferred: and right of inheritance shall have no regard paid to it. This rule, however, does not hold good in a few exceptional cases, as when a man is poor and he has a mother and a father's father, and a full brother—see paragraph 865 and 866—then the liability to maintenance shall be on the father's father although the mother is nearer in *Joozeeut*; and if he has a mother and a father's father—see paragraph 859,—then they shall have to provide maintenance in thirds, *i.e.*, in the proportion of ⅓ for the mother and ⅔rds for the grandfather. Then the Rudd-ool Moohtar says, he has found out a general rule of universal application which does not admit of exceptions, but this rule extends over several pages of closely printed, small type of Arabic. See pages 1117 to 1119 of the Rudd-ool Moohtar).

1752. (852.) A (poor) woman's husband is poor, but her brother is rich: Aboo Yusoof, on whom be peace, has said, that the brother shall be compelled to maintain her, and he shall then recover the amount from the husband.

1753. (853.) A poor woman has a place of residence in which she resides, and she has a rich brother: the learned lawyers have said that the brother shall not be compelled to maintain her: and Khussaf, on whom be peace, has said, that the brother shall be compelled to maintain her: and Shumshool Aywa Hulwai, on whom be peace, has said, that the correct view is that laid down by Khussaf. And the first view is that taken by Shooryk, who says, that if a person has a house in which he resides, or if he has a slave who serves him, or if he has an animal on which he rides, then his maintenance is not obligatory on such relatives as are called *Zee Ruhum-i-Moohurrum*; and that a distinction arises between *Zawil Arham* (on the one hand) and between parents and children (on the other hand); and he says that, in the case of the parents and children, this (that is, possession

of a house, &c.), does not prevent liability to maintenance (that is, if the man is poor but has a residence, &c., his parents or his children must maintain him). But according to us, all are equal (that is, there is no distinction between *Zawil Arham* and parents and children), and ownership of a house (or animal, or slave) does not prevent the right to be maintained (whether by the *Zawil Arham,* or by those having the relationship of *Joozeeut* and *Wilad,* such as the parents and the children) unless there is surplusage in the house, so that one portion of the house is sufficient for residence, and the rest might be sold: and so also, if the slave or the animal is of a superior quality, so that it is possible to sell the same and to purchase with the price thereof one of an inferior quality, and to apply the surplus for personal maintenance: in these cases he shall have no right of maintenance.

1754. (854.) A daughter is poor, and she has a house of residence, and she has a rich father: the father shall be compelled to maintain her unless there is surplusage in her house.

1755. (855.) And as against an absentee, his property shall not be sold on account of maintenance, unless the maintenance is for the parents; and the parents have authority to sell the furniture (*Oorooz*) of the absentee on account of their maintenance, according to Aboo Haneefa, on whom be peace: but according to his two disciples, it is not lawful for the parents to sell the furniture of the absentee on account of their maintenance, in the same way, as, according to all the three Imams, it is not valid to sell land (or *Akar,* on account of the maintenance of even the parents; for, in case of other maintenance, even furniture cannot be sold).

1756. (856.) If a woman sells the property of her absent husband on account of her maintenance, this is not valid according to them (all the three Imams).

1757. (857.) If the father applies the property of his (adult) child (*wulud*), who is absent, for his maintenance, and the son appears and claims that the father was rich at the time he applied the property for his maintenance, and the father denies this: the father's condition at the time of the proceedings (*Khoosoomut*) shall be considered (when there is no evidence on either side); and if the father is poor at the time of the proceedings (*Khoosoomut*), his word shall be accepted; if not, then not; and if both of them establish proof by witnesses in support of their claim, the proof by witnesses to be accepted shall be that adduced by the son; because such proof is adduced for the establishment of a thing which supervenes (*Ariz,*

and that is the being rich, the normal state being poverty—being the state in which one makes his entry into this world).

1758. (858.) Two *Hurubees* (*i.e.*, infidels who are residents of the Darool Hurub) enter the Darool Islam, under assurance of safety (*Aman*), and they (being husband and wife) have a Moslem son (*i.e.*, the son has been residing in the Darool Islam before the advent of the parents): their maintenance shall not be obligatory on their child: but a Moslem is bound to maintain his *Zimmee* parents (that is, if two infidels, being man and wife, reside in the Darool Islam, and then the son accepts Islam, the son is bound to maintain them). And so also the maintenance of a Moslem child is obligatory on the infidel father (who lives in the Darool Islam).

1759. (859.) A (poor) minor, whose father is dead, has a mother and a grandfather, that is, father's father: the maintenance of the minor shall be obligatory on them, according to thirds; that is, one-third on the mother, and two-thirds on the grandfather.

1760. (860.) A minor has a rich maternal uncle, (that is, mother's brother), and also a rich cousin (paternal uncle's son): his maintenance shall be obligatory on the maternal uncle, because the maternal uncle is a relation who is unlawful (*Mohurrum*): and the maintenance of those who are unlawful, or *Maharim*, is obligatory on *Zee Ruhum-i-Mohurrum*, and not on those who would inherit.

1761. (861.) A poor man has a minor son who is poor, or an adult son who is a cripple and also poor, and that poor man has also three brothers of different sorts (that is, full brother, half-brother, and step brother) who are rich: the maintenance of the man shall be obligatory on the brother by the same father and mother only, and on the brother by the same mother only, according to sixths (that is, the full-brother shall be liable for five-sixths, and the brother by the same mother only, for one-sixth); regard being had to their right of inheritance.

But the maintenance of the son of the poor man, shall be obligatory particularly on the child's paternal uncle by the same father and mother (that is, on the father's full-brother), regard being had to the right of inheritance.

1762. (862.) And the principle in regard to this matter (*viz.*, where the person immediately liable to maintenance is poor, and consequently the liability to maintenance passes on to another relative) is this, that he who

is poor, in regard to the (liability to) maintenance shall be considered as non-existing (provided he inherits the whole of the property), and after that, the liability to maintenance passes upon one who shall be heir in proportion to the right of inheritance (*e.g.*, in the case in paragraph 861; the father is poor and has to be maintained; his son who would, if he were in good circumstances, be liable to maintain his father, is also poor: the father has three sorts of brothers, *viz.*, the brother by the same father and mother, the brother by the same father only, and the brother by the same mother only; the son would, in the event of his father's death, inherit the whole of his property; he shall, therefore, be supposed to be non-existent; then the father's heirs would be the brother by the same father and mother, and the brother by the same mother only, in the proportion of five to one; and they shall, therefore, be liable to maintenance in the same proportion. So also if the son were the person to be maintained; then, if his father is poor, he would be supposed to be non-existent; because the father takes the whole of the property of the son: and the other relatives of the son are the father's full brother, the father's half-brother, and the father's step-brother, and amongst these the son's heir is his paternal uncle, who would be bound to maintain him).

And if in the place of the son (in the second clause of paragraph 861) there is a daughter (that is to say, if there is a poor father, and he has a daughter who is also poor, and he has three sorts of brothers) then the maintenance of the father as well as of the daughter shall be payable by the full-brother in particular (*i.e.*, only by the full-brother); the reason why the maintenance of the daughter shall be payable by the father's full-brother, is what we have stated, *viz.*, that the father shall be considered as non-existing (because he is poor) in the same way as we have considered the father non-existing in the case of the son (in the second clause in paragraph 861), and the liability consequently fell upon the full-paternal uncle (because he, of all the three sorts of paternal uncles, would be heir to the son: that is to say, the poor daughter has a poor father who would inherit the whole of her property, and he must, therefore, be considered as non-existent; there remain the father's three sorts of brothers who are her three sorts of paternal uncles, and in the event of her death, the full-paternal uncle would inherit, and he would, therefore, maintain her). And the reason why (in case the poor father has a poor daughter) the father's maintenance shall devolve upon his full-brother is because his heir in this case is his full-brother, because the full-brother inherits with the daughter, and other sorts of

brothers are not heirs (the brother by the same father only is excluded by the full-brother, and the brother by the same mother only is excluded by the daughter) and the daughter in this case shall not be considered as non-existing (because the principle stated above is to be taken, with this condition, *viz.*, that the person supposed to be non-existent is one who is to inherit the whole of the property); on the other hand, the inheritor with the daughter must be considered (*i.e.*, we shall have to find out who inherits as co-heir with the daughter), but the half-brother by the same mother only, does not inherit with the daughter (and, therefore, the heirs will be the daughter and full-brother, in moieties, the brother by the same father only, being excluded by the full-brother; but the daughter being poor, the whole of the maintenance shall fall on the full-brother; that is to say, the father being poor, requiring maintenance, his daughter is also poor and his three sorts of brothers are rich; then the daughter shall not inherit the whole of the father's property, and she shall, therefore, not be considered non-existent; the father's heirs will be the daughter and the father's full-brother in moieties, and they will be bound to maintain in moieties; but the daughter being poor, her liability will pass to her co-heir, *viz.*, the father's full-brother, who will be wholly bound to maintain the father): but the son, on the contrary, shall be considered as non-existent, because none of the brothers can inherit with the son, and, therefore, there arises a necessity to suppose the son as non-existent (otherwise, no one will be heir, and no one will be bound to maintain): and when we suppose the son as non-existent, then the inheritance from the father will go to the full-brother and the half-brother by the same mother only, in sixths (that is, the share of the latter will be one-sixth and that of the former five-sixths); and, therefore, their liability to maintenance shall be measured accordingly.

And if in the place of the three different sorts of brothers, there are three different sorts of sisters, and the child (who is poor and a cripple; see paragraph 861) is a male (that is to say, if the poor father has a poor son, and has three sorts of sisters who are rich) then the maintenance of the father shall be on the (three sorts of) sisters, in fifths; because none of the sisters inherits with the son, and the son, therefore, shall be supposed to be non-existent, and when we have supposed the son to be non-existent, then the inheritance of the father shall be divided between them (the three sorts of sisters) into five parts, and three-fifths shall be inherited by the full-sister, and one-fifth by the half-sister by the same father only, and one-fifth by the sister by the same mother only, by way of return: and the main-

tenance shall be due accordingly. And the maintenance of the son (in this case, the son being poor and a cripple) shall be payable by the (father's) full sister in particular (*i.e.*, only the full sister) according to our *Oolemas*, on whom be peace; because the inheritance from the son, in the absence of the father, goes specially to the paternal aunt by the same father and mother; and, therefore, the liability to maintenance shall be upon her.

1763. (863.) And the principle in this matter (*i.e.*, in the matter when the poor maintenance-giver is to be held non-existent, and when he shall not be held non-existent) is this, that when in regard to a person, who ought to be maintained (or in other words, whose right of maintenance is under discussion), there are relatives who are rich and poor, then the poor (or indigent) shall be looked at, and if the poor relative takes the whole of the inheritance (that is, if he should be entitled to the whole of the inheritance from the person whose right of maintenance is under discussion, assuming the latter to die at the time of the discussion) then he shall be considered as non-existent (because he takes the whole of the inheritance, and he is poor and is unable to maintain) and then the person who shall be heir to the person whose right of inheritance is under discussion, shall be looked at (that is to say, we shall have to find out who is the heir, now that we have assumed the immediate full-heir to be non-existent), and the liability to maintenance shall be on him to the extent of his right of inheritance. But if the poor relative does not take the whole of the inheritance (but takes only a portion of the inheritance, then he shall not be considered non-existent; on the other hand, he shall be considered as existing, and) the liability of maintenance shall devolve upon this poor heir and upon the heir who will take the inheritance along with him. Thus regard is had to the indigent relation for the purpose of ascertaining (in the first instance) the liability of maintenance which shall be cast on the rich relative, and then the whole of the maintenance shall be payable by those who are rich, in accordance with (that is to say, in proportion to) their original shares of liability to maintenance (ascertained according to their rights of inheritance; that is to say, the rich heirs pay maintenance on their own behalf for themselves, and the liability of the maintenance, which the poor relation had, is also thrown on the rich relation, in proportion to the inheritance of the rich in the estate; *e.g.*, if there are two poor relatives who take as 2 is to 1, and there are two rich relatives, who take as 6 to 3, then the additional liability of the rich is thrown upon them, on account of the poverty of their

co-heirs, shall also be in the proportion of 6 to 3; that is to say, 2 plus 1, shall be divided in the proportion of 6 to 3, and the rich relatives shall bear the liability to maintenance in this way).

And the illustration of this principle is in this wise: A minor has a full-sister, and a sister by the same mother only, and a sister by the same father only, and also a mother: (the mother will be entitled to a sixth, because she is associated with two or more sisters; the full-sister will be entitled to half; the sister by the same mother only will get one-sixth, and the sister by the same father only, will get one-sixth); but the mother and the full-sister are rich, and the rest (that is, the half-sister and the step-sister) are indigent; the maintenance of the minor shall be payable by the mother and full-sister in four shares (of which three shares shall be payable by the full-sister and one share by the mother) and there shall be no liability on the others. (Thus the indigent sisters are brought into consideration, for the purpose of ascertaining the liability of those who are rich, and after such liability has been ascertained, they are dropped out of consideration). And if those (sisters, *i.e.*, the half-sister and the step-sister) not liable to maintenance had been considered as non-existent from the beginning, then the liability to the maintenance of the minor, upon the mother and the full-sister, would have been in five shares (because the mother would, in the event of there being no other relatives besides herself and a full-sister, take one-third, that being her share with one sister; and the full-sister would take one-half, and the division would be by five, and there would be a return of one share); that is three-fifths on the full-sister and two-fifths on the mother, according to their right of inheritance.

1764. (864.) A minor has a rich mother and two brothers, likewise rich, that is, one full-brother, and one brother by the same father only: the maintenance of the minor shall be due from the mother and the full-brother, in sixths; that is, one-sixth from the mother and five-sixths from the full-brother, according to their right of inheritance; (but if there had been only a mother and a full-brother, then the mother's share would be one-third and the brother's share would be two-thirds in the inheritance, and their liability to maintenance would be measured accordingly).

1765. (865.) A man dies leaving a minor child and his father: the maintenance of the child shall be obligatory on the child's grandfather: and if the minor has a mother who is rich and a grandfather (*i.e.*, father's father) who is rich, the maintenance of the minor shall be obligatory on the

father's father and the mother, in thirds (that is, one-third on the mother, and two-thirds on the father's father) according to the Zahir-i-Ruwayet, regard being had to their right of inheritance (see note to paragraph 851, for the general rule to which this case is an exception). And according to the tradition reported by Hussun (son of Zyad), on whom be peace, from Aboo Haneefa, on whom be peace, the maintenance of the minor is obligatory on the father's father (alone, and no portion of the obligation shall be on the mother), in the same way as if, in the place of the father's father, there was the father (that is, if there are father and mother, then the father is liable and not the mother; so, if there are father's father and the mother, then the former is liable and not the latter).

And if the mother is indigent, then in the case (that is, when the minor's mother is poor and the minor's father's father is rich) the maintenance of the minor is obligatory on the father's father, and the mother shall be considered as non-existent (that is to say, she not inheriting the whole of the estate shall be considered as living, for the purpose of ascertaining who else would take the inheritance; that point having been ascertained, she shall be considered as non-existent for the purpose of fixing the liability to maintenance, and the whole of the liability to maintenance is thrown on her co-heir).

1766. (866.) And if the mother (of the minor) is rich, and the minor (whose father is dead) has a full brother who is rich, and a father's father who is rich, then (although, according to the general rule stated in the note to paragraph 851, the mother would be liable to maintenance, but still she is not so liable, and this case is an exception to the general rule there stated, the rule here being that) Aboo Haneefa, on whom be peace, says —and this is the view taken by (the first Khaleefa) Aboo Bakr Siddeek, on whom be peace—that the maintenance of the minor is obligatory on the father's father.

1767. (867.) An indigent woman has a minor son who is poor; she has three sisters of different kinds (who are rich): the maintenance of the minor son shall be obligatory on his aunt by the same father and mother, because the mother would take the whole of the inheritance (of the son), and she shall therefore be deemed non-existent: and in the event of there being no mother, the maintenance of the minor shall be obligatory on the aunt by the same father and mother, regard being had to the right of inheritance (*i.e.*, according to the right of inheritance, the full aunt excludes

the others). But the maintenance of the mother shall be obligatory on her three sisters, in fifths, that is, three-fifths on the full sister, and one-fifth on the sister by the same father only, and one-fifth on the sister by the same mother only.

1768. (868.) A poor woman has a rich child, and poor (or rich) parents: her maintenance shall be obligatory on the child and not on the parents; (the general rule being, that) nobody else shares with the child the liability to maintain the parents, in the same way as nobody else shares with the father the liability to maintain his child, according to Zahir-i-Ruwayet (*i.e.*, according to the Zahir-i-Ruwayet, the child alone shall maintain his parents, and the father alone shall maintain his child).

1769. (869.) And so, if an idiot has a son and a father: the maintenance of the idiot shall be obligatory on the son and not on the father.

1770. (870.) A woman has two sons, both rich, and they are ordered by the Kazee to maintain their mother, and one of them refuses to maintain: the other son shall be ordered by the Kazee to provide the whole of the maintenance, and he shall afterwards realise a moiety from his brother.

1771. (871.) A poor woman has three daughters of three different sorts of brothers, or she has three daughters of three different sorts of sisters, (that is to say, she has three nieces being daughters of three different sorts of brothers or three different sorts of sisters). Aboo Yusoof, on whom be peace, says, that the whole of the maintenance shall be obligatory on that daughter who is the offspring (of the brother or the sister by, or) of the same father and mother (that is, who is the offspring of full blood, as regards the woman; because that daughter alone would be the heir): and Mahomed, on whom be peace, says, as regards the sisters' daughters, that one-fifth of the maintenance shall be obligatory on the daughter of the sister by the same mother only, and one-fifth on the daughter of the sister by the same father only, and three-fifths shall be obligatory on the daughter of the full sister (because they would be heirs in this proportion, according to Aboo Yusoof); and as regards the brothers' daughters, he says, that one-sixth of the maintenance shall be obligatory on the daughter of the brother by the same mother only, and the rest (that is, five-sixths) shall be obligatory on the daughter of the brother by the same father and mother; and there shall be no obligation on the third (that is, the daughter of the brother by the same father only). God knows best!

SECTION VII.

ON THE MAINTENANCE OF THE SLAVES (MUMLOOK).

1772. (872.) A slave (of the *Kin* class), or a *Moodubbur,* marries a woman with the permission of his master: the husband shall be liable to maintain his wife, and if he gets children by her, he shall not be liable to the maintenance of the children, whether the woman be a free woman or a slave-girl; because if the woman is free, then her children are also free, and, therefore, her husband (who is a slave or Moodubbur) shall not be liable to maintain the children who are free (and their maintenance shall be governed by other rules: see paragraphs 862 and 863); and if the woman is a slave-girl, then her children are also the slaves of the person who is the master of their mother, and, therefore, their maintenance shall be obligatory on the mother's master.

1773. (873.) And so a *Mookatub,* if he marries a woman, is not liable to the maintenance of his child; except when he has a child who was born to him whilst he was a *Mookatub,* in consequence of his connexion with the woman purchased by him as a slave-girl, whilst he was a *Mookatub,* and such a child shall be maintained by the *Mookatub.*

And so, if a *Mookatub* marries a slave-girl (belonging to another) who gives birth or does not give birth to a child by him, and the *Mookatub* purchases her, and she then gives birth to a child: this child's maintenance shall be obligatory on the *Mookatub.*

1774. (874.) If a male *Mookatub* marries a female *Mookatuba,* and the person who made them *Mookatub,* or, in other words, their master, is one and the same, and they produce a child during their state as *Mookatub*: the maintenance of the child shall be on the mother; because the child follows the status of the mother, and is, as it were, owned by its mother, and, therefore, the maintenance of the child shall be obligatory on the mother.

1775. (875.) And so if a free man marries a female slave, or a female *Mookatuba,* or a female *Oomm-i-Wulud,* or a female *Moodubbura* (all belonging to somebody else), he shall be liable to the maintenance of the woman, except that, in the case of a female slave, or a female *Moodubbura,* or a female *Oomm-i-Wulud,* the husband is not liable to maintain her as long as the master has not assigned her a separate residence, and in the case of a female *Mookatuba,* her maintenance is obligatory on her husband, and in her case, assignment of a separate residence is not a condition for the husband's liability to maintenance; and the husband is not liable to the maintenance

of their children. And the maintenance of such children is only obligatory on the mother's master, when the mother is a female slave, or a *Moodubbura*, or an *Oomm-i-Wulud*.

1776. (876.) And if the master of a female slave or a female *Moodubbura*, or a female *Oomm-i-Wulud*, is indigent, and her husband, that is, the father of the children, is rich, the question is, whether it is obligatory on the father to maintain the children. In case the child is born of the female slave, the maintenance of the child is not obligatory on the husband; because the child of the female slave is owned by the master of the female slave, and the master is, therefore, bound to maintain the child, or sell the child, as he would sell the female slave, if he is unable to support her; but if the child is born of a female *Moodubbura*, or a female *Oomm-i-Wulud*, and if the mother's master is indigent, sale (of the child by the master) is impossible in this case; and in this case, the father shall be ordered (by the Kazee) to maintain the child, and then to recover from the master (of the mother).

1777. (877.) A man gives his female slave in marriage to his male slave, whether he assigns to her a separate residence or not, the maintenance of the female slave and of the male slave shall be obligatory on their master; and if he refuses to maintain them, he shall be ordered by the Kazee to sell them.

1778. (878.) A man gives his daughter in marriage to his male slave, and the daughter demands maintenance (from her husband, the slave): her maintenance shall be fixed (by the Kazee) on her husband.

1779. (879.) A man marries a female slave, and her master does not assign her a separate residence; so that the husband gives her a reversible divorce: the master is entitled to order the husband to take a house for her and maintain her during the *Iddut*: and if the divorce is complete (*bain*), it is not competent to the master to provide for a retirement for her and her husband (by asking the husband to take a house for her to pass her *Iddut* in). And is the master competent to demand from the husband her maintenance during the period of her *Iddut?* Khussaf, on whom be peace, says, it is competent to the master to call upon the husband to provide her with maintenance (for the period of her *Iddut*): and other learned lawyers have said that it is not competent to the master to demand her maintenance from her husband: and this is the correct view; because the woman was not entitled to maintenance from the husband before the complete (*bain*) divorce, in consequence of want of a separate

residence, and, therefore, she shall not be entitled to maintenance from him after the complete (*bain*) divorce.

1780. (880.) And if the divorce is reversible (in the case mentioned in the preceding paragraph), and the female slave then, after the divorce, becomes free, it is competent to the woman to demand from her husband a separate residence, and to provide her with maintenance until the expiry of her *Iddut*: but if the divorce (pronounced before freedom) is complete (*bain*), it is not competent to her to call upon him to provide her with residence, because, before divorce, the husband was not bound to provide her with residence, in consequence of her master having failed to provide her with a separate residence, and so, he is not bound to provide her with residence after divorce.

And this supports the view of those lawyers who are referred to in the first case, as "other learned lawyers."

1781. (881.) A man finds a runaway slave, and captures him, with a view to restore him to his master, and maintains him: then, if he maintains the slave without an order of the Kazee, he shall have merely done an act of kindness, and shall not be entitled to recover from the master: and if he refers the matter to the Kazee, and asks for an order from the Kazee, that he should maintain the slave, then the Kazee shall deliberate over the matter, and if he finds that it is proper to order the maintenance, he shall order him to provide the slave with maintenance; but if the Kazee apprehends that the maintenance will swallow up the slave (that is, exceed his value, or be equal to it) then he shall order him to sell the slave, and retain the price.

And so also, if a man finds an animal that has gone astray in a town, or in a place other than a town.

1782. (882.) And if a man usurps a slave, he shall be liable to maintain the slave until he returns him to his master: and if the man asks the Kazee for an order (to enable him) to maintain the slave, or to sell him, the Kazee shall return no answer; because property usurped is a thing for which the usurper is liable to pay damages; unless the usurper is a man as to whom fear is entertained in regard to the slave (*i.e.*, that the man will remove or make away with the slave), in which case the Kazee shall take the slave from the man, and shall sell him and retain the purchase money.

1783. (883.) And if a man entrusts (*wudeeut*) his slave to another person (*e.g.*, for safe keeping) and then disappears, and the trustee goes to the Kazee and asks for an order for him to maintain the slave or to sell

him: the Kazee shall order him to let out the slave on hire, and maintain him with his wages; and if the Kazee thinks proper that the slave should be sold, he shall direct accordingly.

1784. (884.) A man makes a will giving his slave to one person, and the slave's services to another: the maintenance of the slave shall be obligatory on the person enjoying his services: and if the slave falls sick in the hands of the person enjoying his services, then, if the disease is such that the slave is not prevented from serving, his maintenance shall be on the person entitled to his services: and if the disease is such that the slave is prevented from service, then his maintenance shall be obligatory on the owner of the slave: and if the disease is prolonged and the Kazee thinks it proper to sell the slave, then the Kazee shall sell him, and shall purchase with the sale-money another slave, who shall be in the place of the first slave in regard to services (and also in regard to ownership).

1785. (885.) And a slave who has been pledged, when the pledge is proved, shall be acted on (and dealt with) in the same away as a slave is to be acted on (and dealt with) when entrusted to another (that is to say, the rule laid down in paragraph 883 shall apply).

1786. (886.) A slave is common to two men, and one of them disappears, leaving the slave to his partner, and the partner refers the matter (of the slave's maintenance) to the Kazee, and establishes proof by witnesses in regard to his claim (relating to the partnership of the slave, and the partner's disappearance) the Kazee shall have the option either to accept such proof (given in the absence of the co-sharer) if he likes, or not to accept the same; and if the Kazee accepts the proof (which is tendered to prove that the slave belonged to both, and that one partner has disappeared), he shall order the claimant to provide for the slave's maintenance, and the rule in this case shall be the same as that in the case of trust (that is, to let out the slave on hire, and to maintain him with the wages, or to sell him: see paragraph 883).

1787. (887.) A male slave, being a minor, or a cripple, or an idiot, is emancipated by his master: his maintenance shall not be obligatory on the emancipator in any case (whether the slave be a minor or a cripple, or an idiot). God knows best; and he is the best Judge over all the judges!

Here ends Volume I. of the "Futwai Kazee Khan," from which only a portion has been translated, the portion omitted being on matters not relating to the subject of these Lectures.

الخدمة كانت نفقته علي صاحب الرقبة - و ان تطاول المرض ورأى القاضي ان يبيعه فباعه و يشتري بثمنه عبدا يقوم مقام الاول في الخدمة *

٨٨٥ وعبد الرهن اذا ثبت كونه رهنا يفعل به ما يفعل بالوديعة * 885

٨٨٦ عبد بين رجلين غاب احدهما و تركه عند الشريک فرفع الشريک الامر 886 الى القاضي و اقام البينة علي ذلک كان القاضي بالخيار ان شاء قبل هذه البينة و ان شاء لم يقبل - و ان قبل يأمره بالنفقة ويكون الحكم فيه ما هو الحكم في الوديعة *

٨٨٧ عبد صغير او زمن او معتوه اعتقه مولاه لا يجب علي المعتق نفقته 887 بحال ما - و الله اعلم و هو احكم الحاكمين *

تم الجلد الاول من فتاوى قاضي خان

ليس له ذلك وهو الصحيح - لانها ما كانت تستحق النفقة قبل الطلاق البائن قبل التبوية - فلا تستحق بعد الطلاق البائن *

٨٨٠ و لو كان الطلاق رجعيا ثم عتقت كان لها ان تطلب من زوجها 880 ان يبوأها بيتا و ينفق عليها حتى تنقضي عدتها - و ان كان الطلاق بائنا ليس لها ان تأخذه بالسكنى - لانه لم يكن لها عليه السكنى قبل الطلاق اذا لم يكن بوأها بيتا فكذلك بعد الطلاق - و هذا يؤيد قول بعض العلماء في المسئلة الاولى *

٨٨١ رجل وجد عبدا آبقا فاخذه ليرده على مولاه فانفق عليه ان انفق بغير 881 امر القاضي كان متطوعا لا يرجع عليه - و ان كان وقع الامر الى القاضي و سأل من القاضي ان يأمره بالنفقة ينظر القاضي في ذلك - فان رأى الانفاق اصلح امره بالانفاق - و ان خاف ان يأكله النفقة يأمره القاضي بالبيع و امساك الثمن - وكذا اذا وجد دابة ضالة في المصر او في غير المصر *

٨٨٢ ولو ان رجلا غصب عبدا كانت نفقته عليه الى ان يرده على المولى 882 فان طلب من القاضي ان يأمره بالنفقة او بالبيع لا يجيبه - لان المغصوب مضمون على الغاصب الا ان يكون الغاصب مخوفا يخاف منه على العبد فح يأخذه القاضي و يبيعه و يمسك الثمن *

٨٨٣ و لو اودع رجل عبدا فغاب فجاء المودع الى القاضي و طلب منه ان 883 يأمره بالنفقة او بالبيع فان القاضي يأمره بان يؤاجر العبد و ينفق عليه من اجره - و ان رأى ان يبيعه فعل *

٨٨٤ رجل اوصى بعبده لانسان و بخدمته لآخر كانت نفقته على صاحب 884 الخدمة - فان مرض في يد صاحب الخدمة ان كان مرضا لا يمنعه عن الخدمة كان نفقتـــه على صاحب الخدمة - و ان كان مرضا يمنعه عن

۸۷۴ و لو تزوج المكاتب مكاتبة و مكاتبتهما(۲) واحدة و مولاهما واحد فولد لهما ولد 874
في المكاتبة فان نفقة الولد تكون علي الام - لان المولود يكون تبعا للام و
يكون كالمملوک لها فكانت نفقته عليها *

۸۷۵ و كذا الحر اذا تزوج امة او مكاتبة او ام ولد او مدبرة كان عليه نفقة 875
المرأة الا ان في الامة و المدبرة و ام الولد لا يجب علي الزوج نفقتها
ما لم يبوأها المولي بيتا - و في المكاتبة تجب نفقتها علي زوجها و
لا يشترط التبوية - و لا يجب علي الزوج نفقة الاولاد انما يكون نفقة الولد
علي مولي الام اذا كانت امة او مدبرة او ام ولد *

۸۷۶ فان كان مولي الامة و المدبرة و ام الولد فقيرا و الزوج اب الاولاد غنيا 876
هل يجب علي الاب نفقة الاولاد في ولد الامة - لا يجب علي الزوج
لان ولد الامة يكون مملوكا لمولي الامة فينفق عليه المولي او يبيعه كما
لو عجز المولي عن الانفاق علي الامة - و ان كان الولد من المدبرة
او ام الولد و مولي الام فقير لا يمكن البيع ههنا - فيومر الاب ان ينفق
علي الولد ثم يرجع علي المولي *

۸۷۷ رجل زوج امته من عبده و بوأها بيتا او لم يبؤها كانت نفقة الامة و 877
العبد علي مولاهما - فان ابي ان ينفق عليهما امر بالبيع *

۸۷۸ رجل زوج ابنته من عبده فطلبت النفقة تفرض لها النفقة علي زوجها * 878

۸۷۹ رجل تزوج امة و لم يبوأها المولي بيتا حتي طلقها طلاقا رجعيا كان 879
لمولاها ان يأمر الزوج ليتخذ لها بيتا و ينفق عليها في العدة - و ان
كان الطلاق بائنا ليس للمولي ان يخلي بينها و بين زوجها - و هل
له ان يطلب نفقة العدة قال الخصاف رح له ذلک - و قال بعض العلماء

(۲ ن) مكاتبهما واحد *

دون الابوين لا يشارك الولد في نفقة الوالدين احد كما لا يشارك الوالد في نفقة الولد احد في ظاهر الرواية *

٨٦٩ و كذلك معتوه له ابن و اب كانت نفقة المعتوه على الابن دون الاب * 869

٨٧٠ امرأة لها ابنان موسران فقضي عليهما بالنفقة فابى احدهما ان ينفق يقضى على الآخر بجميع النفقة ثم يرجع هو على اخيه بنصف ذلك * 870

٨٧١ امرأة معسرة لها ثلث بنات اخوة متفرقين او ثلث بنات اخوات متفرقات قال ابو يوسف رح كل النفقة يكون على التي من قبل الاب و الام - و قال محمد رح في بنات الاخوات خمس النفقة على بنت الاخت لام و الخمس على بنت الاخت لاب و ثلثة اخماس على بنت الاخت لاب و ام - و في بنات الاخوة سدس النفقة على بنت الاخ لام و الباقي على بنت الاخ لاب و ام - و لا شيئ على الاخرى - والله اعلم * 871

فصل في نفقة المملوك

٨٧٢ عبد او مدبر تزوج امرأة باذن المولى كان عليه نفقة المرأة - فان ولد له اولاد لا يجب عليه نفقة الولاد حرة كانت المرأة اومملوكة - اما اذا كانت حرة فولدها يكون حرا فلا يجب عليه نفقة الولد الحر - و ان كانت مملوكة كان الولد مملوكا لمولى الام فكانت نفقتهم على مولى الام * 872

٨٧٣ و كذا المكاتب اذا تزوج امرأة لا يجب عليه نفقة الولد الا ان يكون له ولد ولد في مكاتبته من امته فتجب على المكاتب نفقة هذا الولد - وكذا المكاتب اذا تزوج امة فولدت منه اولادا او لم تلد حتى اشتراها فولدت كانت نفقة الولد على المكاتب * 873

شيئ علي غيرهما - و لو جعل من لا يجب عليه النفقة كالمعدوم اصلا كانت نفقة الصغير علي الام و الاخت لاب و ام اخماسا - ثلثة اخماس علي الاخت لاب و ام و الخمسان علي الام اعتبارا بالميراث *

۸٦٤ صغير له ام موسرة و له اخوان موسران اخ لاب و ام و اخ لاب كانت نفقة الصغير علي الام و الاخ لاب وام اسداسا - السدس على الام - و خمسة اسداس علي الاخ لاب و ام اعتبارا بالميراث * 864

۸٦٥ رجل مات و ترك ولدا صغيرا و ابا كانت نفقة الصغير علي الجد - فان كانت للصغير ام موسرة و جد موسر كانت نفقة الصغير علي الجد و الام اثلاثا في ظاهر الرواية اعتبارا بالميراث - و في رواية الحسن رح عن ابي حنيفة رحمه الله تعالى كانت نفقة الصغير على الجد كما لو كان مكان الجد اب - فان كانت الام فقيرة كانت نفقة الصغير علي الجد - و يجعل الام كالمعدومة * 865

۸٦٦ و لو كانت الام موسرة و للصغير اخ موسر لاب و ام وجد موسر اب الاب قال ابو حنيفة رح و هو قول ابي بكر الصديق رضي الله تعالى عنه كانت نفقة الصغير علي الجد * 866

۸٦۷ امرأة معسرة لها ابن صغير معسر ولها ثلث اخوات متفرقات كانت نفقة الصغير على الخالة لاب و ام - لان الام تحرز كل الميراث فتجعل كالمعدومة و عند عدم الام كانت نفقة الصغيرة على الخالة لاب و ام خاصة اعتبارا(۲) بالميراث - و اما نفقة الام علي اخواتها على خمسة - ثلثة اخماسها علي الاخت لاب و ام و خمس على الاخت لاب وخمس علي الاخت لام * 867

۸٦۸ امرأة معسرة لها ولد موسر و ابوان معسران كانت نفقتها علي الولد 868

(۲ ن) باعتبار الميراث *

و اما نفقة الاب لان وارث الاب هذا الاخ لاب و ام لانه يرث مع البنت و لا يرث غيره من الاخوة فلا يجعل الابنة كالمعدومة بل يعتبر الوارثة مع وجود البنت - و الاخ لام لا يرث مع البنت - بخلاف الابن لان احدا من الاخوة لا يرث مع الابن فمست الحاجة الى ان يلحق الابن بالمعدوم - و اذا جعلنا الابن معدوما كان ميراث الاب بين الاخ لاب و ام و الاخ لام على ستة فيجب النفقة عليهما كذلك - و لو كان مكان الاخوة اخوات متفرقات والولد ذكر فنفقة الاب على اخواته على خمسة - لان احدا من الاخوات لا يرث مع الابن فيجعل الابن كالمعدوم - و اذا جعلنا الابن معدوما كان ميراث الاب بينهن على خمسة - ثلاثة اخمسة للاخت لاب وام و خمس للاخت لاب و خمس للاخت لام بطريق الرد فتجب النفقة كذلك - و نفقة الابن تكون على الاخت لاب و ام خاصة عند علمائنا رحمهم الله تعالى - لان ميراث الولد عند عدم الوالد يكون للعمة لاب و ام خاصة و كذلك النفقة *

٨٦٣ و الاصل في هذا انه اذا اجتمع لمن يجب له النفقة في قرابته موسر 863
و معسر ينظر الى المعسر - ان كان يحرز كل الميراث يجعل كالمعدوم ثم ينظر الى من يرث من يجب له النفقة فيجعل النفقة عليهم على قدر مواريثهم - و ان كان المعسر لا يحرز كل الميراث يقسم النفقة على هذا الوارث الذي هو فقير و على من يرث معه فيعتبر المعسر لاظهار قدر ما يجب على الموسر ثم يجب كل النفقة علي الموسرين على اعتبار ذلك - بيان هذا الاصل صغير له اخت لاب و ام و اخت لام و اخت لاب و ام الا ان الام و الاخت لاب و ام موسرتان و من سوا هما معسرة كانت نفقة الصغير على الام و الاخت لاب و ام على اربعة و لا

و عندهما رح لا يجوز للابوين بيـــع العروض للغائب لاجل النفقة كما لا يجوز بيع العقار في قولهم *

٨٥٦ و المرأة اذا باعت مال زوجها الغائب لاجل النفقة لا يجوز في قولهم * 856

٨٥٧ الاب اذا انفق مال ولده الغائب علي نفسه فحضر الابن و ادعي ان الاب كان موسرا وقت الانفاق و انكر الاب يعتبر حاله وقت الخصومة فان كان الاب معسرا وقت الخصومة كان القول قوله - و الا فلا - و ان اقاما البينة علي دعوا هما كانت البينة بينة الابن لانها تثبت امرا عارضا * 857

٨٥٨ حربيان دخلا دار الاسلام بامان ولهما ولد مسلم لايجب نفقتهما علي ولدهما و تجب علي المسلم نفقة ابويه الذميين - و كذلك نفقة الولد المسلم علي الاب الكافر * 858

٨٥٩ صغير مات ابوه و له ام وجد اب الاب كانت نفقته عليهما اثلاثا - الثلث علي الام و الثلثان علي الجد * 859

٨٦٠ صغير له خال موسر و ابن عم موسر كانت نفقته علي الخال - لانه محرم و نفقة المحارم تجب علي ذي الرحم المحرم لا علي كل من يرث * 860

٨٦١ معسر له ابن صغير معسر او ابن كبير زمن معسر و للرجل ثلث اخوة متفرقين اهل يسار كانت نفقة الرجل علي اخيه لاب و ام و اخيه لام اسداسا اعتبارا بالميراث - و اما نفقة ولده تكون علي العم لاب و ام خاصة اعتبارا بالميـــراث * 861

٨٦٢ و الاصل فيه ان يجعل كل من كان محتاجا في حكم النفقة كالعدم و يكون النفقة بعده علي من كان وارثا بقدر الميراث - و لو كان الولد ابنة كانت نفقة الاب و البنت علي الاخ لاب و ام خاصة - اما نفقة البنت لما قلنا ان يجعل الاب كالمعدوم كما جعلناه في الابن في المسئلة الاولي 862

رح الجد من قبل الام اذا كان فقيرا ينفق عليه و ان لم يكن زمنا
و هو بمنزلة اب الاب *

٨٥١ فقير له اخ موسر و بنت بنت موسرة كانت نفقته علي بنت البنت 851
لا على الاخ - و كذا لو كانت ابنة و ابن ابن كانت نفقته علي البنت
خاصة - و لو كان له ابن و ابنة كانت نفقته عليهما على السواء - و قال
بعضهم يكون نفقته عليهما اثلاثا على قدر الميراث - و الفتوى علي الاول *

٨٥٢ امرأة لها زوج فقير و اخ موسر قال ابو يوسف رح يجبر الاخ علي ان 852
ينفق عليها ثم يرجع علي الزوج *

٨٥٣ معسرة لها مسكن تسكنه و لها اخ موسر قالوا لا يجبر الاخ علي نفقتها - و 853
قال الخصاف رح يجبر - و قال شمس الائمة الحلوائي رح الصحيح
قول الخصاف - و القول الاول قول شريك - فانه قال اذا كان للانسان دار
يسكنها او خادم يخدمه او دابة يركبها لا يجب نفقته علي ذى الرحم
المحرم - و فرق بين ذوى الارحام و بين الوالدين و المولودين - قال في
الوالدين و المولودين ذلك لا يمنع وجوب النفقة - و عندنا الكل سواء - و
ملك الدار لا يمنع النفقة الا ان يكون فيها فضل بان كان يكفيه ان يسكن
في ناحية و يبيع الناحية الاخرى - و كذا الخادم و الدابة اذا كانت
نفيسة يمكنه ان يبيعها و يشتري بثمنها خسيسة و ينفق الفضل على
نفسه ثم لا يجب له النفقة *

٨٥٤ ابنة معسرة لها مسكن و لها اب موسر يجبر الاب علي نفقتها الا ان يكون 854
في المنزل فضل *

٨٥٥ و لا يباع علي الغائب ما له لاجل النفقة الا للابوين فانهما يبيعان 855
عروض الابن الغائب في نفقتهما في قول ابي حنيفة رحمه الله تعالى

و عندهما رح لا يجوز للابوين بيـــع العروض للغائب لاجل النفقة كما لا يجوز بيع العقار في قولهم *

۸۵۶ و المرأة اذا باعت مال زوجها الغائب لاجل النفقة لا يجوز في قولهم * 856

۸۵۷ الاب اذا انفق مال ولده الغائب على نفسه فحضر الابن و ادعى ان الاب كان موسرا وقت الانفاق و انكر الاب يعتبر حاله وقت الخصومة فان كان الاب معسرا وقت الخصومة كان القول قوله - و الا فلا - و ان اقاما البينة على دعوا هما كانت البينة بينة الابن لانها تثبت امرا عارضا * 857

۸۵۸ حربيان دخلا دار السلام بامان ولهما ولد مسلم لايجب نفقتهما على ولدهما و تجب على المسلم نفقة ابويه الذميين - و كذلك نفقة الولد المسلم على الاب الكافر * 858

۸۵۹ صغير مات ابوه و له ام وجد اب الاب كانت نفقته عليهما أثلاثا - الثلث على الام و الثلثان على الجد * 859

۸۶۰ صغير له خال موسر و ابن عم موسر كانت نفقته على الخال - لانه محرم و نفقة المحارم تجب على ذي الرحم المحرم لا على كل من يرث * 860

۸۶۱ معسر له ابن صغير معسر او ابن كبير زمن معسر و للرجل ثلث اخوة متفرقين اهل يسار كانت نفقة الرجل على اخيه لاب و ام و اخيه لام اسداسا اعتبارا بالميراث - و اما نفقة ولده تكون على العم لاب و ام خاصة اعتبارا بالميـــراث * 861

۸۶۲ و الاصل فيه ان يجعل كل من كان محتاجا في حكم النفقة كالمعدم و يكون النفقة بعده على من كان وارثا بقدر الميراث - و لو كان الولد ابنة كانت نفقة الاب و البنت على الاخ لاب و ام خاصة - اما نفقة البنت لما قلنا ان يجعل الاب كالمعدوم كما جعلناه في الابن في المسئلة الاولى 862

رح الجد من قبل الام اذا كان فقيرا ينفق عليه و ان لم يكن زمنا و هو بمنزلة اب الاب *

851 ٨٥١ فقير له اخ موسر و بنت بنت موسرة كانت نفقته علي بنت البنت لا على الاخ - و كذا لو كانت ابنة و ابن ابن كانت نفقته علي البنت خاصة - و لو كان له ابن و ابنة كانت نفقته عليهما على السواء - و قال بعضهم يكون نفقته عليهما اثلاثا على قدر الميراث - و الفتوى علي الاول *

852 ٨٥٢ امرأة لها زوج فقير و اخ موسر قال ابو يوسف رح يجبر الاخ على ان ينفق عليها ثم يرجع علي الزوج *

853 ٨٥٣ معسرة لها مسكن تسكنه و لها اخ موسر قالوا لا يجبر الاخ على نفقتها - و قال الخصاف رح يجبر - و قال شمس الائمة الحلوائي رح الصحيح قول الخصاف - و القول الاول قول شريك - فانه قال اذا كان للانسان دار يسكنها او خادم يخدمه او دابة يركبها لا يجب نفقته على ذى الرحم المحرم - و فرق بين ذوى الارحام و بين الوالدين و المولودين - قال في الوالدين و المولودين ذلك لا يمنع وجوب النفقة - و عندنا الكل سواء - و ملك الدار لا يمنع النفقة الا ان يكون فيها فضل بان كان يكفيه ان يسكن في ناحية و يبيع الناحية الاخرى - و كذا الخادم و الدابة اذا كانت نفيسة يمكنه ان يبيعها و يشتري بثمنها خسيسة و ينفق الفضل على نفسه ثم لا يجب له النفقة *

854 ٨٥٤ ابنة معسرة لها مسكن و لها اب موسر يجبر الاب على نفقتها الا ان يكون في المنزل فضل *

855 ٨٥٥ و لا يباع علي الغائب ما له لاجل النفقة الا للابوين فانهما يبيعان عروض الابن الغائب في نفقتهما في قول ابي حنيفة رحمه الله تعالى

٨٤١ فان كان للفقير ابنان احدهما فائق في الغنا و الآخر يملك نصابا كانت النفقة عليهما على السواء * 841

٨٤٢ و كذا لو كان احد الابنين مسلما و الآخر ذميا كانت النفقة عليهما على السواء * 842

٨٤٣ الفقير لا يجبر على النفقة الا لاربعة الولد الصغير و البنات البالغات ابكارا كن او ثيبات و الزوجة و المملوك * 843

٨٤٤ و روى هشام عن محمد رح رجل له اب معسر و الابن محترف يكسب كل يوم درهما يكفي له و لعياله اربعة دوانق كان عليه ان يصرف الفضل الى ابيه * 844

٨٤٥ و كما يجب على الابن الموسر نفقة والده الفقير يجب عليه نفقة خادم الاب امرأة كانت الخادم او جارية اذا كان الاب محتاجا الى من يخدمه * 845

٨٤٦ و ليس على الاب نفقة امرأة الابن * 846

٨٤٧ ابن فقير محترف و له اب فقير محترف لا يجبر الابن علي نفقة الاب و قد ذكرنا - فان كان الاب زمنا يجبر الابن على نفقة امرأة نفسه و ولده الصغير و ابنته الكبيرة - و علي نفقة الاب ايضا * 847

٨٤٨ و ان كان الاب (٢) زمنا يجبر الابن على نفقة امرأة نفسه و ولده الصغير و لا يجبر على نفقة ابنته الكبيرة كذا ذكره الناطفي رح و لا على نفقة ابيه او امه و ان كان الاب زمنا * 848

٨٤٩ و الجد اب الاب عند عدم الاب بمنزلة الاب * 849

٨٥٠ و اما الجد من قبل الام ذكر الناطفي انه بمنزلة الاخ لا ينفق عليه و ان كان فقيرا اذا كان صحيح البدن لا زمانة به - و قال الخصاف 850

(٢ ن) الابن *

الولد ثم يرجع بذلک دیانة - و ان اشهد عند الانفاق انه ينفق ليرجع
كان له ان يرجع *

۸۳۴ صغير له اب معسر و جد اب الاب موسر و للصغير مال غائب يؤمر 834
الجد بالانفاق عليه و يكون ذلك دينا له علي الاب ثم يرجع الاب بذلک
في مال الصغير - و ان لم يكن للصغير مال كان له ذلک دينا علي الاب *

۸۳۵ و ان كان الاب زمنا و ليس للصغير مال يقضي بالنفقة على الجد و 835
لايرجع الجد بذلک علي احد *

۸۳۶ و كذا لو كان للصغير ام موسرة او جدة موسرة و الاب معسر تؤمر بان تنفق 836
علي الصغير و يكون ذلک دینا علي الاب ان لم يكن الاب زمنا - فان كان
زمنا لا شيئ عليه *

۸۳۷ و يجبر الكافر علي نفقة ولده المسلم - و كذا المسلم علي نفقة ولده الكافر 837
الزمي و لا يجبر علي نفقة ولده المملوك *

۸۳۸ رجلان بينهما جارية فجاءت بولد فادعياه كانت نفقة الولد عليهما * 838

فصل في نفقة الوالدين و ذوي الارحام *

۸۳۹ الابن الموسر يجبر علي نفقة ابويه المعسرين - و لا يجب علي الابن الفقير 839
نفقة والده الفقير حكما ان كان الوالد يقدر علي العمل - ان كان الوالد
زمنا او لا يقدر علي عمل و للابن عيال كان على الابن ان يضم الاب الى
عياله و ينفق علي الكل *

۸۴۰ و الموسر في هذا الباب من يملک مالا فاضلا عن نفقة عياله و يبلغ 840
الفاضل مقدارا يجب فيه الزكوة *

٨٢٧ صغير بلغ حد الكسب و لم يبلغ مبلغ الرجال كان للاب ان يسلمه في عمل 827
او يواجره بعمل لوخدمة (٢) وينفق عليه من ذلک - و ان كان الولد بنتا لايملک
دفعها الى غير المحرم للخدمة - لان الخلوة مع الاجنبي حرام - فان فضل
شيء من كسب الولد عن نفقته يمسكه الاب الى ان يبلغ الصغير - فان
كان الاب مبذرا يخاف منه على المال اخذ القاضي ذلک منه و يضعه
على يدي عدل ليحفظه الى ان يبلغ الصغير *

٨٢٨ و كذا في كل اموال الصغير * 828

٨٢٩ فان كان للصغير ام بانت عن زوجها و احتاجت الى النفقة كان لها 829
ان تأكل من كسب ولدها صغيرا كان الولد او كبيرا *

٨٣٠ و نفقة البنت البالغة في ظاهر الرواية تكون على الاب خاصة * و كذا 830
الغلام اذا بلغ اعمى اوبه زمانة او علة لا يقدر على الكسب و احتاج الى
النفقة كانت نفقته على الاب خاصة *

٨٣١ وقال الخصاف رح نفقة البنت البالغة و الغلام البالغ و الزمن و العاجز 831
عن الكسب تكون على الابوين على الاب الثلثان و على الام الثلث
و في ظاهر الرواية البنت البالغة و الغلام البالغ الزمن بمنزلة الصغير
نفقته تكون علي الاب خاصة *

٨٣٢ و اب الاب عند عدم الاب في النفقة بمنزلة الاب * 832

٨٣٣ رجل به زمانة اوبه علة لا يقدر على الحرفة و له ابنة كبيرة فقيرة لا يجبر 833
على نفقتها - و يجبر على نفقة الاولاد الصغار - فان كان للصغير مال غائب
يؤمر الاب ان ينفق عليه ثم يرجع في مال ولده - فان انفق الاب بغير
امر القاضي لايرجع الا اذا نوى عند الانفاق ان يرجع بذلک في مال

(٢ ن) لهم *

اخذت و لا نفقة عليها للولد و يحتسب لها نفقتها مادامت في العدة *

۸۲۱ امرأة ادعت على زوجها انه لم ينفق على ولدها الصغير قالوا ان كان القاضي فرض عليه نفقة الولد او فرض الزوج على نفسه فادعت المرأة ذلک بعد مضي (۲) مدة و انكر الزوج حلف و الا فلا * 821

۸۲۲ رجل معسر له ولد صغير ان كان الرجل يقدر على الكسب يجب عليه ان يكتسب و ينفق على ولده - و ان كان لا يقدر على الكسب يفرض القاضي عليه النفقـــة و يأمر الام حتي تستدين على زوجها ثم ترجع بذلک على الاب اذا ايسر - و كذا لوكان الاب يجد نفقة الولد و يمتنع من الانفاق يفرض القاضي عليه النفقة ثم ترجع الام عليه بذلک - و كذا لو فرض القاضي على الاب نفقة الولد فتركه الاب بلا نفقة فاستدانت الام و انفقت بامر القاضي كان لها ان ترجع بذلک على الاب * 822

۸۲۳ و يحبس الاب بنفقة الولد و ان كان لا يحبس بسائر ديونه * 823

۸۲۴ ولو فرض القاضي النفقة على الاب فلم تستدن الام و اكل الولد بمسألة الناس لا ترجع على الاب بشيئ - و ان حصل له بمسألة الناس نصف الكفاية يسقط نصف النفقة عن الاب - و يصح الاستدانة بالنصف الباقي * 824

۸۲۵ و كذا اذا فرضت عليه نفقة المحارم فاكلوا من مسألة الناس لا يرجع على الذي فرضت عليه النفقة بشيئ الا المرأة اذا فرضت لها النفقة فاكلت من مال نفسها او من مسألة الناس كان لها ان ترجع بالمفروض على زوجها * 825

۸۲۶ رجل غاب و لم يترک اولاده الصغار نفقة و لا معهم (۳) مال تجبر الام على الانفاق ثم ترجع بذلک على الاب * 826

(۲ ن) بعد ما مضي مدة * (۳ ن) و لا بهم *

السرخسي رح تجبر - و لم يذكر فيه خلافا و عليه الفتوى *

٨١٥ فان لم يكن للاب و لا للولد الصغير مال تجبر الام على الارضاع عند الكل * 815

٨١٦ و ان استأجر الام على ارضاع الولد و هي في نكاحة لاتستحق الاجر 816
في قولهم - و ان استأجرها لارضاع ولد ليس منها كان لها الاجر *

٨١٧ و ان كان طلق الام و انقضت عدتها فاستأجرها لارضاع الولد صح الاستيجار 817
و هي اولى من الاجنبية *

٨١٨ و ان كانت الام في العدة من طلاق بائن او ثلث فاستأجرها لارضاع 818
الولد فيه روايتان - في رواية الاصل تستحق الاجر - و في رواية الاجارات
لا تستحق - و ان ابت الام ان ترضعه بعد انقضاء العدة كان على الاب
ان يستأجر امرأة ترضعه عند الام - و لا ينزع الولد من الام - فان قالت
انا ارضعه بما ترضع الظئر فهي اولى - و ان طلبت الزيادة ليس لها
ذلک - و بعد الفطام يفرض القاضي نفقة الصغار على قدر طاقة الاب
و يدفع الى الام حتى تنفق على الاولاد - لانها تصلح الطعام لاكل الولد
فان لم تكن الام ثقة يدفع الى غيرها لينفق على الولد *

٨١٩ امرأة طلقها زوجها و لها اولاد صغار فاقرت انها قبضت نفقتهم لخمسة اشهر 819
ثم قالت بعد ذلک كنت قبضت العشرين و نفقة مثلهم في مثل
تلک المدة مائة درهم ذكر في المنتقى ان هذا على نفقة مثلهم
و لا تصدق انها قبضت عشرين - فان قالت بعد اقرارها بقبض النفقة
ضاعت النفقة فانها ترجع على ابيهم نفقة مثلهم *

٨٢٠ امرأة اختلعت من زوجها على ان ابرأته من نفقتها و نفقة ولدها رضيعا 820
كان ام لا و علي نفقة ما في بطنها من الولد قال عليها ان ترد المهر الذي

(٢ ن) الاناث الكبار المعسرات *

النفقة بل يؤمر العبد بالاكتساب و النفقة علي نفسه من كسبه - و الامة اذا كانت تقدر علي الكسب كالخبز و الخيـــاطة و نحوها فهي بمنزلة العبد *

٨١٠ و الرجل اذا اخذ عبدا آبقا و رفع الامر الي القاضي فان القاضي يأمر الذي في يديه ان ينفق عليه و يرجع علي المولي بذلك - و لا يؤمر العبد بالاكتساب كيلا يأبق - و الله اعلم * 810

فصل في نفقة الاولاد

٨١١ نفقة الاولاد الصغار و الاناث(٢) المعسرات علي الاب لا يشاركه في ذلك احد و لا تسقط بفقره * 811

٨١٢ و لا يجب عليه نفقة الذكور الكبار الا ان يكون الولد عاجزا عن الكسب لزمانة او مرض فيكون نفقته علي والده - و من يقدر علي العمل لكن لايحسن العمل فهو بمنزلة عاجز - لان من لا يحسن العمل لا يستأجره الناس * 812

٨١٣ قال الشيخ الامام شمس الائمة الحلوائي رح و قد لايقدر الرجل الصحيح علي الكسب لحرفة او لكونه من اهل البيوتات فاذا كان هكذا كانت نفقته علي والده و ان كانت له قوة العمل - قال و هكذا قالوا في طالب العلم اذا كان لا يهتدي الي الكسب لا يسقط نفقته عن والده و يكون كالزمن و الانثي * 813

٨١٤ و الولد الصغير اذا كان رضيعا فان كانت الام في نكاح الاب و الصغير يأخذ لبن غيرها لا تجبـر الام علي الارضاع - و ان لم يأخذ الولد لبن غيرها قال شمس الائمة الحلوائي ر ح في ظاهر الرواية لا تجبر ايضا و عن ابي حنيفة و ابي يوسف رحمهما الله تعالي تجبر - قال شمس الائمة 814

المال - و كذا رجل في يده امة شكت عند القاضي انه لا ينفق عليها امره القاضي بان ينفق عليها او يبيع - و لو اجبره القاضي على النفقة فاعطاها النفقة ثم قامت البينة انها حرة الاصل و قضى القاضي بالحرية رجع المولى عليها بتلك النفقة و بما اخذت من ماله بغير اذنه ولا يرجع بما اكلت باذنه

٨٠٩ 809 رجل ادعى امة في يد رجل انها له فانكر المدعى عليه فاقام المدعي بينة على ما ادعى يضعها القاضي على يدي عدل حتى يسأل عن الشهود و يأمر المدعى عليه بالانفاق عليها - لقيام الملك من حيث الظاهر - فان انفق عليها ثم ردت البينة بقيت الجارية للمدعى عليه ولا شيئ عليها - لانه ظهر انه انفق على مملوك نفسه - فان عدلت البينة و قضى القاضي للمدعي لم يرجع المدعى عليه بما انفق - لانه ظهر انها كانت مغصوبة اكلت من مال الغاصب - و جناية المغصوب على الغاصب - هذا في قول ابي حنيفة رحمه الله تعالى - و في قول ابي يوسف و محمد رح انه يكون ذلك دينا في رقبة الامة تباع فيه او يفديها المولى - فان بيعت او فداها المولى رجع (٢) على المدعى عليه بالاقل من قيمتها و من النفقة التي لحقها - و ان كان المدعي عبدا ان كان صغيرا او مريضا لا يقدر على الكسب فهو بمنزلة الامة يؤمر المدعى عليه بالانفاق كما في الامة لكن لا يؤخذ العبد من المدعى عليه بل ترك في يده و يوخذ منه كفيل بالمدعى به الا ان يكون المدعى عليه معروفا بخلاف انه يغيبه ثم يؤخذ منه - و ان كان العبد كبيرا يقدر على الكسب يترك العبد في يد المدعى عليه لما قلنا - ولا يجبر على

(٢ ن) يرجع المولى *

الزوج عليها بما اخذت من النفقة - لانه ظهر انها اخذت بغير حق - هذا اذا اخذت بعد فرض القاضي - فان اعطاها الزوج سمحا لم يرجع الزوج عليها بشيئ *

٨٠٨ و لو شهد الشهود على امة في يد رجل انها حرة قبلت البينة لما قلنا 808 في الطلاق - فان لم يعرفهم القاضي بالعدالة يسأل عن حالهم و يفرض النفقة في مدة المسألة عن الشهود - و يجبره على اعطاء النفقة و يضعها على يدي امرأة عدلة - و في فصل الطلاق ذكرنا انه لا يخرجها عن منزله لانها منكوحة او معتدة فلا يجوز اخراجها - وههنا ان كانت حرة جاز اخراجها عن منزله فيخرجها و يضعها على يدي امرأة عدلة - و يكون اجر الامينة في بيت المال - لانها عاملة لله تعالى و يأمر المدعى عليه بالنفقة و ان طالت المسألة عن الشهود - بخلاف فصل الطلاق فان ثمة اذا وجد ما ينقضي به العدة تسقط النفقة وههنا ما لم يقض القاضي بالحرية لا تسقط - و انما يجبره القاضي على النفقة لان الآدمي من اهل الخصومة فيجري الجبر في حقه بخلاف غير الآدمي من الحيوانات فان نفقة الحيوان تجب على المالك ديانة ولا يجري فيها الجبر - لانها ليست من اهل الخصومة - فان اعطى المدعى عليه النفقة ثم عدلت البينة و قضى بحريتها رجع المدعى عليه عليها بما اخذت من النفقة سواء ادعت انها حرة الاصل او ادعت الاعتاق على المولى او لم تدع الحرية - لانه ظهر انها اخذت النفقة بغير حق - وكذا لو اكلت شيئا من ماله بغير اذنه - و ان ردت البينة ردت الجارية على المولى - و لا يرجع المولى عليها بشيئ - لانه انفق على مملوكه و لا يرجع ايضا بما اخذ من ماله بغير اذنه - لان المولى لا يستوجب على مملوكه ضمان

فصل فی المرأة التي لا تدري انها منكوحة او مطلقه

٨٠٥ شاهدان شهدا على رجل انه طلق امرأته ثلثا و هي تدعي الطلاق او تنكر او قالت لا ادري قبلت هذه الشهادة - لانها قامت على حق الله تعالى فلا يشترط فيها الدعوى - فان عرفهما القاضي بالعدالة فرق بينها و بين زوجها و يقضي لها بنفقة العدة و السكنى - لان المبتوتة تستحق نفقة العدة - و ان لم يعرفهما القاضي بالعدالة يسأل عن حالهما و يمنع الزوج عن الخلوة و الدخول عليها عدلا كان الزوج او فاسقا - و لا يخرجها عن منزله - لانها منكوحة او معتدة - لكن يجعل معها امرأة عدلة ثقة تمنع الزوج عن الدخول عليها - فان طلبت النفقة في مدة المسألة عن الشهود فرض لها القاضي نفقة العدة ادعت الطلاق او لم تدع - لانها لو لم تكن مطلقة تصير ممنوعة عن الزوج فيسقط النفقة و لو كانت مطلقة كان لها النفقة فلا يسقط النفقة بالشک - فان طالت المسألة عن الشهود و وجد منها ما تنقضي به العدة لم يعطها النفقة بعد ذلک - لانها لوكانت منكوحة فهي ممنوعة عن الزوج - و لو كانت مطلقة فقد انقضت عدتها و تيقنا بسقوط النفقة - فان عدلت البينة بعد ذلک يقضي بالطلاق و يسلم لها ما اخذت - وان ردت البينة خلى القاضي بينها وبين زوجها وترد على الزوج ما اخذت من النفقة - لانه ظهر انها اخذت النفقة وهي ناشزة * 805

٨٠٦ و كذا لو قضى القاضي بالطلاق ثم ظهر ان الشهود كانوا عبيدا ردت على الزوج ما اخذت من النفقة * 806

٨٠٧ و كذا لو تزوج امرأة فطلبت النفقة ففرض لها القاضي فاخذت النفقة اشهرا ثم شهد الشهود انها اخته من الرضاع و فرق القاضي بينهما رجع 807

٧٩٨ و يجوز للزوج ان يأذن لها بالخروج و لا (٢) يصير عاصيا بالاذن - و منها الخروج 798
الي زيارة الوالدين و تعزيتهما و عيادتهما و زيارة المحارم - المرأة اذا كانت
قابلة فاستاذنت الزوج لدفع الولد - و كذا اذا كانت تغسل الموتي - و الي
مجلس العلم - و اذا كان عليها حق او لها حق علي غيرها *

٧٩٩ و ليس لها ان تعطي شيئا من بيته بغير اذنه * 799

٨٠٠ و لا تصوم بغير فرض * 800

٨٠١ و ليس عليها ان تعمل ببدنها شيئا لزوجها قضاء من الخبز و الطبخ 801
و كنس البيت و غير ذلك *

٨٠٢ رجل له ام شابة تخرج الي الوليمة و المصيبة و ليس لها زوج لم يكن للابن 802
ان يمنعها ما لم يثبت عنده انها تخرج للفساد فم يرفع الامر الي القاضي
فاذا امره القاضي بالمنع كان له ان يمنعها - لانه قام مقام القاضي *

٨٠٣ و سئل بعض العلماء عن امرأة لها زوج لا يصلي و المرأة تأبي ان تكون 803
معه قال ليس لها ذلك - كرجل عليه دين لرجل و علي رب الدين
حقوق الله تعالي من الزكوة و الحج و العشر و هو لا يؤدي حقوق الشرع
ليس للمديون ان يمتنع عن قضاء الدين و يقول انه لا يؤدي حقوق
الشرع فلا أؤدي حقه *

٨٠٤ رجل فاسق يتخذ الضيافة للفساق كان للمرأة ان تخبز و تطبخ الا انها 804
تنوي عند الطبخ و الخبز انهم ما داموا مشغولين بالاكل يمتنعون عن
الشرب كمن جلس عند الفساق ينوي انهم يمتنعون عن الفسق في تلك
الساعة كان له ذلك و يوجر عليه - و الله اعلم *

(٢ ن) و لا يكون *

٧٩٣ رجل له امرأة لا تصلي كان له ان يطلقها و ان لم يكن له مال يوفيها 793
مهرها - و حكي عن ابي حفص البخاري انه قال ان لقي الله و مهرها
في عنقه احب اليّ من ان يطأ امرأة لا تصلي *

٧٩٤ رجل يريد ان يطلق امرأته بغير ذنب ان اوفاها المهر و نفقة العدة 794
وسع له ذلک - لانه تسريح باحسان *

٧٩٥ و اذا ارادت المرأة ان تخرج الی مجلس العلم بغير اذن الزوج لم يكن 795
لها ذلک - فان وقعت لها نازلة فسألت زوجها و هو عالم فاخبرها
بذلک ليس لها ان تخرج بغير اذنه - و ان كان الزوج جاهلا و سأل
عالما عن ذلک فكذلک - و ان امتنع الزوج عن السوال كان لها ان تخرج
بغير اذنه - لان طلب العلم فيما يحتاج اليه فرض علی كل مسلم
و مسلمة فيقدم علی حق الزوج - و ان لم يقع لها نازلة و ارادت ان
تخرج الی مجلس العلم لتتعلم مسائل الصلوة و الوضوء فان كان الزوج
يحفظ تلک المسائل و يذكر لها ذلک ليس لها ان تخرج بغير اذنه - فان
كان الزوج لا يحفظ المسائل فالاولی له ان يأذن لها بالخروج - فان لم يأذن
فلا شيء عليه - و لا يسع لها ان تخرج بغير اذنه ما لم يقع لها نازلة *

٧٩٦ امرأة لها اب زمن ليس له من يقوم عليه و زوجها يمنعها عن الخروج 796
اليه و تعاهده كان لها ان تعصي زوجها و تطيع الوالد مومنا كان الوالد
او كافرا لان القيام بتعاهد الوالد فرض عليها فيقدم علی حق الزوج *

٧٩٧ قالوا ليس للمرأة ان تخرج بغير اذن الزوج الا باسباب معدودة - منها اذا 797
كانت في منزل يخاف السقوط عليها - و منها الخروج الی مجلس
العلم اذا وقعت لها نازلة و لم يكن الزوج فقيها - و منها الخروج الی
الحج الفرض اذا وجدت محرما *

او يأتي بمن يطبخ و يخبز - و ان لم تكن من بنات الاشراف و ليس بها علة فعلى الزوج ان يأتي بالدقيق و نحو ذلك *

۷۸۶ المعتدة عن وفاة يكون نفقتها في مالها * 786

۷۸۷ و المنكوحة نكاحا فاسدا اذا فرق القاضي بينهما بعد الدخول و وجبت العدة ليس لها النفقة * 787

۷۸۸ رجل تزوج منكوحة الغير و دخل بها فان كان لايعلم انها منكوحة الغير كان عليها العدة و لا نفقة لها - و ان كان يعلم انها منكوحة الغير لا عدة عليها - و في النكاح بغير شهود اذا دخل بها كان عليها العدة على كل حال * 788

۷۸۹ و اذا دخل على معتدته لاجل الطلاق هل يباح له ذلك فيه روايتان * 789

۷۹۰ و اذا دفع الرجل زكوة ماله الى معتدته او شهد لها بشيء لم يجز * 790

۷۹۱ رجل طلق امرأته ثلثا و كتم فلما حاضت حيضتين دخل بها فحبلت ثم اقر بالطلاق كان عليها النفقة ما لم تضع حملها - و الله اعلم * 791

فصل في حقوق الزوجية

۷۹۲ للزوج ان يمنع المرأة من الغزل - و له ان يضربها على اربعة[۲] - منها ترك الزينة اذا اراد الزوج الزينة - و الثانية ترك الاجابة اذا اراد الجماع وهي طاهرة - و الثالثة ترك الصلوة - و في بعض الروايات عن محمد رح ليس له ان يضربها على ترك الصلوة - و ترك الغسل عن الجنابة و الحيض بمنزلة ترك الصلوة - و الرابعة الخروج عن منزله بغير اذنه بعد ايفاء المهر * 792

(۲ ن) اربعة اشياء *

٧٧٨ رجل كفل لامرأة (٢) عن زوجها نفقة كل شهر ابدا ثم طلقها زوجها كان للمرأة 778
ان تطالب الكفيل بالنفقة - لان نفقة العدة بمنزلة نفقة النكاح *

٧٧٩ المعتدة اذا لم تخاصم في نفقة العدة حتى انقضت عدتها لانفقة لها 779
و كذا لو كان القاضي فرض لها نفقة العدة فلم تأخذ حتى مات احدهما
سقطت النفقة - و ان لم يمت احدهما و انقضت العدة اختلفوا فيه
قال شمس الائمة الحلوائي رح تسقط النفقة *

٧٨٠ و لوكان الرجل غائبا فاستدانت المعتدة ثم قدم الغائب بعد انقضاء 780
العدة لم يكن ذلک على الرجل في قول ابي حنيفة رحمه الله الآخر
و قد ذكرنا هذا في نفقة النكاح فكذا في نفقة العدة *

٧٨١ و اذا حبست المعتدة بحق عليها تسقط النفقة كما لو حبست المنكوحة * 781

٧٨٢ و كما تستحق المعتدة نفقة العدة تستحق الكسوة * 782

٧٨٣ و اذا طلق الرجل امرأته بعد الدخول و هي صغيرة تجامع مثلها كان 783
عليها العدة بثلثة اشهر و يكون لها النفقة - و قال الشيخ الامام ابوبكر محمد
بن الفضل رح ان لم تكن مراهقة كان عدتها بثلثة اشهر - و ان كانت
مراهقة لاتنقضي عدتها بالاشهر - لاحتمال انها حبلت بالوطي فينفق
عليها ما لم يظهر فراغ رحمها - فان حاضت استقبلت العدة بالحيض
و ينفق عليها بعد ذلک حتى تنقضي عدتها بالحيض *

٧٨٤ المعتدة اذا لم تلزم بيت العدة بل تسكن زمانا و تخرج زمانا لاتستحق 784
النفقة - لانها ناشزة *

٧٨٥ المعتدة اذا ابت ان تطبخ فهي كالمنكوحة ان كانت من بنات الاشراف 785
او بها علة لاتستطيع الطبخ و الخبز كان على الزوج ان يأتي بطعام مهيئ

(٢ ب) للمنكوحة *

٧٦٨ المنكوحة اذا كانت امة قد بوأها المولى بيتا فطلقت ثم اعتقت 768
و اختارت نفسها كان لها النفقة - فان اخرجها المولى من بيته
سقطت نفقتها - فان اعادها الى بيته بعد ذلك عادت النفقة - و ان
لم يكن المولى بوأها بيتا حال قيام النكاح فبوأها بعد الطلاق لانفقة لها *

٧٦٩ و اذا طلق الرجل امرأته و وجبت النفقة فارتدت و العياذ بالله سقطت 769
نفقتها - فان اسلمت عادت النفقة - و ان ارتدت و لحقت بدار الحرب
ثم عادت مسلمة الى دار الاسلام لم تعد النفقة *

٧٧٠ والمنكوحة اذا ارتدت ثم اسلمت لايكون لها النفقة * 770

٧٧١ و ان طاوعت المعتدة ابن زوجها بعد الطلاق لايسقط النفقة * 771

٧٧٢ و ان طلقها و هي ناشزة فلها ان تعود الى بيت زوجها و تأخذ النفقة * 772

٧٧٣ فان طالت العدة بارتفاع الحيض كان لها النفقة الى ان تصير آئسة 773
و ينقضي عدتها بالاشهر *

٧٧٤ و ان انكرت المرأة انقضاء العدة بالحيض كان القول قولها مع اليمين 774
و لو اقام الزوج البينة على اقرارها بانقضاء العدة سقطت نفقتها *

٧٧٥ و لو وجبت العدة على المرأة فادعت انها حامل كان لها النفقة من 775
وقت الطلاق الى سنتين - فان مضت سنتان و لم تلد و قالت كنت
اظن انى حامل و لم احض الى هذه المدة و طلبت النفقة كان لها
النفقة - و تعذر في ذلك - لان هذا مما يشتبه فكان لها النفقة الى ان
تنقضي عدتها بالحيض او تصير آئسة فتنقضي عدتها بالاشهر *

٧٧٦ ام الولد اذا اعتقت و وجبت لها العدة ليس لها النفقة * 776

٧٧٧ و اذا خرج احد الزوجين مسلما الى دار الاسلام ثم خرج الآخر 777
لانفقة للمرأة *

فصل في نفقة العدة

٧٦٠ المعتدة عن الطلاق تستحق النفقة و السكنى كان الطلاق رجعيا او بائنا او ثلثا حاملا كانت او لم تكن - و قال الشافعي رح المبتوتة لا تستحق النفقة - و تستحق السكنى الا اذا كانت حاملا فتكون لها النفقة - و عندنا تستحق النفقة على كل حال * 760

٧٦١ و المبانة بالخلع و الايلاء و اللعان و ردة الزوج و مجامعة امها في النفقة سواء * 761

٧٦٢ و الاصل فيه ان الفرقة اذا وقعت من قبل الزوج بمباح او محظور تستحق النفقة و السكنى * 762

٧٦٣ و كذا اذا اقر الزوج ان نكاح امرأته كان فاسدا و كذبته المرأة و فرق القاضي بينهما بعد الدخول كان لها النفقة و السكنى * 763

٧٦٤ و اما اذا وقعت الفرقة من قبل المرأة ان وقعت بفعل مباح كخيار البلوغ و خيار العتق و عدم الكفاءة كان لها النفقة و السكنى - و ان وقعت بفعل محظور كالردة و مطاوعة ابن الزوج ليس لها النفقة و لها السكنى * 764

٧٦٥ و ان اختلعت بمال و لم يذكر نفقة العدة كان لها النفقة - و ان اختلعت على نفقة العدة سقطت النفقة - و ان اختلعت على نفقة العدة و السكنى تسقط نفقة العدة و كان لها السكنى - و ان اختلعت بشرط البراءة عن مؤنة السكنى بان قالت اكتري بيتا و اعتدت فيه كان عليها ان تكتري بيتا و تعتد فيه * 765

٧٦٦ و ان طلقت المرأة و هي في بيت كراء كان الكراء على زوجها ما دامت في العدة * 766

٧٦٧ و ان ابرأته عن نفقة العدة بعد الخلع لا يصح الابراء * 767

بصحبة الاماء فتطلب المرأة الى القاضي امرہ القاضي ان يبيت معها ایاما و یفطر لها احیانا - و کان ابو حنيفة رحمه الله تعالی اولا يجعل لها یوما و ليلة و للزوج ثلثة ايام و لياليها - ثم رجع فقال يؤمر الزوج ان يراعيها فيونسها بصحبته اياما و احيانا من غير ان يكون في ذلک شيئ موقت *

۷۵۷ و فی المنتقی اذا تزوج امرأة و له امهات اولاد و سراري فقال اکون عند هن و آتيها اذا بدا لي لم يكن له ذلک - و يقال (۲) کن عندها في كل اربع يوما و ليلة - و کن فی الثلث البواقي عند من شئت - و لو کان عنده امرأتان و له امهات اولاد و سراري اقام عند كل واحدة منها يوما و ليلة و يقيم في يومين و ليلتين عند من شاء من السراري - و لو کان عنده اربع نسوة اقام عند كل واحدة منهن يوما و ليلة و لم يكن عند السراري الا وقفة شبه المار * 757

۷۵۸ و يكره للرجل ان يطأ امرأته وعندهما صبي يعقل او اعمى او ضرتها او امته او امتها * 758

۷۵۹ رجل له امرأة و امة قالت المرأة لا اسكن مع امتک و طلبت بيتا علی حدة ليس لها ذلک - و الله اعلم * 759

(۲ ن) و يقول *

٧٤٩ و لو اقام عند احدى امرأتيه زيادة باذن الاخرى جاز - و كان لها ان 749
ترجع عن ذلك - و لا يكون الاذن لازما *

٧٥٠ و لو جعلت المرأة لزوجها جعلا على ان يزيد لها في القسم يوما ففعل 750
لم يجب - و لها ان تسترد المال - و كذا لو حطت عنه شيئا من مهرها
او زاد لها الزوج في المهر او جعل لها جعلا على ان تجعل يومها
لفلانة فهو باطل *

٧٥١ و لو امره القاضي بالقسم و التسوية فجار فرافعته الى القاضي اوجعه 751
القاضي عقوبة لارتكابه المحظور و يأمره بالعدل *

٧٥٢ و لو اقام عند احدي امرأتيه شهرا قبل الخصومة او بعدها ثم خاصمته 752
الاخرى في ذلك امره القاضي بالتسوية بينهما في المستقبل - و ما
مضى كان هدرا ليس لها ان تطلب ان يقيم عندها مثل ذلك *

٧٥٣ و لو كان عنده امرأة طعنت في السن فاراد ان يستبدل بها شابة 753
فطلبت القديمة ان يمسكها و يتزوج اخرى و يقيم عند الجديدة اياما
و عند الاولى يوما فتزوج على هذا الشرط جاز فيه - نزل قوله تعالى و ان
امرأة خافت من بعلها نشوزا او اعراضا الآية *

٧٥٤ و اذا سافر مع احدى امرأتيه بغير اقراع جاز عندنا - و الاقراع افضل - و 754
قال الشافعي لا يجوز الا بالاقراع

٧٥٥ فلو انه سافر مع احدى امرأتيه فلما قدم طلبت التي لم يسافر معها ان 755
يقيم عندها مثل تلك المدة لم يكن لها ذلك - و قال الشافعي رح
ان سافر بغير اقراع يكون ذلك محسوبا عليه في حق الاخرى فيقيم عند
الاخرى مثل تلك المدة *

٧٥٦ و لو كان للرجل امرأة واحدة و هو يقوم بالليل و يصوم بالنهار او يشتغل 756

فصل فى القسم

٧٤٤ و ما[2] يجب على الازواج للنساء العدل و التسوية بينهن فيما يملك وهو 744
البيتوتة عندها للصحبة و الموانسة - لا فيما لا يملك و هو الحب و الجماع
لان الحب عمل القلب و الجماع يبتني[3] على النشاط - و كل ذلک
لا يتعلق باختيارة - اليه اشار رسول الله صلى الله عليه و سلم فقال هذه
قسمي فيما املک و لا تؤاخذني فيما لا املک *

٧٤٥ حر او عبد تحته امرأتان كان عليه ان يسوي[4] بينهما - فيكون عند كل واحدة 745
منهما يوما و ليلة او ثلثة ايام و لياليها - ثم الرأى فى البداية اليه *

٧٤٦ الثيب و البكر و المراهقة و البالغة و العاقلة و المجنونة و المسلمة 746
و الكتابية فى القسم سواء - و كذا الزوج الصحيح و المريض و المجبوب
و الخصي و العنين و البالغ و المراهق و المسلم و الذمي *

٧٤٧ و الجديدة و العتيقة فى القسم سواء عندنا كانت الجديدة بكرا او ثيبا 747
اذا اقام عند الجديدة ثلثة ايام او سبعة ايام يقيم عند الاولى كذلک
و له ان يبدأ بالجديدة - .قال الشافعي رح ان كانت الجديدة بكرا
يكون عندها سبعة ايام ثم يسوي بينهما بعد ذلک - و يقيم عند كل
واحدة منهما يوما و ليلة - و. ان كانت الجديدة ثيبا يقيم عندها ثلثة
ايام و لياليها ثم يسوي بينهما *

٧٤٨ و لو كانت تحت الرجل امة او مدبرة او مكاتبة او ام ولد فتزوج عليهما 748
حرة فللحرة يومان و للامة يوم - و ان اقام عند الامة يوما ثم اعتقت
لم يقم عند الحرة الاخرى الا يوما - و لو اقام عند الحرة يوما ثم اعتقت
الامة يتحول الى المعتقة *

(٢ ن) و مما يجب * (٣ ن) ينبغي * (٤ ن) ان يستوي *



لم يأخذ شيئا ففرق المامور جاز تفريقه - و ان كان الزوج غائبا فرفعت المرأة الامر الى القاضي و اقامت المرأة البينة على ان زوجها الغائب عاجز عن النفقة و طلبت من القاضي ان يفرق بينهما فان كان القاضي حنفيا فقد ذكرنا - و ان كان شفعويا و فرق بينهما قال مشائخ سمرقند رح جاز تفريقه - لانه قضى في فصلين التفريق بسبب العجز عن النفقة و القضاء على الغائب و كل واحد منهما مجتهد فيه - و عندنا القضاء على الغائب لا يجوز لكن لو قضى ينفذ قضاءه في اظهر الروايتين فجاز التفريق - و قال الشيخ الامام الاجل الاستاذ ظهير الدين رح لا يصح هذا التفريق - لان القضاء على الغائب انما يجوز عند الشافعي رح - و ينفذ في احدى الروايتين عن ابي حنيفة رح اذا ثبت المشهود به - و ههنا لم يثبت المشهود به عند القاضي و هو العجز - لان المال غاد و رائح - فعسى يصير الغائب غنيا و لا يعلم به الشاهد لما بينهما من المسافة و كان(٢) الشاهد مجازفا في هذه الشهادة - فاذا علم القاضي بذلك لا يجوز قضاءه *

٧٤٣ رجل يسكن في ارض المملكة يريد به ارض السلطان و يأخذ المال من السلطان فقالت المرأة لا اقعد معك في ارض المملكة و لا آكل من مالك قالوا ليس لها ذلك - و اثم ذلك يكون على زوجها - و لو امتنعت المرأة عن السكنى معه تصير ناشزة - و قد ذكرنا قبل هذا ان الزوج اذا كان يسكن في ارض الغصب فامتنعت منه لا تصير ناشزة - و يكون لها النفقة على زوجها - لان الغصب حرام لا شبهة فيه بخلاف ارض السلطان و ما له *

(٢ ن) فكان الشاهد *

عليه كفنه بعد وفاته - و قال محمد رح استثني الزوج من هذه الجملة • ومن لا يجب عليه نفقته في حيوته لا يجب عليه كفنه بعد وفاته في قولهم •

٧٤٠ 740 رجل قال لغيره استدن علي امرأتي و انفق عليها كل شهر كذا فقال المامور انفقت و صدقته المرأة لا يرجع المامور بذلك على الزوج الا ان يكون القاضي فرض لها كل شهر عشرة دراهم فاذا اقرت المرأة ان المامور انفق عليها قبل قولها - لانها اخذت بقضاء القاضي - اما في الوجه الاول انما اخذت لتوجب علي زوجها دينا فلا يقبل قولها - و كذلك هذا في الولد الصغير •

٧٤١ 741 رجل قال لغيره انفق علي امرأتي او علي عيالي فانفق المامور بالمعروف قال الشيخ الامام الاجل شمس الائمة السرخي رح للمامور ان يرجع علي الآمر بما انفق •

٧٤٢ 742 العجز عن الانفاق لا يوجب حق الفراق - وقال الشافعي رح لها ان تطلب من القاضي ان يفرق بينهما ويكون ذلك فسخا - وعلي هذا الخلاف اذا عجز عن ايفاء المهر المعجل قبل الدخول - فان فرق القاضي بينهما وهو شفعوي المذهب نفذ قضاءه - لانه قضي في فصل مجتهد فيه ليس فيه نص و لا اجماع فينفذ قضاءه عند الكل - و ان كان القاضي حنفيا لا ينبغي ان يقضي بخلاف مذهبه الا اذا كان مجتهدا و وقع اجتهاده علي ذلك - و ان قضي مخالفا لرأيه من غير اجتهاد عن ابي حنيفة في نفاذ قضائه روايتان - و كذا في كل فصل مجتهد فيه - و ان لم يقض القاضي و لكنه امر شفعويا ليقضي بينهما في هذه الحادثة ان لم يكن القاضي ماذونا بالاستخلاف او كان ماذونا الا ان القاضي او المامور اخذ في ذلك شيئا لا ينفذ قضاءه عند الكل - لان قضاء القاضي فيما ارتشي باطل عند الكل - و ان

لن لم يكن فرض القاضي عليه النفقة كانت البراءة باطلة - لانها ابرأته قبل الوجوب و ان كان القاضي فرض عليه النفقة لكل شهر كذا فقالت انت بري من نفقتي ابدا ما كنت امرأتك صحت البرأة من نفقة شهر واحد لا غير - و لو ابرأته بعد مضي اشهر صحت البراءة عما مضى دون ما بقي - كما لو آجر دارة كل شهر بكذا او كل سنة بكذا فمضى بعض السنة او بعض الشهر صحت الاجارة من الشهر الاول و من السنة الاولى *

٧٣٧ و ذكر في كتاب الصلح رجل طلق امرأته ثم صالحته من نفقة العدة على شيء ان كانت العدة بالشهور صح الصلح - و ان كانت بالحيض لا يصح - و لو صالحت المعتدة من سكناها على دراهم معلومة لا يصح في الوجهين لن السكنى حق الله تعالى فلا يصح اسقاط المرأة * 737

٧٣٨ رجل اتهم بامرأة نظهر بها حبل فزوجها ابوها منه و ابى الزوج ان ينفق عليها قال الشيخ الامام ابو بكر محمد بن الفضل رح ان اقر الزوج ان الحبل منه جاز النكاح في قولهم - و يجبر على النفقة - و ان لم يقر ان الحبل منه يجوز النكاح في قول ابي حنيفة و محمد رحمهما الله تعالى - و لا يجوز في قول ابي يوسف رح - و لا يجبر على نفقتها في قولهم - اما على قول ابي يوسف رح فلفساد النكاح - و اما على قولهما لانه لا يحل له وطيها ما لم تضع حملها - و هل يجب على الزوج ثمن ماء الاغتسال و ماء الوضوء قال مشائخ بلخ رح يجب - و قد ذكرنا هذا في كتاب الصلوة * 738

٧٣٩ امرأة ماتت و لم تترك مالا قال ابو يوسف رح كفنها على الزوج - و عليه الفتوى - فالاصل عنده ان كل من تجب عليه نفقته في حيوته تجب 739

بيع ثياب البدن في سائر الديون فكذلك في النفقة *

٧٣٢ و لا يباع على الزوج الحاضر عروضه في الدين و النفقـة في قول ابي حنيفة رح لان ذلك حجر و هو لا يرى الحجر - و قال صاحباه رح يباع عروضه في الدين و النفقة * 732

٧٣٣ و اذا استعجلت المرأة نفقة مدة ثم ماتت قبل مضي تلك المدة ليس للزوج ان يسترد شيئا من ذلك في قول ابي حنيفة و ابي يوسف رحمهما الله تعالى - و قال محمد رح يسلم لورثتها حصة ما مضى من المدة - و ترد الباقي على الزوج ان كان قائما - و من تركتها ان لم يكن قائما - لانه عجل النفقة لاسقاط الواجب و قد بطلت النفقة بالموت فيسترد المعجل لفوات الفرض - كما لو اعطى لامرأة نفقة ليتزوجها فماتت كان له ان يسترد ذلك * 733

٧٣٤ و لو اعطى النفقة للتي طلقها ثلاثا في عدة المحلل ليتزوجها بعد انقضاء العدة فلم تزوج نفسها منه قال الشيخ الامام ابو بكر محمد بن الفضل رح ان اعطاها دراهم كان له ان يرجع الا ان يكون على وجه الصلة - و قال غيره من المشائخ رح ان اعطى النفقة و شرط فقال انفق عليك على ان تزوجني فزوجت نفسها منه او لم تزوج كان له ان يرجع عليها - و ان لم يذكر ذلك الا انه عرف دلالة انه ينفق لاجل ذلك قال بعضهم لا يرجع - و قال الشيخ الامام الاجل الاستاذ ظهير الدين رح يرجع بذلك على كل حال - لانه رشوة الا ان ينص على الصلة * 734

٧٣٥ امرأة لها زوج معسر و ابن موسر يقال للابن اقرضه و يجبر عليه فان ابى يفرض عليه النفقة * 735

٧٣٦ امرأة قالت لزوجها انت بري من نفقتي ابدا ما كنت امرأتك 736

النكاح فلانها تثبت النكاح على الغائب و ليس من الغائب خصم حاضر فلا تقبل البينة في قول ابي حنيفة الآخر و هو قول صاحبيه رحمهم الله تعالى *

٧٢٦ و لو ان المرأة استدانت على زوجها الغائب يعني اشترت طعاما بالنسيئة لتقضي الثمن من مال الغائب ان استدانت بغير امر القاضي لا يلزم زوجها في قول ابي حنيفة الآخر - و هو قول صاحبيه - حتى لو حضر الغائب لا يكون لها ان ترجع على الغائب - و ان استدانت بامر القاضي رجعت بذلك على زوجها * 726

٧٢٧ و المفقود في جميع ما ذكرنا بمنزلة غائب آخر * 727

٧٢٨ و لا يباع على الغائب عروضه في النفقة * 728

٧٢٩ و اذا بعث الرجل الى امرأته بثوب فقال الزوج هو مهر او قال هو من الكسوة و قالت المرأة هي صلة كان القول قول الزوج - و كذا لو اعطاها دراهم فقال هي نفقة و قالت المرأة هي هدية كان القول قول الزوج و كذا لو كان على الرجل ديون مختلفة فادى شيئا و قال هو من دين كذا كان القول قوله - لانه هو المملك و كذلك الزوج الا ان تقيم المراة البينة انه بعث اليها هدية - و ان اقاما جميعا البينة فالبينة بينة الزوج و كذا لو اقام كل واحد منهما البينة على اقرار الآخر كانت البينة بينة المملك * 729

٧٣٠ و كذا لو اختلف الزوجان بعد فرض النفقة في مقدار المفروض او فيما مضى من الزمان بعد فرض القاضي كان القول قول الزوج - لانه ينكر الزيادة - و البينة بينة المرأة لانها تثبت الزيادة * 730

٧٣١ رجل له عمامة واحدة لا يجبر على بيعها في النفقة - لانه لا يجبر على 731

البينة ان الغائب لم يخلف لها النفقة - و كما لا يفرض القاضي على الغائب اذا لم يعلم بالنكاح في ظاهر الرواية لا يأمرها القاضي بالاستدانة و كان ابو حنيفة رحمه الله تعالى يقول اولا يأمرها بالاستدانة ثم رجع *

٧٢٥ و على هذا لو كان للغائب وديعة في يد رجل من جنس النفقة او دين 725 على رجل فطلبت(٢) المرأة نفقتها من الوديعة و الدين ان كان المودع و المديون مقرا بالوديعة و النكاح و الدين يأمرهما باداء النفقة نظرا للمرأة كما لو كان المال موضوعا في بيته بعد ما يحلفها بالله ما استوفيت النفقة - و يأخذ منها كفيلا في قولهم - و ان شاء ضمنها - و معنى هذا الضمان ان يقول لها لا اصدقك و لكني اقرضك فان كنت صادقة لا شيئ عليك - و ان كنت كاذبة استرد منك المال - و الوديعة اولى من الدين في البداية بالانفاق عليها - و بعد ما امر القاضي المودع و المديون اذا قال المودع دفعت المال اليها لاجل النفقة قبل قوله - و لا يقبل قول المديون الا ببينة - و لو كان على الغائب دين آخر غير النفقة فاحضر صاحب الدين غريما آخر للغائب او مودعا للغايب لا يأمر القاضي المودع و المديون بقضاء الدين و ان كان مقرا بالمال و الدين - و لو دفع المودع الوديعة الي امرأة صاحب الوديعة لاجل النفقة او الى ولده او الى والديه ان دفع بامر القاضي لا ضمان عليه - و ان دفع بغير امر القاضي كان ضامنا كما لو قضى المودع بالوديعة دينا لصاحب الوديعة فانه يضمن - و لو كان المودع او المديون جاحدا للمال و النكاح فاقامت المرأة البينة على ما ادعت لم تقبل بينتها - اما في المال فلانها تثبت مالا للغائب و انها ليست بخصم عنه - و اما اذا اقامت البينة على

(٢ ن) وطلبت *

الشهيد وهذا قول ابي يوسف الآخر وهو قول محمد رح - و قال شمس الائمة السرخسي لا يقبل بينة المرأة عندنا بالاتفاق - و انما تقبل عند زفر رح - و قال و فرق ابو يوسف رح بين ما اذا كان للغائب مال حاضر و بين ما اذا لم يكن - ان كان له مال حاضر يقبل القاضي بينتها - و ان لم يكن لا يقبل - و قال شمس الائمة الحلوائي رح قال مشائخنا رح كنا نظن ان بينة المرأة على الزوج (٢) لا تقبل عند اصحابنا اذا لم يكن له مال حاضر و تقبل عند زفر رح و انما عرفنا قول ابي يوسف رح في هذه المسئلة كما هو قول زفر رح من الخصاف - فقال تقبل بينة المرأة على قول ابي يوسف و زفر رح في فرض النفقة على الغائب - ولا تقبل في النكاح - و ليس في قبول البينة على هذا الوجه ضرر بالغائب - فان الغائب اذا حضر لو اقر بالنكاح كان لها ان تأخذ النفقة المفروضة - و ان انكر النكاح كان القول قوله - و عليها اعادة البينة على النكاح - و يجوز ان تقبل البينة في حكم دون حكم - كما لو وكل رجلا بنقل عياله او عبده الى بلد فاقامت المرأة البينة على الطلاق و العبد على العتق تقبل هذه البينة في (٣) قصر يد الوكيل - ولا تقبل في الطلاق و العتاق - و عن ابي يوسف رح في رواية اذا لم يعلم القاضي بالنكاح و ليس للغائب مال حاضر فاقامت المرأة البينة على النكاح يقول لها القاضي ان كنت صادقة فقد فرضت لك النفقة على الغائب - و ان كنت كاذبة لم افرض - فان كانت صادقة تستحق النفقة و الا فلا - و القضاة في زماننا يقبلون البينة على النكاح لفرض النفقة - لانه مجتهد فيه و للناس حاجة - و على قول من يقبل هذه البينة لا تحتاج المرأة الى اقامة

(٢ ن) على النكاح * (٣ ن) في حق قصر يد الوكيل *

الخصاف لسقوط النفقة المفروضة سببا آخر فقال تسقط بموته و موتها و تسقط اذا طلقها و ابانها *

٧٢٢ و لو فرض القاضي للمطلقة نفقة العدة فلم تأخذ حتى انقضت العدة 722 هل تسقط كما تسقط بالموت قال بعضهم لا تسقط - و ذكر شمس الائمة الحلوائي رح اذا فرض القاضي للمرأة نفقة العدة فلم تستوف حتى مات احد الزوجين تسقط - و كذا اذا انقضت عدتها قبل القبض *

٧٢٣ القاضي اذا فرض للمرأة النفقة فقال الزوج استقرضي كل شهر كذا و 723 انفقي على نفسك ففعلت ليس لها ان ترجع على الزوج الا ان يقول و ترجعي بذلك علي *

٧٢٤ امرأة جاءت الى القاضي و قالت انا فلانة بنت فلان بن فلان و ان 724 زوجي فلان بن فلان غاب عني و لم يخلف لي نفقة و طلبت من القاضي ان يفرض لها النفقة فهذا على وجهين - اما ان كان للغائب مال حاضر في منزله من جنس النفقة كالدراهم و الدنانير و الطعام و الثياب الذي يكون من جنس الكسوة و القاضي يعلم انها منكوحة الغائب فان القاضي يأمرها ان تنفق على نفسها بالمعروف من ذلك المال من غير سرف ولا تقتير بعد ما يحلفها القاضي بالله ما استوفيت النفقة و لم يكن بينكما سبب يمنع النفقة كالنشوز و غيره و يأخذ منها كفيلا - لانها لو ظفرت على مال الزوج بشيئ من جنس النفقة كان لها ان تأخذ ذلك سرا و جهرا و ان كره الزوج - فكان امر القاضي اعانة لها على استيفاء الحق - و لم يكن قضاء الا انه يأخذ منها كفيلا و يحلفها نظرا للغائب - و ان كان القاضي لا يعلم نكاحها و ليس للغائب مال حاضر فاقامت المرأة البينة على النكاح لا يقبل القاضي بينتها - قال الحاكم

لن كان في الكبر[٢] رأيه انه لو كان له مال يضجر و يؤدى الدين يخلي سبيله - ولا يمنع الطالب عن ملازمته - بل للطالب ان يدور معه اينما دار ولا يقعده في مكان ولا يمنعه من التصرف - و ان كان غنيا لا يخرجه حتى يؤدي الدين و النفقة الا برضاء الطالب - فان كان له مال حاضر اخذ القاضي الدراهم و الدنانير من ماله يؤدي منها النفقة والدين لان صاحب الحق لو ظفر بجنس حقه كان له ان يأخذ - وكذا اذا ظفر بطعام في النفقة - و ان كان الدين دراهم فوجد دنانير مديونه في القياس ليس له ان يأخذ - و في الاستحسان له ان يأخذ - و لا يبيع القاضي عروضه في النفقة و الدين في قول ابي حنيفة رحمه الله تعالى - وقال صاحباه و هو قول الشافعي رح للقاضي ان يبيع *

٧١٩ و اذا فرض القاضي النفقة للمرأة كل شهر فمضت اشهر و لم يوف حتى مات احد الزوجين سقط النفقة - و لو كانت المرأة استدانت بعد الفرض بامر القاضي ثم مات احد الزوجين قبل القبض لا تسقط المستدانة * 719

٧٢٠ لو فرض لها القاضي النفقة و لم يأمرها بالاستدانة فاستدانت او صالحت زوجها من النفقة كل شهر على شيئ معلوم فاستدانت او لم تستدن كان لها ان ترجع على الزوج بما فرض لها القاضي ما داما حيين - و اذا مات احدهما لم يكن لها ان ترجع في تركة الميت * 720

٧٢١ و كما تسقط المفروضة بموت احد الزوجين هل تسقط بالطلاق اختلفوا فيه قال بعضهم لا تسقط - و قال القاضي الامام ابوعلي النسفي رح وجدت رواية في السقوط - و ذكر البقالي ان على قول محمد رح تسقط ولا رواية فيه عن ابي يوسف رح - و ذكر شمس الائمة الحلوائي رح زاد 721

(٢ ن) اكثر *

۷۱۵ و ان كفل للمرأة رجل بنفقة كل شهر لم يكن كفيلا الا بنفقة شهر واحد - و هو 715
بمنزلة ما لو آجر داره كل شهر كانت الاجارة في شهر واحد حتى كان
لصاحب الدار ان يخرجه من الدار اذا جاء راس الشهر الثاني - و عند
ابي يوسف رح اذا كفل بنفقة كل شهر كان على الابد استحسانا - و
كذا لو قال رجل لامرأته تزوجي فلانا على اني ضامن بنفقتك كل شهر
كان على الابد - و لو قال الكفيل كفلت لك من زوجك بنفقة سنة كان
كفيلا بنفقة السنة - و كذا لو قال كفلت لك بالنفقة ابدا او ما عشت
كان كفيلا بالنفقة ما دامت في نكاحه *

۷۱۶ و اذا كفل انسان بنفقة شهر او سنة و طلقها زوجها بائنا او رجعيا يؤخذ 716
الكفيل بنفقة العدة *

۷۱۷ رجل خاصمته المرأة الى القاضي فى النفقة فقال اب الزوج انا اعطيك 717
النفقة فاعطاها مائة درهم ثم طلقها الزوج لم يكن للاب ان يسترد منها
ما اعطاها من النفقة - لان اعطاء الاب بمنزلة اعطاء الابن - و لو عجل
الابن النفقة ثم طلقها لم يكن له ان يسترد منها ما عجل *

۷۱۸ اذا طلبت المرأة من القاضي ان يفرض لها النفقة ففرض و هو 718
معسر فان القاضي يأمرها بالاستدانة ثم يرجع على الزوج اذا ايسر
و لا يحبسه فى النفقة اذا علم انه معسر - و ان لم يعلم القاضي انه
معسر و سألت المرأة حبسه بالنفقة لا يحبسه القاضي في اول مرة لكن
يأمره بالانفاق و يخبره انه يحبسه ان لم ينفق - فان عادت المرأة بعد
ذلك مرتين او ثلاثا حبسه القاضي - وكذا في دين آخر غير النفقة
فاذا حبسه القاضي شهرين او ثلثة يسئل عنه - و في بعض المواضع ذكر
اربعة اشهر - و الصحيح انه ليس بمقدر بل هو مفوض الى رأي القاضي

ساعة فساعة - و هو نظير مالو شرع في صوم الكفارة ثم ايسر كان عليه التكفير بالمال - و كذا لو فرض القاضي عليه النفقة بالدراهم و هي لا تكفيها فان القاضي يزيد في النفقة *

۷۱۳ و لو قضي القاضي عليه بالنفقة فغلا الطعام او رخص فان القاضي 713 يغير ذلک الحكم *

۷۱۴ و لو قالت المرأة انه يريد السفر فخذ لي كفيلا بالنفقة قال ابو حنيفة 714 رحمه الله تعالى لايجبره القاضي على اعطاء الكفيل - كما لايجبر القاضي على اعطاء الكفيل بالدين المؤجل اذا خاف الطالب ان يغيب المديون قبل حلول الاجل - و عن ابو يوسف رح انه يأخذ من الزوج كفيلا بالنفقه - و هكذا عن محمد رح في بعض الروايات - ثم عند ابي يوسف و محمد رح يأخذ منه كفيلا بنفقه شهر واحد - و عن ابي يوسف رح في رواية ان القاضي يسأل الزوج كم تغيب - فان قال شهرا يأخذ منه كفيلا بنفقة شهر واحد - و ان قال اغيب شهرين يأخذ كفيلا بنفقه شهرين - و كذا السنة (۲) - و اما في الدين المؤجل قالوا على قياس ما روي عن ابي يوسف رح في النفقة لو اخذ كفيلا كان حسنا و ذكر في المنتقى له ان يأخذ كفيلا بالدين المؤجل اذا اراد المطلوب ان يسافر قبل حلول الاجل - و ذكر شمس الائمه الحلوائي رح اذا بقي من الاجل شيئ قليل فاراد الغريم ان يسافر و سأل الطالب من القاضي ان يأخذ منه كفيلا او يمنعه من السفر فان القاضي لايجيبه الى ذلک و لا يأخذ منه كفيلا - قال و هذا في قولهم جميعا - و لم يستحسن ابو يوسف رح في الدين المؤجل فكان هذا نقضا (۳) عليه *

(۲ ن) في السنة * (۳ن) نقصانا *

لبسا معتادا فتخرقت قبل الوقت قضى القاضي لها بكسوة اخرى و ان مضت المدة و الكسوة قائمة ان لم تلبسها في تلک المدة يقضي لها بكسوة اخرى - و كذا لو لبست تلک الكسوة و معها ثوب آخر قضي القاضي بكسوة اخرى - و ان لم تلبس معها ثوبا آخر فمضت المدة و الكسوة قائمة لايقضي بكسوة اخرى مالم تتخرق تلک الكسوة *

٧١٠ و كذا النفقة على هذه التفاصيل - ان هلكت او سرقت او اكلت و اسرفت و لم تبق قبل مضي المدة لايقضي بنفقة اخرى - و ان لم تصرف فلم تبق يقضي بنفقة اخرى * 710

٧١١ و يقضي القاضي بالكسوة والنفقة على قدر يسار الرجل و قدرته - فان قال الرجل انا معسر و عليّ نفقة المعسرين كان القول قوله الا ان تقيم المرأة البينة - و في ثمن المبيع و القرض اذا ادعى المديون انه معسر لايقبل قوله - قالوا و كذلک في المهر و الكفالة - و قال بعض الناس يحكم الزي - فان اقامت المرأة البينة انه موسر قضى عليه بنفقة الموسرين - و ان اقاما البينة كانت البينة بينة المرأة - و ان لم تكن لها بينة و طلبت من القاضي ان يسئل عن حال الرجل لايجب عليه السؤال - و ان سأل كان حسنا - و ان اخبره عدل انه موسر لايقبل القاضي ذلک - و ان اخبره عدلان انه موسر قضى القاضي بنفقة الموسرين و ان لم يتلفظا بلفظ الشهادة - و يشترط العدد و العدالة في هذا الخبر - و لايشترط فيه لفظة الشهادة - و ان قالا سمعنا انه موسر او بلغنا ذلک لا يقبل القاضي ذلک * 711

٧١٢ و لو قضى القاضي على الزوج بنفقة المعسرين ثم ايسر فخاصمته الى القاضي فرض القاضي عليه بنفقة الموسرين - لان النفقة تجب 712

علی زوجها اذا لم یکن لها خادم في ظاهر الروایة موسرا کان الزوج او معسرا *

٧٠٦ امرأة طلبت من القاضي ان یفرض لها علی زوجها النفقة ان کان الزوج صاحب مائدة و طعام کثیر لایفرض لها النفقة - و ان لم یکن کذلک یفرض لها النفقة بالمعروف شهرا شهرا - قال مشائخنا رح ذلک یختلف باختلاف حال الزوج[٢] - ان کان محترفا یفرض علیه النفقة یوما یوما - لانه عسی لایقدر علی تعجیل نفقة الشهر دفعة واحدة - و ان کان من التجار یفرض علیه شهرا فشهرا - و ان کان من الدهاقین یفرض سنة فسنة ینظر[٣] الی ما کان ایسر * 706

٧٠٧ و یفرض الکسوة في السنة مرتین في کل ستة اشهر کسوة * 707

٧٠٨ و اذا فرض القاضي علی الزوج لا تطالبه بنفقة ما مضی من الزمان قبل الفرض - لان عندنا لا تصیر النفقه دینا الا بالقضاء او بالتراضي فان کانت المرأة[٤] استدانت قبل الفرض و انفقت علی نفسها لا ترجع بذلک علی الزوج - و ان فرض لها القاضي او صالحت زوجها من النفقة علی شیئ معلوم کل شهر فلم ینفق علیها حتی انفقت من مال نفسها او استدانت رجعت بذلک علی الزوج - امرها القاضي بالاستدانة او لم یأمر - و لو صالحت زوجها من النفقة علی ما لا یکفیها کان لها ان ترجع عن ذلک الصلح و تطلب الکفایة * 708

٧٠٩ وان فرض لها القاضي الکسوة لستة اشهر و اعطاها فضاعت الکسوة او سرقت لا یقضي لها بکسوة اخری مالم یمض ستة اشهر - و کذا لو لبست الکسوة لبسا غیر معتاد فتخرقت قبل مضي المدة - و لو لبست 709

(٢ ن) الرجل * (٣ ن) فینظر * (٤ ن) امرأة *

عن النظر و التكلم و القيام علي باب الدار و المرأة في الداخل - و يمنع من النظر من لايكون محرما و يتهمه الزوج - و قال بعضهم لا يمنع الابوين من الدخول عليها للزيارة في كل جمعة و انما يمنعهم عن السكونة عندها - و به اخذ مشائخنا رح و عليه الفتوى - و هل يمنع غير الابوين عن الزيارة - قال بعضهم له ان يمنع - و قال بعضهم لا يمنع المحرم عن الزيارة في كل شهر - و قال مشائخ بلخ رح في كل سنة - و عليه الفتوى *

٧٠١ و كذا لو ارادت المرأة ان تخرج لزيارة المحارم كالخالة و العمة و الاخت فهو علي هذه الاقاويل * 701

٧٠٢ و ان كان لها خادم يفرض عليه نفقة خادمها - ولا تفرض لاكثر من خادم واحد في قول ابي‌حنيفة و محمد رحمهما الله تعالي - و قال ابو يوسف رح تفرض نفقة خادمين - قالوا انما تفرض لها نفقة الخادم اذا كانت المرأة من بنات الاشراف و لم ياتها الزوج بطعام مهيئ - و ان قال الزوج انا اخدمک او نخدمک جارية من جواري الصحيح ان الزوج لايملک اخراج خادم المرأة عن بيته * 702

٧٠٣ و نفقة الخادم ادنى الكفاية لا تبلغ نفقة المرأة - و يفرض لخادمها قميص و ازار كرباس و كساء كارخص ما يكون و خف لانها تحتاج الى الخروج لمصالحها الخارجية من الرسالة الى الابوين و نحو ذلک - و لا يفرض لخادمها الخمار - لان شعرها ليس بعورة * 703

٧٠٤ ذمي تزوج بمحارمه فطلبت النفقة فان القاضي يقضي لها بالنفقة في قول ابي‌حنيفة رحمه الله تعالي - و قال صاحباه رح لايقضي * 704

٧٠٥ و يجب على المعسر نفقة خادم المرأة - و لا تستحق المرأة نفقة الخادم 705

بعد الدخول و العياذ بالله و بانت من زوجها و وجبت عليها العدة
لا يكون لها النفقة - وكذا اذا طاوعت ابن الزوج او قبلته او فعلت
ذلک في العدة عن طلق رجعي سقطت النفقة - و لو كانت العدة
من طلق بائن او ثلث لا تسقط *

٦٩٧ ذكرنا الماكول و الكسوة * 697

٦٩٨ اما السكنى فحقها في بيت على حدة تأمن على متاعها و لا تستحيي 698
عن غيرها من معاشرة الزوج *

٦٩٩ فان كان للرجل والدة او اخت او ولد عن غيرها في منزلها فقالت 699
صيرني في منزل على حدة كان لها ذلک - لانها لا تأمن على متاعها
و تستحيي عن المعاشرة اذا كان البيت واحدا - فان كانت دارا فيها
بيوت و اعطى لها بيتا تغلق و تفتح لم يكن لها ان تطلب بيتا آخر
اذا لم يكن ثمة احد من احماء الزوج يؤذيها - فان لم يكن هناك احد
فشكت الى القاضي ان الزوج يؤذيها و يضربها و سألت مسكنا
بين قوم صالحين يعرفون احسانه و اساءته ان علم القاضي ان الامر كما
قالت زجره القاضي عن ذلک و منعه من التعدى - و ان لم يعلم القاضي
ذلک نظر القاضي ان كان جيران الدار قوما صالحين اقرها القاضي
هناک - و سأل عن جيرانها - فان اخبروا ان الامر كما قالت المرأة زجره
القاضي عن ذلك و منعه من التعدي - و ان ذكر الجيران انه لايؤذيها
يتركها القاضي في تلک الدار - و ان لم يكن في جيرانه من يثق به
امره القاضي ان يسكنها بين قوم صالحين *

٧٠٠ و اذا اراد الزوج ان يمنع اباها او امها او احدا من اهلها عن الدخول عليها 700
في منزله اختلفوا فيه - قال بعضهم له ان يمنع عن الدخول - و لا يمنعهم

الا ربع دينار او اكثر ينفق عليها في السفر بدرهم و لا يلزمه الزيادة *

٦٩١ و ان حبس الزوج بدين فان لم تمتنع المرأة من اتيانها كان لها النفقة 691
و ان حبس في سجن السلطان ظلما اختلفوا فيه - والصحيح انها
تستحق النفقة *

٦٩٢ و الرتقاء تستحق النفقة * 692

٦٩٣ رجل تزوج بامرأة و اوفاها مهرها الا ان الزوج يسكن في ارض الغصب 693
او في دار الغصب فامتنعت المرأة منه و خرجت من منزله كان
لها النفقه - لانها محقه و ليست بناشزة *

٦٩٤ رجل غاب عن امرأته و تزوجت امرأته بزوج آخر و دخل بها الثاني 694
فعاد الزوج الاول و فرق القاضي بينها و بين الزوج الثاني كان عليها
العدة - ولا نفقه لها في عدتها لا على الاول ولا على الثاني - اما الثاني
فلان نكاحه كان فاسدا و النكاح الفاسد لا يوجب النفقه لا قبل الفرقه
ولا بعدها في العدة - و اما الزوج الاول فلانها صارت ناشزة *

٦٩٥ رجل طلق امرأته ثلثا بعد الدخول فتزوجت بزوج آخر قبل انقضاء 695
العدة و دخل بها الثاني ثم فرق القاضي بينهما كان لها النفقة و السكنى
على الزوج الاول في قول ابي حنيفة رحمه الله تعالى *

٦٩٦ منكوحة الرجل اذا تزوجت بزوج و دخل بها الثاني فعلم القاضي 696
بذلك و فرق بينهمـا ثم علم الزوج الاول فطلقها ثلثـا وجبت
عليها العدة عنهما - ولا نفقة لها على احد - اما على الثاني لان نكاحه
كان فاسدا - و اما على الاول لانها صارت ناشزة على الزوج الاول في
النكاح فسقطت نفقتها مادامت تعتد من الثاني فاذا سقطت
عنه النفقة في النكاح لا تجب عليه في العدة - و كذا المرأة اذا ارتدت

لا اسراف فيه - و لو كانا معسرين كان عليه نفقة المعسرين لا تقتير فيه و ان كانت المرأة موسرة و الزوج معسرا يطعمها خبز البر و باجة يتكلف لذلک *

٦٨٨ و الناشزة لا نفقة لها - و هي التي خرجت عن منزل الزوج بغير اذنه 688 بغير حق - فان كانت لم تسلم نفسها و منعت نفسها لاستيفاء المهر ان كان المهر مؤجلا او وهبت مهرها ثم منعت نفسها كانت ناشزة - و ان كانت سلمت نفسها ثم منعت لاستيفاء المهر لم تكن ناشزة في قول ابي حنيفة رحمه الله تعالى - و قال صاحباه رح تكون ناشزة - و لو كان الزوج ساكنا معها في منزلها فمنعت زوجها عن الدخول عليها كانت ناشزة الا اذا منعت ليحولها الى منزله او يكتري لها منزلا فح لا تكون ناشزة - و لو كانت مقيمة في منزله و لم تمكنه من الوطي لا تكون ناشزة *

٦٨٩ و ان غصبها غاصب و هرب بها كرها ثم عادت اليه لا يجب عليه نفقتها 689 لما مضى - و كذا اذا حبست ظلما او بحق ذكر في الاصل و الجامع الكبير انه لا يجب لها النفقة من غير تفصيل عن ابي حنيفة رحمه الله تعالى - و عن ابي يوسف ان حبست بدين لا تقدر على ادائه تجب لها النفقة - فان كانت تقدر على الاداء و لم تؤد لا نفقة لها - و هذا اذا كان الزوج لا يقدر الوصول اليها في الحبس - و ان وجد ثمه مكانا يصل اليها قالوا يجب لها النفقة *

٦٩٠ و ان خرجت الى الحج مع محرم لا نفقة لها في قول محمد رح 690 و قال ابو يوسف رح لها نفقة الاقامة لا نفقة السفر - و ان حجت مع الزوج حجة الاسلام او نفلا كان لها نفقة الحضر لا نفقة السفر - و تفسير ذلک ان ينظر لو كانت في الحضر يكفيها النفقة بدرهم و في السفر لا يكفي

٦٨٥ و لا يقدر النفقة بالدراهم - و قال الشافعي رح النفقة مقدرة علي 685
الموسر مدان - و علي وسط الحال مد و نصف - و علي المعسر مد
واحد - و هذا غير صحيح لان الواجب الكفاية - و الكفاية تختلف
باختلاف الاشخاص و الاوقات *

٦٨٦ و اما الملبوس ذكر محمد رح في الكتاب و قدر الكسوة بدرعين و 686
خمارين و ملحفة في كل سنة - و اختلفوا في تفسير (٢) الملحفة - قال
بعضهم هي الملاءة التي تلبسها المرأة عند الخروج - و قال بعضهم هي
غطاء الليل يلبس في الليل - و ذكر درعين و خمارين - اراد به صيفيان (٣)
و شتويان - فالصيفي ما يكون رقيقا يصلح في زمان الحر - و الشتوي ما
يكون ثخينا يصلح لدفع البرد - و لم يذكر السراويل في الصيف و لابد منه
في الشتاء - وهذا في عرفهم - اما في ديارنا يجب السراويل و ثياب
آخر كالجبة و الفراش الذي ينام عليه و اللحاف - و ما يدفع به اذى
الحر و البرد في (٤) الشتاء و الصيف درع خروجية خز و خمار ابريسم - و
لم يذكر الخف و المكعب في النفقة - لان ذلك انما يحتاج اليه للخروج
و ليس على الزوج تهيئة اسباب خروج المرأة *

٦٨٧ ثم النفقة انما تجب على قدر يسار الرجل و عسرته - و قال بعض الناس 687
يعتبر حال المرأة و قال الخصاف رح يعتبر حالهما - و تفسير ذلك
ان الرجل اذا كان من الاشراف ان يأكل الحواري و الطير المشوي
و الباجات و المرأة فقيرة تأكل في اهلها خبز الشعير يطعمها الزوج خبز
البر و باجة او باجتين - و لو كانا موسرين كان عليه نفقة الموسرين

(٢ ن) تاويل الملحفة * (٣ ن) صيفيا و شتويا * (٤ ن) في الشتاء درع
خز و قبة تز و خمار ابريسم *

مهيىٔ او يأتيها بمن يكفيها عمل الطبخ و الخبز - و فرق بين المرأة و خادمها *

۶۷۹ و خادم المرأة اذا امتنعت عن الطبخ و الخبز لا تجب لها النفقة على زوج المرأة - لان نفقة الخادم مقابلة بالخدمة فاذا لم يخدم لا تجب و اما نفقة المرأة فمقابلة بالاحتباس و قد احتبست (۲) بحق الزوج فكان لها النفقة على الزوج * 679

۶۸۰ و قال الفقيه ابو الليث رح اذا امتنعت المرأة عن الطبخ و الخبز انما يجب على الزوج ان يأتيها بطعام مهيىٔ اذا كانت المرأة من بنات الشراف لا تخدم بنفسها في اهلها - او لم تكن من بنات الاشراف و لكن بها علة لا تقدر على الطبخ و الخبز - اما اذا لم تكن كذلک لايجب علي الزوج ان يأتيها بطعام مهيىٔ * 680

۶۸۱ و لا تقدير في النفقة عندنا و انما يجب عليه كفايتها بالمعروف - و ذلک يختلف باختلاف الاوقات و الاماكن * 681

۶۸۲ و كما يجب لها قدر الكفاية من الخبز فكذلک الادام - لان الخبز لا يؤكل عادة الا مادوما * 682

۶۸۳ و قالوا في تاويل قوله تعالى من اوسط ما تطعمون اهليكم ان اعلى ما يطعم الرجل اهله الخبز و اللحم - و اوسط ما يطعم الرجل اهله الخبز و الزيت - و ادنى ما يطعم (۳) اهله الخبز و اللبن - اما الدهن فلا بد منه خصوصا في ديار الحر * 683

۶۸۴ و هذا كله في عرفهم - اما في عرفنا نفقة المرأة تختلف باختلاف الناس و الاوقات * 684

(۲ ن) حبست * (۳ ن) ما يطعم الرجل اهله *

٦٧٣ و اذا زفت المرأة الى زوجها و هي صحيحة فمرضت في بيت الزوج 673
مرضا لا تحتمل الجماع ان كان بنى بها كان لها النفقة - لان المرأة
لا تسلم عن المرض في عمرها - و ان كان لم يدخل بها فمرضت مرضا
لا تحتمل الجماع لا نفقة لها - و ان اغمي عليها اغماء كثيرا فهو
بمنزلة المرض *

٦٧٤ و ان بنى بها في منزلها ثم مرضت مرضا لا تحتمل الجماع و ذهبت 674
الى منزل الزوج و هي مريضة على حالها كان له الخيار ان شاء امسكها
و عليه النفقة - و ان شاء ردها الى منزلها و لا نفقة عليه - و كذا الصغيرة
قالوا انما تجب النفقة على الزوج للمرأة المريضة في بيته و الصغيرة التي
لا تجامع اذا كان يتمكن الزوج من الانتفاع بها مع ذلك المرض بوجه ما
فان كان لا يتمكن لانفقة لها *

٦٧٥ و لو مرضت المرأة في بيت زوجها بعد الدخول فانتقلت الى دار 645
ابيها قالوا ان كانت بحال يمكنها النقل الى منزل الزوج بمحفة او نحوها
فلم تنتقل لا نفقة لها - و ان كان لا يمكن نقلها فلها النفقة *

٦٧٦ و يجب على الصغير نفقة امرأته الكبيرة - فان كانا صغيرين لا يطيقان 676
الجماع لا نفقة لها *

٦٧٧ و ان كانت كبيرة و ليس للصغير مال لا يجب على الاب نفقة امرأة 677
ولده - و يستدين (٢) الاب عليه ثم يرجع بذلك على الابن اذا ايسر *

٦٧٨ و النفقة الواجبة الماكول و الملبوس و السكنى - اما الماكول فالدقيق 678
و الماء و الحطب و الملح و الدهن - فان قالت لا اطبخ و لا اخبز قال
في الكتاب لا تجبر على الطبخ و الخبز - و على الزوج ان يأتيها بطعام

(٢ ن) و ليستدين الاب *

منزلها فجاء طرار و طر ما في البيت لا ضمان عليها *

٦٦٣ اذا بلغت الجارية مبلغ النساء ان كانت بكرا كان للاب ان يضمها الى نفسه - و ان كانت ثيبا ليس له ذلك - الا اذا لم تكن مامونة على نفسها * 663

٦٦٤ و الغلام اذا عقل و اجتمع رأيه و استغنى عن الاب ليس للاب ان يضمه الى نفسه - الا اذا لم يكن مامونا على نفسه فكان له ان يضمه - و ليس عليه نفقته الا ان يتطوع * 664

باب النفقة

٦٦٥ النفقة تتعلق باشياء - منها الزوجية و الاحتباس - فتجب على الرجل نفقة امرأته المسلمة و الذمية و الفقيرة و الغنية دخل بها او لم يدخل كبيرة كانت المرأة او صغيرة تجامع مثلها - فان كانت لا تجامع لا نفقة لها * 665

٦٦٦ و المنكوحة اذا كانت امة ان بوأها المولى بيتا فلها النفقة - و الا فلا و كذا المدبرة و ام الولد * 666

٦٦٧ و التبوية ان يخلي بينها و بين زوجها و لا يستخدمها المولى * 667

٦٦٨ و ان بوأها بيتا ثم بدا له ان يستخدمها كان له ذلك * 668

٦٦٩ فان بوأها بيتا و كانت تسير الى المولى في اوقات و تخدمه من غير استخدامه لا يسقط نفقتها * 669

٦٧٠ و المكاتبة اذا تزوجت باذن المولى فهي كالحرة و لا يحتاج الى التبوية * 670

٦٧١ و العبد اذا تزوج باذن مولاه كان عليه نفقة المرأة يباع في النفقة مرة بعد اخرى * 671

٦٧٢ و لا نفقة للمريضة اذا لم تزف الى بيت زوجها - فان زفت قالوا لها النفقة - و عن ابي يوسف رح انه لا نفقة لها ان كانت لا تطيق الجماع * 672

لان القاضي لم يعجز عن الوقوف علي ما يبطل حق الام و هو الاستغناء *

۶۵۶ و اذا خلع الرجل امرأته و له منها ابنة احدي عشرة سنة فضمتها الام 656
الي نفسها و انها تخرج من بيتها في كل وقت و تترك البنت ضائعة
كان للاب ان يأخذ البنت - لان للاب ولاية اخذ الجارية اذا بلغت حد
الشهوة - و الاعتماد علي هذه الرواية لفساد الزمان *

۶۵۷ و اذا بلغت احدي عشرة سنة فقد بلغت حد الشهوة في قولهم * 657

۶۵۸ صغيرة لها اب معسر و عمة موسرة ارادت العمة ان تربي الولد بمالها مجانا 658
و لا تمنع الولد عن الام و الام تابي ذلك و تطالب الاب بالاجر و نفقة
الولد اختلفوا فيه - والصحيح ان يقول (۲) للام اما ان تمسك الولد بغير اجر
و اما ان تدفع الي العمة *

۶۵۹ و اذا امتنعت الام عن امساك الولد و ليس لها زوج اختلفوا فيه - قال 659
الفقيه ابو جعفر و الفقيه ابو الليث رح يجبر الام علي امساك الولد
و قال مشائخنا رح لا تجبر *

۶۶۰ امرأة حلفت بالفارسية فقالت اگر من امشب اين بچه را دارم فجاءت 660
امرأة اخري و جعلت في المهد و امسكت الصبي الا ان الحالفة
ارضعته قالوا حنثت في يمينها - لان امساك الرضيع يكون بالارضاع *

۶۶۱ خالة الصغيرة اذا ابت ان تمسك الصغيرة و تتعاهد قال الفقيه 661
ابو جعفر و الفقيه ابو الليث رح تجبر - و الصحيح انها لا تجبر - لان
الام لا تجبر في الصحيح فالخالة اولي *

۶۶۲ امرأة خرجت من منزلها و تركت صبيها في المهد فسقط المهد و مات 662
الصبي لا شيء عليها - لانها لم تصنع فلا تضمن - كما لو خرجت من

(۲ ن) ان يقال *

۶۴۸ و اهل الذمة في الحضانة بمنزلة اهل الاسلام * 648

۶۴۹ ولا حق للمرتدة * 649

۶۵۰ و انما يبطل حق الحضانة لهؤلاء النسوة بالتزوج اذا تزوجن باجنبي فان تزوجن بذي رحم محرم من الصغيرة كالجدة اذا كان زوجها جد الصغيرة او الام لو تزوجت بعم الصغير لا يبطل حقها * 650

۶۵۱ و النساء احق بالحضانة ما لم يستغن الصغير - فان استغنى بان كان يأكل وحده و يشرب وحده و يلبس وحده و في رواية و يستنجي وحده فالاب بالغلام اولى والام بالجارية حتى تحيض - و عن محمد رح حتى تبلغ حد الشهوة * 651

۶۵۲ و من لا ولاد لها من النساء[۲] لايبقى لها حق الحضانة بعد الاستغناء في الغلام و الجارية - و بعد ما استغنى الغلام و بلغت الجارية فالعصبة اولى يقدم الاقرب فالاقرب * 652

۶۵۳ و لا حق لابن العم في حضانة الجارية * 653

۶۵۴ فاذا اختلف الزوجان فادعى الزوج ان الام تزوجت بزوج آخر و انكرت المرأة كان القول قولها - و ان اقرت انها تزوجت بزوج آخر لكن ادعت ان ذلك الزوج طلقها وعاد حقها في الحضانة فان لم تعين الزوج كان القول قولها - و ان عينت الزوج لا يقبل قولها في دعوى الطلاق * 654

۶۵۵ و لو اختلف الزوجان في سن الولد فقالت الام هو ابن ست سنين و انا احق بامساكه و قال الوالد هو ابن سبع سنين و انا احق به فان القاضي لا يحلف احدهما لكن ينظر الى الصبي ان رآه يستغني عن الوالدة بان كان يأكل وحده و يلبس وحده و يشرب وحده يدفعه الى الاب - و الا فلا 655

(۲ ن) من النسب *

النكاح انها اختي من الرضاع و قلت انه حق فان القاضي يفرق بينهما لان المرأة لو اقرت بعد النكاح ان الزوج اخوها من الرضاع و اصرت على ذلك لا يقبل قولها على الزوج و لا يفرق بينهما فكذلك اذا اسندت ذلك الى ما قبل النكاح - اما الزوج لو اقر بعد النكاح و اصر على اقراره فرق بينهما فكذا اذا اسند اقراره الى ما قبل النكاح *

فصل في الحضانة

۶۴۲ احق الناس بحضانة الصغير حال قيام النكاح او بعد الفرقة الام - فان ماتت الام او تزوجت فام الام - فان ماتت او تزوجت فام الاب - فان ماتت او تزجت فالاخت لاب و ام - فان ماتت او تزوجت فالاخت لام - فان ماتت او تزجت فابنة الاخت لاب و ام - فان ماتت او تزجت فابنة الاخت لام - لم تختلف الرواية في ترتيب هذه الجملة * 642

۶۴۳ انما اختلفت الرواية بعد هذا في الخالة و الاخت لاب - في رواية كتاب النكاح الاخت لاب اولى من الخالة - و في رواية كتاب الطلاق الخالة اولى * 643

۶۴۴ و بنات الاخوات اولى من بنات الاخوة - و بنات الاخت لاب و ام او لام اولى من الخالات في قولهم - و اختلفت الرواية في بنت الاخت لاب مع الخالة - و الصحيح ان الخالة اولى * 644

۶۴۵ و اولى الخالات الخالة لاب و ام ثم الخالة لام ثم الخالة لاب * 645

۶۴۶ و بنات الاخوة اولى من العمات - و الترتيب في العمات على نحو ما قلنا في الخالات * 646

۶۴۷ ولا حق للامة و ام الولد في الحضانة * 647

لمرأة واحدة - لانها من باب الديانة فتثبت بقول الواحد - كما لو اشترى لحما فاخبره عدل انه ذبيحة المجوسي يحرم عليه - وانما نقول هذه لانها شهادة قامت على زوال ملک النكاح فلا تثبت الحرمة - كما لو قامت على الطلاق - و ان شهد بذلک امرأتان او رجل عدل فكذلک - و كذا لو شهد اربع نسوة - وقال الشافعي رح يفرق بينهما بشهادة الاربع - و كما لا يفرق بينهما بعد النكاح و لا تثبت الحرمة بشهادتهن فكذلک قبل النكاح *

۶۳۹ و ان[2] اراد الرجل ان يخطب امرأة فشهدت امرأة قبل النكاح انها ارضعتهما كان في سعة من تكذيبها كما لو شهدت بعد النكاح * 639

۶۴۰ و لو شهد رجلان عدلان او رجل امرأتان بعد النكاح عندهما لا يسعها المقام مع الزوج - لان هذه شهادة لو قامت عند القاضي يثبت الرضاع فكذا اذا قامت عندهما * 640

۶۴۱ اذا اقر الرجل بامرأة انها اخته من الرضاع و لم يصر على اقراره كان له ان يتزوجها - و ان اصر لا يحل له ان يتزوج - و لو اقر بعد النكاح بذلک و لم يصر على اقراره لا يفرق بينهما - و ان اصر فرق بينهما و كذا اذا[3] اقرت المرأة قبل النكاح و لم تصر على اقرارها كان لها ان تزوج نفسها منه - فان اقرت بذلک و لم تصر و لم تكذب نفسها حتى زوجت نفسها منه جاز نكاحها - لان النكاح قبل الاصرار و قبل الرجوع عن الاقرار بمنزلة الرجوع عن اقرارها - و قد مرت هذه الجملة في فصل المحرمات - فان قالت المرأة بعد النكاح كنت اقررت قبل النكاح انه اخي من الرضاع و قد قلت ان ما اقررت به حق حين اقررت بذلک فلم يصح النكاح لا يفرق بينهما - و بمثله لو اقر الزوج بعد النكاح و قال كنت اقررت قبل 641

(۲ ن) اذا اراد الرجل انه يخطب * (۳ ن) و كذا لو *

٦٣٥ رجل وطي امرأة بنكاح فاسد ثم تزوج صبية فارضعتها ام الموطوءة 635
بانت الصبية - لانها صارت اخت الموطوءة - و الموطوءة في عدته فيبطل
نكاح الصبية *

٦٣٦ رجل تزوج صبية ثم عمتها لا يصح نكاح العمة - فان ارضعت ام العمة 636
الصبية لا تحرم الصبية على زوجها - لان نكاح العمة لم يصح فلا يصير
جامعا بين الاختين *

٦٣٧ رجل تزوج رضيعتين فجاءت امرأتان لهما لبن من رجل واحد فارضعت 637
احدي المرأتين رضيعة و ارضعت المرأة الاخرى الرضيعة الثانية
بانت الرضيعتان عن زوجهما - لانهما صارتا اختين تحت رجل
واحد ففسد نكاحهما - و لا ضمان على المرضعتين و ان تعمدتا الفساد
لان المفسد للنكاح الاختية - والاختية حصلت بفعلهما جملة - فلم يكن
الفساد حاصلا بفعل احدهما خاصة فلا يجب الضمان - كرجل قال لامرأتين
له في مرض موته ان دخلتما الدار فانتما طالقتان ثلثا فدخلتا بانتا
و لا تحرمان عن الميراث - لان وقوع الطلاق حصل بصنعهما جملة لا بفعل
احدهما - و لو كانت الكبيرتان لهما لبن من زوج الرضيعتين و المسئلة
بحالها ذكر في بعض المواضع انه لا يجب الضمان على الكبيرتين - لان
فساد النكاح لا يضاف الى احدهما خاصة - و كان هذا الجواب وقع سهوا
لان سبب فساد نكاح الصغيرتين ههنا صيرورتهما ابنتين لزوجهما لا الاختية
فكل كبيرة تفردت(٢) بافساد نكاح الصغيرة التي ارضعتها *

٦٣٨ رجل تزوج امرأة فشهدت امرأة انها ارضعتها لا يثبت الحرمة بقولها و ان 638
كانت عدلة - و ان تنزه كان افضل - وقال مالك رح يثبت الحرمة بشهادة

(٢ ن) تعمدت *

للكبيرة ان كان لم يدخل بها - لان الفرقة جاءت من قبلها - و للصغيرة نصف المهر - لانها بانت بفعل الغيـر - ثم يرجع الزوج بنصف مهر الصغيرة على الكبيرة ان تعمدت الفساد - و ان لم تتعمد لا يرجع - و له ان يتزوج الصغيرة بعد ذلك - لانها صارت ابنة امرأته و لم يدخل بها - و ليس له ان يتزوج الكبيرة على كل حال - لانها ام امرأته - و ان كان دخل بالكبيرة لا يحل له ايضا نكاح الصغيرة *

٦٣٢ و لو تزوج كبيرة و ثلث رضيعات فارضعتهن الكبيرة واحدة بعد واحدة او ارضعت واحدة ثم ثنتين معا حرمن جميعا - اما الكبيرة و الصغيرة الاولى لانهما صارتا اما و بنتا - و اما الباقيتان فلانهما صارتا اختين في نكاح واحد و ان ارضعت ثنتين معا ثم الثالثة حرمت الكبيرة و الاوليان - و لا تحرم الثالثة - لانها صارت ابنة امرأته بعد ما بانت امرأته قبل الدخول * 632

٦٣٣ و ان تزوج صغيرتين و كبيرتين فارضعت الكبيرتان صغيرة ثم صغيرة بانت الكبيرتان والصغيرة الاولى - اما الكبيرة الاولى فلانها بارضاع الاولى صارت ام امرأته فبطل نكاحها و نكاح الصغيرة الاولى - لانهما اجتمعتا في نكاح واحد و اما الكبيرة الثانية فلانها بارضاع الصغيرة الاولى صارت ام امرأة كانت له فبطل نكاحها - و الصغير الثانية امرأته - لانها صارت ابنة المرأة التي بانت منه قبل الدخول و ليس في نكاحه غيرها فلا تحرم * 633

٦٣٤ رجل زوج ام ولده من ابن[٢] صغير له فارضعته من لبن السيد حرمت المرضعة على مولاها و على زوجها الصغير - اما على المولى فلانها صارت منكوحة ابنه فتحرم على المولى - و تحرم على الزوج الصغير - لانها صارت موطوءة الاب - و لانها امه * 634

(٢ ن) عبد *

فر لها لبن بعد ذلک فارضعت صبيا كان لهذا الصبي ان يتزوج اولاد
هذا الرجل من غير المرضعة *

۶۲۹ الرضاع الطاري على النكاح بمنزلة السابق - بيانه اذا تزوج صبية فطلقها 629
ثم تزوج امرأة لها لبن فارضعت تلک الصبية حرمت الكبيرة على
زوجها - لانها صارت من امهات نسائه - و كذا(۲) لو تزوج رضيعة فارضعتها
امه او اخته او ابنته حرمت الرضيعة على زوجها - و كذا لو تزوج
رضيعتين فارضعتهما امرأة واحدة معا او واحدة بعد واحدة بطل نكاحهما
لانه صار جامعا بين الاختين - و لكل واحدة منهما نصف الصداق
يرجع الزوج بذلک على المرضعة ان تعمدت الفساد عندنا - و التعمد
ان ترضعها من غير حاجة الى الارضاع بان كانت شبعان - و يقبل قولها
انها لم تتعمد الفساد - و ان كانت مجنونة و هي امرأته لا يرجع عليها
و للمجنونة نصف الصداق ان كان قبل الدخول - و كذلک لو اخذ
الصبي ثدي الكبيرة وهي نائمة فارتضع فالنائمة بمنزلة المجنونة - و لو
اخذ رجل لبن الكبيرة فاوجر صبيتين يغرم الزوج لكل واحدة منهما
نصف الصداق ثم يرجع الزوج على الرجل ان تعمد الفساد - و هو الصحيح *

۶۳۰ و لو تزوج ثلث رضيعات فجاءت امرأة و ارضعتهن على التعاقب او 630
ارضعت ثنتين ثم الثالثة حرمت الوليان - لانه صار جامعا بين الاختين
في نكاح - و بقيت الثالثة امرأته - لانها صارت اختا للاوليين بعد ما
فسد نكاح الاوليين - فان ارضعت واحدة منهن اولا ثم الثنتين معا
حرمن جميعا - لان الاختية تثبت دفعة واحدة *

۶۳۱ و لو تزوج صغيرة و كبيرة فارضعت الكبيرة الصغيرة بانتا جميعا - ولا مهر 631

(۲ ن) و كذلک *

اذا جعل اللبن في دواء او خلط بالماء لا يثبت الحرمة على كل حال *

٦٢٢ و لو خلط لبن المرأة بلبن امرأة اخرى فاوجر صبيا قال ابو يوسف رح 622
وهو رواية(٢) عن ابي حنيفة رحمه الله تعالى الرضاع من اكثرهما - فان
استويا يكون منهما - و قال محمد رح يثبت الرضاع منهما على كل حال *

٦٢٣ امرأة لها لبن طلقها زوجها و تزوجت بزوج آخر فحبلت من الثاني 623
و ارضعت صبيا قال ابو حنيفة رحمه الله تعالى الرضاع من الاول ما
لم تلد من الثاني - فاذا ولدت كان الرضاع من الثاني - و عن ابي يوسف رح
روايتان - في رواية ان عرفت نزول اللبن من الحمل الثاني فالرضاع من
الثاني و ينقطع حكم الاول - و في رواية اذا حبلت من الثاني ينقطع
حكم الاول - و قال محمد رح الرضاع منهما حتى تضع الحمل من الثاني *

٦٢٤ اذا ولدت المرأة من زوجها ولدا فطلقها الزوج و تزوجت بآخر فارضعت 624
بلبن الاول ولدا و هي تحت الزوج الثاني فان الرضاع يكون من الزوج
الاول - لان نزول اللبن كان منه *

٦٢٥ رجل تزوج امرأة ولم تلد منه قط ثم نزل لها لبن فارضعت صبيا 625
كان الرضاع من المرأة دون زوجها - حتى لا يحرم على الصبي اولاد هذا
الرجل من غير هذه المرأة *

٦٢٦ رجل زنى بامرأة فولدت منه و ارضعت بهذا اللبن صغيرة لا يجوز لهذا 626
الزاني و لا لاحد من آبائه و اولاده نكاح هذه الصبية *

٦٢٧ و ذكر في الدعوى رجل قال لمملوك هذا ابني من الزنا ثم اشتراه مع 627
امه عتق المملوك و لا تصير الجارية ام ولده *

٦٢٨ رجل تزوج امرأة فولدت منه ولدا فارضعت ولدها ثم يبس لبنها ثم 628

(٢ ن) روايته *

الجارية اذا كانت بين رجلين فجاءت بولد و ادعياه و لكل واحد من الشريكين ابنة من امرأة اخرى كان لكل واحد من المولين ان يتزوج ابنة شريكه و ان كانت اخت ولده من النسب - ونظائرها كثيرة *

619 ٦١٩ اذا ارتضع الصبيان من لبن بهيمة لا يثبت به حرمة الرضاع بينهما *

620 ٦٢٠ و اذا جعل لبن المرأة في طعام فاطعم صبيين ان طبخ الطعام بان طبخ بلبنها ارزا لا يثبت الحرمة بينهما في قولهم جميعا كان اللبن غالبا او مغلوبا - و ان لم يطبخ الطعام باللبن ان كان الطعام غالبا لا يثبت الحرمة في قولهم - قيل هذا اذا كان لا يتقاطر منه اللبن عند رفع اللقمة و ان كان يتقاطر يثبت الحرمة - و الاصح انه لا يثبت - و ان كان الطعام مغلوبا باللبن لا يثبت الحرمة عند ابي حنيفة رحمه الله تعالى و قال صاحباه يثبت الحرمة - كما لو خلط لبن الادمي بلبن الشاة و لبن الادمي غالب يثبت الحرمة - وكذا لو ثردت خبزا في لبنها و تشرب الخبز اللبن او لتت سويقا بلبنها ان كان يوجد منه طعم اللبن يثبت الحرمة - هذا اذا اكل الطعام لقمة لقمة - فان حسي حسوا يثبت الحرمة في قولهم *

621 ٦٢١ و ان خلط لبن المرأة بالماء و سقي صبيين ان كان اللبن غالبا يثبت الحرمة في قولهم - و ان كان اللبن مغلوبا لا يثبت - و كذا لو جعل الدواء في لبن المرأة ان كان الدواء غالبا لا يثبت الحرمة عندنا - و ان كان مغلوبا باللبن يثبت الحرمة - ثم فسر محمد رح فقال ان لم يغير الدواء اللبن يثبت الحرمة - و ان غير لا يثبت - و قال ابو يوسف رحمه الله تعالى ان غير طعم اللبن و لونه لا يكون رضاعا - و ان غير احدهما دون الآخر يكون رضاعا - و قيل على قول ابي حنيفة رحمه الله تعالى

بحولين - ان ارتضع فى الحولين يثبت الحرمة فطم او لم يفطم - و بعد الحولين لا تثبت فطم او لم يفطم - و قال زفر رح وقته مقدر بثلث سنين *

٦١٢ و اجمعوا على ان مدة الرضاع في استحقاق اجرة الرضاع علي الاب مقدر بحولين حتى ان المطلقة اذا طالبته بعد الحولين اجرة[٢] الرضاع فابي الاب ان يعطي لا يجبر و يجبر في الحولين * 612

٦١٣ و روي الحسن عن ابي حنيفة رحمهما الله تعالى اذا فطم الصبي في الحولين فتعود الصبي و اكتفى بالطعام فارضع لا يثبت حرمة الرضاع و في ظاهر الرواية اذا ارضع في مدة الرضاع يثبت به الحرمة على كل حال * 613

٦١٤ اذا مص الرجل ثدي امرأته و شرب لبنها لم تحرم عليه امرأته لما قلنا انه لا رضاع بعد الفصال * 614

٦١٥ بكر لم تزوج قط نزل لها لبن فارضعت صبيا صارت اما للصبي - و ثبتت[٣] جميع احكام الرضاع بينهما - حتى لو تزوجت البكر رجلا ثم طلقها الزوج قبل الدخول بها كان لهذا الزوج ان يتزوج الصبية - و ان طلقها بعد الدخول لا يكون له ان يتزوجها - لانها صارت من الربائب التي دخل بامها * 615

٦١٦ و يثبت الرضاع بلبن الميتة سواء حلب اللبن قبل الموت او بعده - و قال الشافعي رح لا يثبت الرضاع بلبن يحلب بعد الموت كما لا يثبت حرمة المصاهرة بوطي الميتة * 616

٦١٧ و اذا نزل[٤] لرجل لبن فارضع به صبيا لا يثبت به حرمة الرضاع * 617

٦١٨ لا بأس للرجل ان يتزوج بمرضعة ولده و اخت ولده من الرضاع - لان نكاح اخت ولده من النسب جائز اذا لم تكن ولد موطوئته - فان 618

(٢ ن) باجرة الرضاع * (٣ ن) و يثبت * (٤ ن) و اذا أنزل *

٦٠٥ و هذه الحرمة كما تثبت في جانب الام تثبت في جانب الاب و هو 605
الفحل الذي ينزل لبنها بوطيه *

٦٠٦ و قال الشافعي رحمه الله تعالى الحرمة لا تثبت في جانب الاب * 606

٦٠٧ و الفقهاء يسمون هذه المسئلة لبن الفحل - فعندنا الفحل اب الرضيع - و 607
ام الفحل جدته - و اخواته عماته - و اولاد الفحل اخوته - لا يحل
للرضيع ان يتزوج واحدة منهن - و لا نكاح موطوءة الفحل و منكوحته
و لا للفحل نكاح موطوءة الرضيع و لا منكوحته *

٦٠٨ و لو كان للفحل امرأتان حبلتا منه فارضعت (٢) كل واحدة منهما رضيعا 608
كان الرضيعان اخوين لاب - و لو كان احدهما بنتا (٣) لا يجوز النكاح بينهما
و لو كانتا ابنتين لا يجوز الجمع بينهما في النكاح لرجل كما لا يجوز الجمع
بين الاختين من النسب *

٦٠٩ قليل الرضاع و كثيره سواء عندنا - و قال الشافعي رح لا يثبت الرضاع 609
بما دون خمس رضعات في خمس اوقات يكتفي الصغير بكل واحدة
منهن - و قال اصحاب الظواهر لا بد من ثلاث رضعات *

٦١٠ و كما يحصل الرضاع بالمص من الثدي يحصل بالصب و السعوط 610
و الوجور - و لا يحصل بالاقطار في الاذن و الاحليل و الجائفة و الآمّة
و لا بالحقنة في ظاهر الرواية - و عن محمد رح يحصل بالاحتقان *

٦١١ و وقت الرضاع في قول ابي حنيفة رحمه الله تعالى مقدر بثلثين شهرا 611
اذا ارتضع في هذه المدة يثبت الحرمة فطم على راس الحولين او
لم يفطم - و لو ارتضع بعد حولين و نصف لا يثبت الحرمة فطم او لم يفطم
و قال ابو يوسف و محمد و الشافعي رحمهم الله تعالى وقته مقدر

(٢ ن) و ارضعت * (٣ ن) انثى *

محمد رح كما رأت الدم . تقول اخترت نفسي و نقضت النكاح - فاذا
اصبحت تشهد و تقول رأيت الدم الساعة و اخترت نفسي فقيل له
ايسع لها ذلک - قال نعم - لانها لو اخبرت انها رأت الدم في الليل
و اختارت نفسها لا يقبل قولها و يبطل خيارها - و روي عنه انها لو قالت
عند الشهود او عند القاضي نقضت النكاح حين بلغت يقبل قولها - فان
وقتت فقالت بلغت امس و اخترت نفسي لا يقبل قولها - و لو قالت
لم اعلم بالنكاح الا الآن و اخترت نفسي قبل قولها - و لو بلغت فقالت
الحمد لله اخترت نفسي كانت على خيارها *

٦٠٢ و لو بلغت في مكان منقطع عن الناس فبعثت الجارية لتأتي بشهود (٢) 602
تشهدهم بطل خيارها الا ان يكون على الفور - و ينبغي ان تقول في فور
البلوغ اخترت نفسي و نقضت النكاح - فاذا قالت ذلک لا يبطل حقها
بالتاخير حتى يوجد التمكين *

٦٠٣ و اما اذا ثبت لها خيار البلوغ و الشفعة فتقول طلبت الحقين - ثم تفسر 603
و تبدأ في التفسير بالاختيار - و قيل تطلب الشفعة و تبكي صراخا
فيكون البكاء بهذه الصفة ردا للنكاح مع طلب الشفعة على قول من
يجعل البكاء بهذه الصفة ردا للنكاح *

باب الرضاع

٦٠٤ الرضاع في اثبات حرمة المناكحة بمنزلة النسب و الصهرية - كما ان 604
الحرمة بالنسب اذا ثبت (٣) في الامهات و البنات يتعدى (٤) الى الجدات
و النوافل - فكذا اذا ثبت بالرضاع (٥) يتعدى الى اصول المرضعة و فروعها
و اخوتها و اخواتها *

(٢ ن) بالشهود * (٣ ن) اذا ثبتت * (٤ ن) تتعدى * (٥ ن) ثبتت بالرضاع تتعدى *

٥٩٩ و المولى اذا زوج امته الصغيرة فعتقت ثم بلغت كان لها خيار العتق 599
و هل يكون لها خيار البلوغ اختلفوا فيه - و الصحيح انه لا يكون لها خيار
البلوغ - لان المولى ملك[٢] الرقبة و الكسب جميعا فكان ولايته فوق ولاية
الاب و الجد ٭

٦٠٠ ثم خيار البلوغ يفارق خيار العتق من وجوه - منها ان خيار العتق يثبت 600
للانثى خاصة - و خيار البلوغ يثبت للذكر و الانثى - و منها ان خيار
العتق اذا ثبت للبكر لا يبطل بسكوتها بل يمتد الى آخر المجلس - و
خيار البلوغ يبطل بسكوت البكر - و خيار البلوغ للثيب و الغلام لا يبطل
الا بالابطال نصا - فان قال الغلام نقضت النكاح و نوى به الطلاق عن
ابي حنيفة رحمه الله تعالى انه يكون طلاقا - و ان نوى ثلثا فثلث - ومنها
ان الفرقة بخيار العتق تثبت بقولها اخترت نفسي - و في خيار البلوغ
لا يقع الفرقة ما لم يفرق القاضي بينهما - و عند تفريق القاضي يسقط
كل المهر ان كان الفرقة قبل الدخول - و ان كانت بعد الدخول كان لها
المهر المسمى - و خيار البلوغ اذا ثبت للثيب لا يبطل الا بالابطال نصا
او بالتمكين من الزوج او طلب المهر او طلب النفقة بخلاف خيار العتق
و المخيرة فان ذلك يبطل بالقيام عن المجلس - و منها ان في خيار
العتق اذا علمت بالنكاح و العتق و لم تعلم بالخيار كان له الخيار اذا
علمته - و تعذر بالجهل - و في خيار البلوغ اذا علمت بالزوج و المهر
و لم تعلم بالخيار لا تعذر بالجهل - و الفرقة بخيار البلوغ لا تكون طلاقا
كالفرقة بخيار العتق و خيار عدم الكفاءة ٭

٦٠١ فان بلغت الثيب في جوف الليل و لم تقدر على الاشهاد قال 601

(٢ ن) يملك ٭

للاولياء من العصبة حق الفسخ - و هذا التفريق لا يتم الا بقضاء القاضي
و قبل القضاء النكاح قائم بجميع احكامه من الطلاق و الظهار و التوارث -
و خيار الولي لا يبطل بسكوته و لا بالامتناع عن المطالبة بالتفريق و ان
طال الزمان ما لم تلد - و يكون فسخا لا طلاقا - حتى لو كان قبل الخلوة
الصحيحة يسقط كل المهر - و بعد الخلوة لايسقط - وعليه نفقة العدة - و ان
اجاز الولي بطل حقه - و كذا اذا اخذ مهرها - و ان زوجها الولي غير
كفوء ثم وقعت الفرقة بينهما ثم زوجت نفسها من هذا الزوج بغير ولي
كان للولي ان يفرق بينهما - و لو زوجها الولي غير كفوء فطلقها الزوج طلاقا
رجعيا ثم راجعها لم يكن لهذا الولي ان يفرق بينهما - و لو طلقها طلاقا
بائنا ثم تزوجها بغير اذن ولي كان للولي ان يفرق بينهما - و رضاء الولي
بالعقد الاول لا يكون(۲) رضا بالعقد الثاني - و لو زوجها احد الاولياء غير كفوء
لم يكن لهذا الولي و لا لمن دونه حق(۳) التفريق *

۵۹۷ و اما خيار البلوغ غير الاب و الجد اذا زوج الصغيز و الصغيرة كان لهما 597
خيار البلوغ - و ان زوجها القاضي فعن ابي حنيفة رحمه الله تعالى
فيه روايتان - قال الشيخ الامام شمس الائمة السرخسي رح الظاهر ثبوت
الخيار في نكاح القاضي - و كذا اذا زوج الصغيرة امها عن ابي حنيفة
رحمه الله تعالى في خيار البلوغ روايتان - و الظاهر ثبوته *

۵۹۸ اما المعتوهة اذا زوجها اخوها او عمها ثم عقلت كان لها الخيار كالصغيرة 598
اذا بلغت - و ان زوجها الاب او الجد لاخيار لها - و ان زوجها ابنها لا رواية
فيه عن ابي حنيفة رحمه الله تعالى - قالوا ينبغي ان لا يكون لها الخيار
كما لو زوجها الاب - و عن محمد رح ان لها الخيار *

(۲ ن) فلا يكون برضا * (۳ ن) حق الفسخ *

٥٩٢ و ان وجدت المرأة في مهرها عيبا لا ترد في اليسير - و ترد في الفاحش 592
الا ان يكون المهر مكيلا او موزونا فترد في اليسير و الفاحش - و ان وجدت
زوجها مجبوبا او عنينا لم يكن لها حق الفسخ - و كان لها حق المطالبة
بالامساك بالمعروف و التفريق بناء عليه - و لهذا كانت الفرقة بسبب
الجب و العنة طلاقا *

٥٩٣ و اما الخيارات التي تتعلق بالنكاح اربعة - خيار المخيرة - و خيار العتق 593
و خيار الفسخ لعدم الكفاءة - و خيار البلوغ *

٥٩٤ اما الاول اذا قال لامرأته اختاري او اختاري نفسك ينوي به الطلاق 594
فقالت اخترت نفسي يقع تطليقة بائنة - و هذا الخيار يختص بجانب
المرأة - و لا يبطل بسكوتها بكرا كانت اوثيبا بل يمتد الى آخر المجلس
الا اذا ردت او قامت او اعرضت - و الفرقة بهذا الخيار لا يحتاج الى
قضاء القاضي *

٥٩٥ و اما خيار العتق للمنكوحة اذا كانت امة او مدبرة او ام ولد فعتقت 595
قبل الدخول او بعده كان لها حق الفسخ حرا كان الزوج او عبدا عندنا
و كذا المكاتبة الصغيرة او الكبيرة اذا زوجها المولى برضاها فعتقت بالاداء
او اعتقها المولى كان لها خيار العتق عندنا - و هذا الخيار بمنزلة خيار
المخيرة عندنا من حيث انه يختص بالمرأة - و وقوع الفرقة فيها لا يتوقف
على القضاء - و لا يبطل بالسكوت بل يمتد الى آخر المجلس الا اذا
ابطلت الخيار بلسانها او دلالة - و انما يفارق هذا الخيار خيار المخيرة
من وجه واحد و هو ان الفرقة في خيار العتق لا تكون طلاقا - و في
خيار المخيرة تكون طلاقا *

٥٩٦ و اما الخيار لعدم الكفاءة اذا زوجت المرأة نفسها غير كفوء كان 596

و ان لم يرض كانت الخصومة اليه كما في العزل - و قال ابو يوسف رح الخيار الي الامة لا الى المولى - كما قال هو في العزل - و اختلفوا في قول محمد رح ذكر بعضهم قوله مع ابي يوسف كما في العزل عنده و بعضهم ذكروا قوله ههنا مع ابي حنيفة رحمه الله تعالى *

٥٨٦ و اذا فرق القاضي في الجب و العنة كان طلاقا بائنا * 586

فصل في الخيارات التي تتعلق بالنكاح *

٥٨٧ الخيارات انواع - منها ما يثبت في جميع التصرفات و هو خيار اجازة عقد الفضولي - و عند الشافعي رح خيار عقد الاجازة لا يتصور - لان عنده عقد الفضولي لا يتوقف فلا يتصور الاجازة * 587

٥٨٨ و منها ما يثبت في التصرفات التي تحتمل الفسخ و لا يثبت فيما لا يحتمل الفسخ كالنكاح و الطلاق و العتاق - و هو خيار الشرط - اذا شرط الخيار في النكاح عندنا يصح النكاح و يبطل الشرط - و عند الشافعي رحمه الله شرط الخيار يبطل النكاح * 588

٥٨٩ و منها خيار الروية لا يثبت في النكاح لا في المرأة و لا في المهر * 589

٥٩٠ و منها خيار العيب و هو حق الفسخ بسبب العيب عندنا لا يثبت في النكاح فلا ترد المرأة بعيب ما - و قال الشافعي له ان يرد المرأة بعيوب خمسة بالجنون و الجذام و البرص و القرن و الرتق له ان يفسخ النكاح و يرد المرأة - ان رد قبل الدخول يسقط كل المهر - و ان كان بعد الدخول كان لها مهر المثل كما هو حكم الفسخ * 590

٥٩١ و ان وجدت المرأة بزوجها جنونا او جذاما او برصا قال ابوحنيفة و ابويوسف رحمهما الله تعالى ليس لها حق الفرقة - و قال محمد رح لها حق الفرقة * 591

٥٨٠ و لو وجدت المرأة زوجها مجبوبا خيرها القاضي في الحال و لا يؤجل 580
لان الالة المقطوعة لا تنبت فلا يفيد التاجيل - فان كان خلا بها فلها كل
المهر في قول ابي حنيفة رحمه الله تعالى - وعليها العدة اذا فارقها - و ان
كان ذلك قبل الخلوة لها نصف المهر و لا عدة عليها - و ان فرق القاضي
بينهما بعد الخلوة ثم جاءت بالولد الى سنتين يثبت النسب منه - و
لا يبطل تفريق القاضي - و في فصل العنين اذا فرق و هو يدعي الوصول
اليها فجاءت بولد لاقل من سنتين يثبت النسب و يبطل تفريق
القاضي - و كذا لو شهد شاهدان بعد تفريق القاضي على اقرار المرأة
قبل التفريق انه وصل اليها يبطل تفريق القاضي - و لو اقرت
بعد التفريق انه كان وصل اليها لم تصدق على ابطال تفريق القاضي *

٥٨١ و لو وجدت المرأة زوجها مجبوبا و هي رتقاء لا خيار لها * 581

٥٨٢ و لو وجدت زوجها مجبوبا فاقامت معه زمانا و هو يضاجعها كانت 582
على خيارها *

٥٨٣ و لو قالت المرأة هو مجبوب و الزوج ينكر فان كان يعرف حقيقة حاله 583
بالمس من غير نظر يمس وراء الثوب و لا يكشف عورته - و ان كان
لا يعرف الا بالنظر امر القاضي اميناً لينظر الى عورته فيخبره بحاله - لان
النظر الى العورة مباح عند الضرورة *

٥٨٤ رجل تزوج امرأة و كان ياتيها فيما دون الفرج حتى ينزل و تنزل المرأة 584
و لا يصل اليها في فرجها و اقامت معه كذلك زمانا و هي بكر او ثيب
ثم خاصمته الى القاضي اجله القاضي سنة - و يفعل ما قلنا *

٥٨٥ زوج الامة اذا كان مجبوبا او عنينا كان الخيار الى المولى في ذلك في 585
قول ابي حنيفة و زفر رحمهما الله تعالى - فان رضي المولى لا حق للامة

٥٧٠ و كما يؤجل العنين يؤجل الخصي سنة - و كذا الشيخ الكبير و ان قال 570
لا ارجو ان اصل اليها *

٥٧١ و الغلام الذي هو ابن اربع عشر سنة اذا لم يصل الى امرأته و له امرأة 571
اخرى يجامعها او يجامع الجارية كان للمرأة ان تخاصمه و يؤجل سنة *

٥٧٢ و كذا الخنثى اذا كان يبول من مبال الرجل يؤجل سنة * 572

٥٧٣ و لو وجدت المرأة زوجها مريضا لا يقدر على الجماع لا يؤجل ما لم يصح 573
و ان طال المرض *

٥٧٤ و المعتوه اذا زوجه وليه امرأة فلم يصل اليهــا اجله القاضي سنــة 574
بحضرة الخصم عنه *

٥٧٥ و تاجيل العنين لا يكون الا عند قاضي مصر او مدينة فلا يعتبر تاجيل 575
المرأة و لا تاجيل غيرها *

٥٧٦ رجل تزوج امرأة و لم يصل اليها و فرق القاضي بينهما بعد مضي(٢) الاجل 576
ثم تزوجها مرة اخرى لاخيار لها *

٥٧٧ و لو تزوج و وصل اليها ثم عجز عن الوطي بعد ذلك و صار عنينا لم يكن 577
لها حق الخصومة *

٥٧٨ و لو تزوج امرأة ووصل اليها ثم وقعت الفرقة بينهما ثم تزوجها ثم عجز عن 578
الوطي بعد ذلك لها حق الخصومة و يؤجل كما يؤجل العنين *

٥٧٩ و لو تزوج امرأة و لم يصل اليها و فرق القاضي بينهما بسبب العنة ثم 579
تزوج هذا الرجل امرأة اخرى تعلم بحاله مع المرأة الاولى اختلفت
الروايات فيه - و الصحيح ان للثانية حق الخصومة - لان الانسان قد يعجز
عن امرأة و لا يعجز عن غيرها *

(٢ ن) بعد ما مضى الاجل *

و يمكنه الخلوة و المبيت معها يحتسب تلك المدة - و الا فلا *

٥٦٥ و ان كانت المرأة محرمة بحجة الاسلام لا يحتسب على الرجل حتى تفرغ - و ان احرمت بعد التاجيل لا يحتسب على الرجل و يعوض له عن تلك الايام * 565

٥٦٦ و ان كان الزوج مظاهرا عنها ان قادرا علي الاعتاق اجله القاضي سنة - و ان كان عاجزا عن الاعتاق امهله القاضي شهرين للكفارة ثم يؤجله - و ان ظاهر بعد التاجيل لا يلتفت اليه - و يحتسب ذلك عليه * 566

٥٦٧ و اذا مضت السنة فمات القاضي او عزل قبل ان تخير المرأة و ولي غيره فقدمته الي القاضي الثاني و اقامت البينة ان فلانا القاضي كان اجله في امرها سنة و ان السنة قد مضت فان القاضي الثاني يبني على الاول * 567

٥٦٨ و ان مضت السنة من وقت التاجيل و لم تخاصمه زمانا لا يبطل حقها و ان طاوعته في المضاجعة في تلك الايام * 568

٥٦٩ فان خاصمته الي القاضي ان كانت ثيبا كان القول قوله - و ان اقر الزوج انه لم يصل اليها او قالت (٦) انا بكر فنظر اليها النساء و قلن انها بكر خيرها القاضي - فان اختارت زوجها او قامت عن مجلسها قبل الاختيار او اقامها اعوان القاضي او قام القاضي عن مجلسه بطل حقها كما في خيار المخيرة - فان اختارت الفرقة في مجلسها يأمره القاضي بالتفريق - و لا يقع الفرقة باختيارها - فان ابي الزوج ان يفرق يقول القاضي فرقت بينكما فيلزمه المهر و عليها العدة - و ان طلب من القاضي ان يؤجله سنة اخرى لا يجيبه القاضي - فان اجلته المرأة سنة اخرى كان لها ان ترجع عن الاجل * 569

(٦ ن) او قالت المرأة *

كان القول قولها في عدم الوصول اليها - و ان شهد البعض بالبكارة و البعض بالثيابة يريها غيرهن - فاذا ثبت عدم الوصول اليها اجله القاضي سنة طلب الرجل التاجيل او لم يطلب - و يشهد على التاجيل و يكتب لذلک تاريخا - و كذلک لو اقر الزوج انه لم يصل اليها اجله سنة *

٥٦١ و تكلموا انه يؤجله سنة قمرية او شمسية قال الشيخ الامام المعروف بخواهرزاده رح لم يذكر محمد رح هذا في الكتاب - و روى ابن سماعة عن محمد رح في النوادر انه يؤجله سنة شمسية بالايام - و هكذا قال الشيخ الامام شمس الائمة السرخسي و القاضي رح رجاء ان يوافقه العلاج في الايام التي يقع التفاوت فيها بين الشمسية و القمرية - و لا يكون هذا التاجيل الا عند قاضي مصر او مدينة - فان اجلته المرأة او اجله غير القاضي لا يعتبر ذلک التاجيل * 561

٥٦٢ و يحتسب على الرجل شهر رمضان و ايام حيضها * 562

٥٦٣ و ان مرض احدهما مرضا شديدا لا يستطاع معه الجماع عن ابي يوسف رح فيه روايتان - في رواية يحتسب عليه ما دون السنة و ان كان يوما - و في رواية ما يزاد على نصف الشهر لا يحتسب عليه - و يعوض له لذلک عوضا - و ما دون ذلک يحتسب - و عن محمد رح لا يحتسب الشهر و ما دونه يحتسب - و هو اصح الاقاويل * 563

٥٦٤ و لو هربت المرأة من زوجها لا يحتسب تلک الايام على الزوج و ان غاب الزوج بحج او عمرة يحتسب عليه - و لو حبس الزوج فلم تاته المرأة لا يحتسب على الزوج - و كذا لو حبسته المرأة بمهرها و لم تاته - و ان اتته الى السجن و ثمه مكان يمكنه الخلوة و الجماع يحتسب عليه - و كذا لو حبست المرأة بحق و كان الزوج يصل اليها 564

تحضرتهما او ان مشتري الجارية اعتق الجارية او اقر بائع الجارية قبل البيع انه اعتقها او ان امرأة واحدة ارضعت الزوجين في صغرهما في الحولين ثم ان المرأة انكرت النكاح و انكرت الجارية ملک المشتري لا يسع للشاهد ان يشهد علی نکاح المرأة و لا علی بيع الجــــارية - لان الشاهدين لو شهدا عند المرأة بالطلقات[٢] الثلث و عند[٣] الجارية بعتقها لا يجوز للمرأة و لا للجارية ان تدعه يجامعها - فكذا لا يحل للشاهدين ان يشهدا على النكاح و البيع - و ان شهد عند الشاهد الذي عاين النكاح و بيع الجارية عدل واحد بالطلقات الثلث و عتق الجارية لا يحل للشاهد ان يمتنع عن الشهادة على البيع و النكاح *

فصل في العنين

٥٥٨ نكاح العنين جائز - فان علمت المرأة وقت النكاح انه عنين لا يصل الى النساء لا يكون لها حق الخصومة - كما لو علم المشتري بالعيب وقت البيع و ان لم تعلم وقت النكاح و علمت بعد ذلک كان لها حق الخصومة و لا يبطل حقها بترک الخصومة و ان طال الزمان مالم ترض بذلک * 558

٥٥٩ و كذا لو كان الرجل يصل الی غيرها من النساء و الجواري و لا يصل اليها كان لها حق الخصومة * 559

٥٦٠ و اذا خاصمته الى القاضي فان القاضي يسأل الزوج فان قال قد وصلت اليها في هذا النكاح و انكرت المرأة ان كانت ثيبا كان القول قوله - و ان قالت انا بكر فالقاضي يريها النساء - و المرأة الواحدة تكفي - و الثنتان احوط - فان قلن هي ثيب كان القول قول الزوج - و ان قلن هي بكر 560

(٢ ن) بالتطليقات الثلث * (٣ ن) و عند الامة *

موته حل له ان يشهد على موته - والصحيح ان الموت بمنزلة النكاح و غيره لا يكتفى فيه بشهادة الواحد *

٥٥٣ و لو رأى رجلا و امرأة يسكنان في منزل و ينبسط كل واحد منهما على صاحبه كما يكون بين الازواج حل له ان يشهد على نكاحهما * 553

٥٥٤ و لو قدم عليه رجل من بلدة و انتسب له و اقام عنده دهرا لم يسعه ان يشهد على نسبه حتى يلقى من اهل تلك البلدة رجلين عدلين ممن يعرفه و يشهد له على نسبه * 554

٥٥٥ و اذا تحمل الشهادة بالشهرة و التسامع فشهد عند القاضي و ابهم جازت شهادته - و ان فسر و قال اشهد على النكاح او على النسب لاني سمعت ذلك من قوم لا يتصور اجتماعهم على الكذب لا تقبل شهادته كمن رأى دارا او عينا في يد رجل يتصرف فيه تصرف الملاك و وقع في قلبه انه ملكه حل له ان يشهد على انه ملكه - فان شهد و فسر فقال اشهد انه له لاني رأيته في يده يتصرف فيه تصرف الملاك لا يقبل شهادته - كذا ذكر شمس الائمة الحلوائي رح و لم يفصل بين الموت و غيره - و في بعض الروايات في الموت يقبل شهادته و لن فسر * 555

٥٥٦ و اذا سمع الرجل نكاحا او موتا او نسبا و وقع في قلبه انه حق ثم شهد عنده عدلان بخلاف ما وقع في قلبه اولا لم يسعه ان يشهد بما وقع في قلبه اولا الا ان يستيقن بكذبهما - و ان شهد عنده عدل بخلاف ما وقع في قبله اولا وسعه ان يشهد بما وقع في قلبه اولا الا ان يقع في قبله ان هذا الواحد صادق فيما يشهد * 556

٥٥٧ و ان عاين رجل نكاح امرأة او بيع جارية او قتل عمد او اقرار رجل على نفسه بمال ثم شهد عند الشاهد رجلان عدلان ان فلانا طلق امرأته ثلثا 557

ذلک الوقت - و يفرق بينها و بين الثاني - و ان صدقته (٢) في جميع ما قال كانت امرأة الثاني - و لو قال الزوج كان لها زوج قبلي فطلقها و انقضت عدتها ثم تزوجتها و قالت المرأة لم يطلقني ذلک الزوج كان القول قول الزوج - و لا يقبل قول المرأة - فان حضر رجل و ادعى انه الزوج الذي اقر به الزوج الثاني و صدقته المرأة في ذلک و كذبه الزوج الثاني كان القول قول الزوج الثاني - لانه ما اقر بالنكاح المعلوم ههنا - و الله اعلم *

فصل في الشهادة على النكاح

٥٤٨ يجوز الاعتماد على الشهرة و التسامع لتحمل الشهادة في خمس مسائل 548
اربع منها معروفة النسب و النكاح و الموت و القضاء - وواحدة منها ذكرها الخصاف رح و هو الدخول من الزوج *

٥٤٩ و ذكر الشيخ الامام شمس الائمة السرخسي ان الشهادة على اصل الوقف 549
تجوز بالشهرة و التسامع - و لا تجوز على شرائط الوقف *

٥٥٠ كما يجوز الشهادة على النكاح بالتسامع تجوز بالمهر ايضا بالشهرة 550
و التسامع *

٥٥١ ذكر الحاكم الشهيد رح في المنتقى و الاشهاد على نوعين - عرفي و هو 551
ان يسمع من قوم لا يتصور اجتماعهم على الكذب - و شرعي و هو ان يشهد عنده رجلان عدلان او رجل و امرأتان بلفظ الشهادة من غير استشهاد - و يقع في قلبه ان الامر كذلک - ولا يكتفى بشهادة الواحد عند ابي حنيفة رحمه الله تعالى *

٥٥٢ و عن ابي يوسف رح اذا شهد واحد عدل بموت رجل و قال انا عاينت 552

(٢ ن) و ان صدقته المرأة في *

الشاهدة البينة على اقرار المدعي بنكاح الغائبة - و قال ابو يوسف و محمد رحمهما الله تعالى يتوقف القاضي و لا يقضي بنكاح الشاهدة - فان حضرت الغائبة و اقامت البينة على ما ادعت اختها يقضي بنكاحها اذا اقامت هي البينة - و لا يقضي بنكاحها بتلك البينة التي اقامت الشاهدة - و يفرق بين الزوج و الشاهدة - فان انكرت الغائبة نكاحها يقضي بنكاح الشاهدة - و لو اقر الرجل(٢) بنكاح الغائبة يسأله القاضي هل كان بينك و بين الغائبة فرقة - فان قال لا يبطل نكاح الحاضرة - و لو قال كنت طلقت الغائبة و اخبرتني بانقضاء عدتها و كذبته الشاهدة في طلاق الغائبة يقضي بنكاح الشاهدة - فان حضرت الغائبة و صدقته في النكاح وكذبته في الطلاق يقع الطلاق عليها من حين اقرار الزوج بطلاقها *

٥٤٦ و لو ادعى نكاح امرأة و اقام البينة و ادعت المرأة انه تزوج بامها او ابنتها فهذا و ما لو ادعت نكاح الاخت سواء في قول ابي حنيفة رحمه الله تعالى - و لو اقامت الشاهدة البينة انه تزوج بامها و دخل بها او قبلها او مسها عن شهوة او نظر الى فرجها عن شهوة فرق القاضي بين الشاهدة و بين المدعي - و لا يقضي بنكاح الغائبة * 546

٥٤٧ رجل تزوج امرأة ثم اقر ان فلانا كان زوجها طلقها و انقضت عدتها ثم تزوجتها فقالت المرأة هو زوجي على حاله لا يقبل قول المرأة - و لا يفرق بينها و بين الزوج - فان حضر الغائب و انكر الطلاق يقضي له بالمرأة و يفرق بين المرأة و زوجها الثاني - و ان اقر الاول بالنكاح و الطلاق و انقضاء العدة كما قال الزوج الثاني و كذبته المرأة في الطلاق وقع الطلاق عليها من الزوج الاول حين اقر الزوج الاول بالطلاق - و عليها العدة من 547

(٢ ن) الزوج *

المرأة انها امرأة هذا الرجل الآخر و ذلك الرجل يجحد و اقامت البينة علی ذلک قال محمد رح يقبل بينة الزوج المدعي - لان الشهود لما شهدوا عليها بالنكاح فقد شهدوا علي اقرارها انها امرأته - و اقرارها علی نفسها اصدق من بينتها - الا يری ان رجلا لو اقام البينة علی رجل انه اشتري منه ثوبه هذا و اقام صاحب الثوب البينة علی رجل آخر انه باعه منه وهو يجحد فان البينة بينة المدعي علی صاحب الثوب لما قلنا - و لو قالت المرأة حين اقامت البينة علی الرجل انها امرأته ادعاها ذلک الرجل كانت البينة بينة المرأة - و ذلک كامرأة اقام البينة عليها رجلان بالنكاح و لم يوقتا فايهما صدقته المرأة فهو زوجها *

٥٤٢ امراة قالت لرجل انا امرأتک فقال مجيبا لها انت طالق كان اقرارا بالنكاح وهي طالق - و لو قالت لرجل انا امرأتک فقال ما انت لي بزوجة و انت طالق فليس هذا باقرار عند ابي حنيفة رحمه الله تعالی * 542

٥٤٣ امراة قالت لرجل زوجتک نفسي فقال لها فانت طالق يقع الطلاق و ان قال انت طالق لا يقع شيئ و لا يكون اقرارا بالنكاح * 543

٥٤٤ و لو ادعی علي امرأة نكاحا و اقام البينة و اقامت اخت المراة البينة انها امرأته و ان اباها زوجها منه كانت البينة بينة الزوج صدقته المرأة المدعی عليها ام كذبته (٢) * 544

٥٤٥ و لو ادعی علی امرأة نكاحا و اقام البينة و اقامت المرأة البينة ان اختها امرأة المدعي و الرجل المدعي ينكر ذلک و يقول ما هي بزوجتي فان القاضي يقضي بنكاح الشاهدة (٣) انها امرأة المدعي - و لا يقضي بنكاح الغائبة في قول ابي حنيفة رحمه الله تعالی - و كذا لو اقامت 545

(٢ ن) او كذبته * (٣ ن) الحاضرة *

٥٣٣ و لو ان رجلين ادعيا نكاح امرأة و قد كان دخل بها احدهما و هي في 533
بيت الآخر قال الشيخ الامام ابو بكر محمد بن الفضل رح صاحب
البيت اولى *

٥٣٤ و لو ادعى زيد و عمرو نكاح امرأة فقالت تزوجت زيدا بعد ما تزوجت 534
عمرا قال ابو يوسف رح يقضي لزيد و عليه الفتوى - ثم قال ابو يوسف
رح فان سألها القاضي و قال من زوجك فقالت تزوجت زيدا بعد
ما تزوجت عمرا فان القاضي يقضي بها لعمرو - و قال استحسن ذلك
في جواب المنطق - و كذا في البيع *

٥٣٥ و كذا لو قال رجل لاختين فاطمة و خديجة تزوجت فاطمة بعد خديجة 535
قال ابو يوسف رحمه الله تعالى يقضي بنكاح فاطمة *

٥٣٦ و لو قالت امرأة تزوجت هذا الرجل امس ثم قالت تزوجت هذا 536
الرجل الآخر منذ سنة فهي للذي اقرت بنكاحه امس *

٥٣٧ و لو شهد الشهود على اقرارها لهما جميعا و هي تجحد قال ابو يوسف رح 537
اسأل الشهود بايهما بدأت و اقضي به *

٥٣٨ و لو قالت تزوجتهما جميعا هذا امس و هذا منذ سنة كانت امرأة 538
صاحب الامس *

٥٣٩ و لو ان رجلين اقاما جميعا البينة على نكاح امرأة بعد موتها يقضى لهما 539
بميراث زوج واحد - لان حكم النكاح بعد الموت الميراث و هو يحتمل
الشـــركة *

٥٤٠ و لو مات احد المدعيين فاقرت المرأة ان نكاح الميت كان اولا صح 540
تصديقها *

٥٤١ رجل ادعى على امرأة انها امرأته و اقام البينة على ذلك و ادعت 541

لذي اليد - و كذا لو وقت احدهما و لم يوقت الآخر الا ان الذي
لم يوقت اقام البينة على النكاح و الدخول كان هو اولي - و ان وقتا
و احدهما اسبق فالاسبق اولي على كل حال - و ان اقاما البينة على
النكاح و لم يوقتا فاقرت هي لاحدهما يقضى للمقر له - و ان اقاما البينة
على النكاح و المرأة تقر لاحدهما اختلفوا فيه - قال بعضهم لا يقضى
للمقر له - لان الاقرار قبل البينة يبطل بينة الآخر فلا يقضي الا بالاقرار بعد
البينة - و قال بعضهم يقضي للمقر له - لان اقرار المرأة لاحدهما بمنزلة اليد
و لو اقاما البينة و هي في يد احدهما يقضى لصاحب اليد - و لو
كانت المرأة في يد احدهما فشهد شهوده انها امرأته او شهدوا انها
منكوحته و حلاله و شهود الآخر شهدوا انه تزوجها اختلفوا فيه - قال بعضهم
لا يقبل بينة ذي اليد - لان بينة ذي اليد انما تترجح على بينة الخارج
اذا شهدوا على السبب - اما اذا شهدوا على هذا الوجه كان هذا بمنزلة
الشهادة على مطلق الملك فلا يقبل بينة ذي اليد - و قال بعضهم تقبل
لان شهادة الشهود انها امرأته او منكوحته و حلاله بمنزلة الشهادة على
السبب - لان المرأة لا تصير منكوحة و حلالة الا بسبب معين و هو النكاح
و الحكم اذا تعلق بسبب معين كان ذكر الحكم و ذكر السبب سواء -
بخلاف الملك لان الملك يثبت باسباب كثيرة و ليس بعضها باولى من
البعض فلا يتعين السبب *

٥٣٢ رجل ادعى نكاح امرأة و هي تجحد فشهد الشهود انها امرأته و قضى 532
القاضي بها ثم جاء آخر و اقام البينة على مثل ذلك لا يلتفت الى
الثاني - لان القضاء صح ظاهرا فلا يبطل ما لم يظهر خطاؤه بيقين - و ذلك
بان يوقت الثاني وقتا يكون قبل الاول *

بزوجة لي و ان هي زوجة لي فهي طالق بائن - اما الاستحلاف فان على قول ابي يوسف و محمد رحمهما الله تعالى يستحلف(٢) على النكاح و الفتوى على قولهما - و اجمعوا على انه يستحلف على النكاح بعد الطلاق البائن و الموت لاجل المال - و انما يستحلف على هذا الوجه لانها لو كانت صادقة لا يبطل النكاح بجحوده فاذا حلف تبقى معطلة - و قال بعضهم يستحلف على النكاح فاذا حلف يقول القاضي فرقت بينكما *

٥٣٠ رجل تزوج امرأة بشهادة شاهدين فانكرت المرأة و تزوجت غيره و مات الشهود ليس للزوج ان يستحلف المرأة في قولهم - لان الاستحلاف شرع لرجاء النكول - و لو اقرت المرأة بنكاح الاول لا يصح اقرارها على الزوج الثاني - فلا يستحلف لكن يحلف الزوج الثاني - فان حلف انقطعت الخصومة - و ان نكل الزوج الثاني صار مقرا بنكاح الاول - ثم يستحلف المرأة - فان حلفت لا يثبت نكاح الاول - و ان نكلت يقضي بها للاول * 530

٥٣١ رجلان ادعيا نكاح امرأة و جحدت(٣) لهما فايهما اقام البينة يقضى له - فان اقاما البينة و ليست هي في يد احدهما تبطل البينتان - لان النكاح حالة الحيوة لا يحتمل الشركة و ليس احدهما اولى من الآخر - و ان اقام كل واحد منهما البينة انها له و كانت المرأة في يد احدهما يقضى بها لصاحب اليد - و كذا لو اقاما البينة و ادعى احدهما الدخول و شهد شهوده بالنكاح و الدخول يقضى له - و ان اقام كل واحد منهما البينة على النكاح و الدخول لا يقضى لاحدهما - و ان ادعيا النكاح و وقّت احدهما و شهد شهوده على النكاح و الوقت فهو اولى - و ان وقت احدهما و لم يوقت الآخر الا ان المرأة في يد الذي لم يوقت يقضى 531

(٢ ن) يستحلف في النكاح * (٣ ن) فجحدت *

الغزل لها - و عليها مثل ذلک القطن - لان الظاهر من حاله انه كان يشتري القطن لاجل البيع - و ان لم يكن يبيع القطن ان كان الزوج يدعي الاذن كان القول قوله - لان الظاهر من حاله انه يحمل القطن الى بيته لتغزل المرأة - فكان الاذن ثابتا دلالة - كما لو طبخت طعاما من اللحم الذي جاء به فان الطعام يكون للزوج - و لان الزوج اذا كان يدعي الاذن و المرأة (٢) تدعي عليه تملک القطن و هو منكر (٣) - و كذا لو اختلفا في الكرباس فقال الزوج للمرأة دفعت الى الحائک باذني لينسجه و قالت دفعت بغير اذنک كان القول قول الزوج - اذا غزلت المرأة قطن زوجها باذنه و كانا يبيعان من ذلک الكرباس و يشتريان بالثمن امتعة لحاجتهما و اتخذا ببعض الكرباس ثياب البيت فجميع (٤) ما اتخذ من ذلک الكرباس و ما اشترى من ثمنه للرجل - لان المرأة تعمل للرجل فيكون ذلک للرجل الا شيئا اشترى لها و سمى عند الشراء او علم عادة انه اشترى لها و دفع اليها فيكون لها - رجل كان يدفع الى امرأته ما يحتاج اليه و كان يدفع اليها احيانا من الدراهم و يقول اشتري بها قطنا و اغزلي فكانت تشتري او تغزل ثم تبيع و تشتري بها امتعة (٥) للبيت كانت الامتعة للمرأة - لانها اشترت من غير توكيل الزوج اياها بالشراء فكانت مشترية لنفسها - و الله اعلم *

فصل في دعوى النكاح

٥٢٩ امرأة ادعت على رجل انه تزوجها فجحد فانه يستحلف بالله ما هي 529

(٢ ن) فالمرأة * (٣ ن) دهوينكر * (٤ ن) فجميع ذلك من الكرباس و ما يشتري به للرجل * (٥ ن) امتعة البيت *

بزوجة لي و ان هي زوجة لي فهي طالق بائن - اما الاستحلاف فلان
على قول ابي يوسف و محمد رحمهما الله تعالى يستحلف (٢) على النكاح
و الفتوى على قولهما - و اجمعوا على انه يستحلف على النكاح بعد
الطلاق البائن و الموت لاجل المال - و انما يستحلف على هذا الوجه لانها
لو كانت صادقة لا يبطل النكاح بجحوده فاذا حلف تبقى معطلة - و قال
بعضهم يستحلف على النكاح فاذا حلف يقول القاضي فرقت بينكما *

٥٣٠ رجل تزوج امرأة بشهادة شاهدين فانكرت المرأة و تزوجت غيره و مات 530
الشهود ليس للزوج ان يستحلف المرأة في قولهم - لان الاستحلاف شرع
لرجاء النكول - و لو اقرت المرأة بنكاح الاول لا يصح اقرارها على الزوج
الثاني - فلا يستحلف لكن يحلف الزوج الثاني - فان حلف انقطعت
الخصومة - و ان نكل الزوج الثاني صار مقرا بنكاح الاول - ثم يستحلف
المرأة - فان حلفت لا يثبت نكاح الاول - و ان نكلت يقضي بها للاول *

٥٣١ رجلان ادعيا نكاح امرأة و جحدت (٣) لهما فايهما اقام البينة يقضى له - فان 531
اقاما البينة و ليست هي في يد احدهما تبطل البينتان - لان النكاح
حالة الحيوة لا يحتمل الشركة و ليس احدهما اولى من الآخر - و ان اقام
كل واحد منهما البينة انها له و كانت المرأة في يد احدهما يقضى بها
لصاحب اليد - و كذا لو اقاما البينة و ادعى احدهما الدخول و شهد
شهوده بالنكاح و الدخول يقضى له - و ان اقام كل واحد منهما البينة
على النكاح و الدخول لا يقضى لاحدهما - و ان ادعيا النكاح و وقّت
احدهما و شهد شهوده على النكاح و الوقت فهو اولى - و ان وقت
احدهما و لم يوقت الآخر الا ان المرأة في يد الذي لم يوقت يقضى

(٢ ن) يستحلف في النكاح * (٣ ن) فجحدت *

الغزل لها - و عليها مثل ذلك القطن - لان الظاهر من حاله انه كان يشتري القطن لاجل البيع - و ان لم يكن يبيع القطن ان كان الزوج يدعي الاذن كان القول قوله - لان الظاهر من حاله انه يحمل القطن الى بيته لتغزل المرأة - فكان الاذن ثابتا دلالة - كما لو طبخت طعاما من اللحم الذي جاء به فان الطعام يكون للزوج - و لان الزوج اذا كان يدعي الاذن و المرأة(٢) تدعي عليه تملك القطن و هو منكر(٣) - و كذا لو اختلفا في الكرباس فقال الزوج للمرأة دفعت الى الحائك باذني لينسجه و قالت دفعت بغير اذنك كان القول قول الزوج - اذا غزلت المرأة قطن زوجها باذنه و كانا يبيعان من ذلك الكرباس و يشتريان بالثمن امتعة لحاجتهما و اتخذا ببعض الكرباس ثياب البيت فجميع(٤) ما اتخذ من ذلك الكرباس و ما اشترى من ثمنه للرجل - لان المرأة تعمل للرجل فيكون ذلك للرجل الا شيئا اشترى لها و سمى عند الشراء او علم عادة انه اشترى لها و دفع اليها فيكون لها - رجل كان يدفع الى امرأته ما يحتاج اليه و كان يدفع اليها احيانا من الدراهم و يقول اشتري بها قطنا و اغزلي فكانت تشتري او تغزل ثم تبيع و تشتري بها امتعة(٥) للبيت كانت الامتعة للمرأة - لانها اشترت من غير توكيل الزوج اياها بالشراء فكانت مشترية لنفسها - و الله اعلم *

فصل في دعوى النكاح

٥٢٩ امرأة ادعت على رجل انه تزوجها فجحد فانه يستحلف بالله ما هي 529

(٢ ن) فالمرأة * (٣ ن) دهوينكر * (٤ ن) فجميع ذلك الكرباس و ما يشتري به للرجل * (٥ ن) امتعة البيت *

٥٢٠ و لو كان غير الزوجة في عيال احد بان كان الابن في عيال الاب او الاب 520
في عيال الولد و نحو ذلک كان المتاع عند الاشتباه للذي يعول في
قولهم - كذا ذكر في الكيسانيات و نوادر ابن رستم *

٥٢١ و لو كان للرجل اربع نسوة فوقع الاختلاف في المتاع بينه و بينهن فان كن 521
في بيت واحد فما يصلح للنساء يكون بينهن - و ان كانت كل واحدة
في بيت على حدة فما كانت في بيت كل واحدة منهن يكون بينها و
بين زوجها على الوجه الذي ذكرنا في الزوجين - لا يشارک بعضهن
بعضا في ذلک - لانه لا يد لواحدة منهن على ما في بيت الاخرى
فلا تستحق شيئا من ذلک الا ببينة *

٥٢٢ لو ادعت المرأة (٢) بمتاع انها اشترته من زوجها كان المتاع للزوج و عليها البينة * 522

٥٢٣ و لو مات الزوج فقال وارثه للمرأة قد كان والدي طلقک ثلثا في الصحة 523
و اراد ان يأخذ المتاع من المرأة لا يقبل قوله الا بالبينة - و يكون المتاع
لها في قول ابي حنيفة رحمه الله تعالى - لان عنده المشكل للحي منهما
فيكون القول قولها مع يمينها بالله ما تعلم انه طلقها - فان نكلت او اقرت
كان المشكل للوارث - كما لو وقعت الخصومة بين الزوجين بعد الطلاق *

٥٢٤ و ان طلقها في المرض و مات الزوج بعد انقضاء العدة كان المشكل لوارث 524
الزوج - لانها صارت اجنبية ولم يبق لها يد - و ان مات قبل انقضاء
العدة كان المشكل للمرأة في قول ابي حنيفة رحمه الله تعالى - لانها ترث
فلم تكن اجنبية - و كان بمنزلة ما لو مات الزوج قبل الطلاق *

٥٢٥ و ان اختلف الزوجان في البيت الذي يسكنان فيه كل واحد يدعي 525
انه له كان القول في ذلک قول الزوج - و ان اقامت المرأة البينة او

(٢ ن) و لو اقرت المرأة *

البينة علي ذلک - و ما يكون للرجال كالسلاح و القباء و القلنسوة و المنطقة و الفرس و نحو ذلک فهو للرجال الا ان تقيم المرأة البينة على ذلک - و ما يكون للرجال و النساء كالعبد و الخادم و الفراش و الشاة و الستور فهو للرجال - الا ان تقيم المرأة البينة على ذلک - و قال ابو يوسف رح للمرأة جهاز مثلها و الباقي للرجال *

٥١٥ و لو[2] مات الرجل و بقيت المرأة و وقع الاختلاف بين المرأة و وارث الرجل فما يكون للرجال عادة كان القول فيه قول الوارث - و الباقي للمرأة و ان ماتت المرأة و بقي الرجل فما يكون للنساء فالقول في ذلک قول وارث المرأة - و الباقي و هو المشكل للحي منهما و هو الرجل قال ابو يوسف رحمه الله تعالى الحكم بعد موت احدهما هو الحكم في حيوتهما * 515

٥١٦ و ان كان احدهما حرا و الآخر مملوكا محجورا كان او مأذونا او مكاتبا كان المتاع كله للحر منهما ايهما كان - و قال صاحباه رح ان كان المملوک محجورا فكذلک - و ان كان ماذونا او مكاتبا فالجواب فيه كالجواب في الحرين * 516

٥١٧ و لو كان احدهما مسلما و الآخر كافرا فهذا و ما لو كانا مسلمين سواء * 517

٥١٨ و لو كان احدهما صغيرا و الآخر كبيرا او كانا صغيرين ذكر في بعض الروايات انهما سواء - و ذكر فى البعض فقال لو كان الزوج بالغا و المرأة غير بالغة الا انها بلغت مبلغ الجماع فهو و ما لو كانا كبيرين سواء * 518

٥١٩ و لا فرق في هذه الوجوه بينهما اذا كان البيت الذي يسكنان فيه ملک الزوج او ملک المرأة * 519

(٢ ن) و ان مات *

و لو لم يكن كذلك و لكن اقامت المرأة البينة انه تزوجها بمائة دينار و اقام الزوج البينة انه تزوجها بالف درهم يقضي القاضي ببينة المرأة بالنكاح بمائة دينار - ثم ان اب المرأة و هو عبد[٢] الزوج اقام البينة انه تزوج المرأة على رقبته - فان القاضي يبطل القضاء الاول و يقضي بان الاب هو المهر *

٥١٢ و لو كان الزوج يدعي انه تزوجها على ابيها و صدقه الاب في ذلك و[٣] اقام البينة و ادعت المرأة انه تزوجها على مائة دينار و لم تقم البينة فقضى القاضي ببينة الاب و الزوج و جعل الاب صداقا و اعتقه من مالها و جعل ولاءه لها ثم اقامت المرأة البينة انه كان تزوجها بمائة دينار كانت البينة بينة المرأة - و يقضي القاضي لها على الزوج بمائة دينار - و يجعل اباها حرا من مال الزوج - و ابطل الولاء الذي كان قضى به للمرأة - لان الاب كان حرا باقرار الزوج قبل ان يقضي بعتقه فانما قضى القاضي بالولاء دون العتق - و لذلك بطل الولاء ببينة المرأة بعد ذلك والله اعلم بالصواب * 512

فصل في اختلاف الزوجين في متاع البيت *

٥١٣ اختلف[٤] المشائخ في هذه المسئلة على تسعة اقوال * 513

٥١٤ قال ابو حنيفة و محمد رحمهما الله تعالى اذا اختلف الزوجان في متاع موضوع في البيت الذي كانا يسكنان فيه حال قيام النكاح او بعد ما وقعت الفرقة بفعل من الزوج او من المرأة فما يكون للنساء عادة كالدرع و الخمار و المغازل و الصندوق و ما[٥] اشبهه فهو للمرأة الا ان يقيم الزوج 514

(٢ن) عبد للزوج * (٣ن) فاقام البينة * (٤ن) اختلف العلماء * (٥ن) ما اشبه ذلك *

بشيئ في قول ابي حنيفة رحمه الله تعالى - و قالا رح يقضى بمهر المثل - و قالوا و الفتوى على قولهما *

٥٠٨ و لو تزوجها على عبد بعينه و هلك العبد قبل التسليم اليها و اختلفا في قيمته كان القول للزوج - و كذا لو تزوجها على ثوب بعينه فهلك الثوب قبل التسليم و اختلفا في قيمة الثوب كان القول قول الزوج - و كذا لو تزوجها على ابريق فضة او ذهب فهلك قبل التسليم و اختلفا في وزنه كان القول قول الزوج في هذه المسائل * 508

٥٠٩ و ان تزوجها على ثوب بعينه و قيمتها عشرة فتغير السعر الى ثمانية كان لها ثوب لا غير - و لو كانت قيمة الثوب يوم العقد ثمانية و ازداد(٢) السعر و صارت قيمته عشرة فلها ثوب و درهمان - و لو كانت قيمة الثوب مائة فانتقصت قيمته قبل التسليم و صارت خمسة خيرت المرأة - ان شاءت اخذت الثوب ناقصا - و ان شاءت اخذت قيمته يوم العقد * 509

٥١٠ و لو قالت المرأة تزوجتني على عبدك هذا و قال الرجل تزوجتك على امتي هذه و هي ام المرأة و اقاما البينة فالبينة بينة المرأة - لان بينتها قامت على حق نفسها و بينة الزوج على حق الغير - و تعتق الامة على الزوج باقراره * 510

٥١١ و لو اقام الزوج البينة انه تزوجها بالف درهم و اقامت المرأة بينة انه تزوجها بمائة دينار و اقام اب المرأة و هو عبد الزوج بينة انه تزوجها على رقبته فالبينة بينة الاب - فان اقامت امها و هي امة الزوج مع ذلك بينة انه تزوج ابنتها على رقبتها فالبينة بينة الاب و الام و نصفهما جميعا مهرها - و يسعى الوالدان للزوج في نصف قيمتهما 511

(٢ ن) فازداد *

و خمسمائة الف بطريق التسمية و خمسمائة بطريق مهر المثل *

٥٠٥ و ان اختلفا في المهر بعد الطلاق قبل الدخول عند ابي حنيفة و محمد 505
رحمهما الله تعالى يحكم بمتعة مثلها - فايهما شهدت له كان القول قوله
مع يمينه على دعوى الآخر - فان كانت المتعة بينهما تحالفا في جواب
الجامع الكبير - و في (٢) جواب الجامع الصغير القول قول الزوج مع
يمينه - و قال ابو يوسف رحمه الله تعالى القول قول الزوج في الوجوه
كلها الا ان يأتي بشيئ مستنكر - و اختلف (٣) الناس في المستنكر - قال
الحسن بن زياد رح المستنكر ان يكون مهر مثلها عشرة الآف درهم
و الرجل يدعي النكاح بعشرة - و قال سعد بن معاذ المروزي المستنكر
ان يقول الرجل (٤) تزوجتها بخمر او خنزير - وقال بعضهم المستنكر ان يدعي
الزوج النكاح بما لا يتزوج مثلها به عادة - و عليه الاعتماد *

٥٠٦ و ان اختلفا في اصل التسمية احدهما يدعي تسمية المهر و الآخر ينكر 506
كان القول قول المنكر - و يقضى لها بمهر المثل - و هذا و ما لو اختلف
الزوجان قبل الطلاق في الوجوه سواء *

٥٠٧ و ان مات احدهما و اختلف الحي و ورثة الميت فهذا و ما لو اختلف 507
الزوجان في حيوتهما سواء - و ان ماتا جميعا و اختلف ورثتهما في قدر
المسمى قال ابوحنيفة رحمه الله القول قول ورثة الزوج قل او كثر - و قال
ابويوسف رحمه الله القول قول ورثة الزوج الا ان يأتوا بشيئ مستنكر
و قال محمد رحمه الله يحكم مهر المثل - و ان وقع الاختلاف بين
ورثتهما في اصل التسمية كان القول قول منكر التسمية - و لا يقضى لها

(٢ ن) و في جواب كتاب النكاح و الجامع الصغير القول الخ * (٣ ن) و يختلف *
(٤ ن) الزوج *

كان عليها العدة استحسانا - و ان كان عاجزا عن الجماع حقيقة لا تجب العدة *

۵۰۳ اذا قال ان تزوجت فلانة فخلوت بها فهي طالق فتزوجها و خلا بها كان لها نصف المهر - و قد ذكرنا - والله اعلم بالصواب * 503

فصل فى اختلاف الزوجين فى المهر و متاع البيت *

۵۰۴ اذا اختلف الزوجان في قدر المهر حال قيام النكاح عند ابي حنيفة و محمد رحمهما الله تعالى يحكم مهر المثل (۲) - فان شهد لاحدهما كان القول قوله مع اليمين على دعوى الآخر - فان قال الزوج المهر الف و قالت هي الفان و مهر مثلها الف او اقل كان القول قوله مع اليمين بالله ما تزوجها بالفي درهم - فان نكل تثبت الزيادة - و ان حلف لا تثبت و ايهما اقام البينة قضي له - و ان اقاما جميعا يقضى ببينتها - و ان كان مهر مثلها الفين او اكثر كان القول قولها مع اليمين بالله ما تزوجت بالف - فان نكلت ثبت الالف - و ان حلفت فلها الفان - الف بالتسمية لاخيار للزوج فيها - و الف بحكم مهر المثل - له الخيار فيها - ان شاء ادى من الدراهم - و ان شاء ادى من الدنانير - و ايهما اقام البينة يقضى ببينته - و ان اقاما جميعا يقضى ببينة الزوج - و ان كان مهر مثلها الفا و خمسمائة تحالفا - فان نكل الزوج لزمه الفان بطريق التسمية - و ان نكلت هي يقضى بالف - و ان حلفا جميعا يقضى بالف بطريق التسمية و خمسمائة بحكم مهر المثل - و يخير الزوج فى الخمسمائة و ايهما اقام البينة قبلت بينته - و ان اقاما البينة يقضى بالف 504

(۲ ن) مهر مثلها *

٤٩٥ و في البيوتات الثلثة او الاربعة واحد بعد واحد اذا خلا بامرأته في البيت القصوى ان كانت الابواب مفتوحة من اراد ان يدخل عليهما يدخل من غير استيذان لا تصح الخلوة - و كذا لو خلا بها في بيت من دار و للبيت باب مفتوح في الدار اذا اراد ان يدخل عليهما غيرهما من المحارم او الاجانب يدخل لا تصح الخلوة * 495

٤٩٦ و لو اجتمع مع امرأته في الخان على رواق و الناس قعود في اسفل الخان لو نظروا اليهما يقع بصرهم عليهما لا يصح الخلوة * 496

٤٩٧ مريض جيئ بامرأته و ادخلت عليه في بيته و هو لا يشعر بها فخرجت بعد الصبح فاخبر الزوج بذلك فقال لم اشعر بها ثم طلقها و ادعت المرأة انه علم بذلك كان القول قول الزوج انه لم يعلم - و ان علم الزوج و هو يقدر على وطئها صحت الخلوة - و كان عليه كل المهر * 497

٤٩٨ خلوة عنين صحيحة - و كذا خلوة المجبوب في قول ابي حنيفة رحمه الله تعالى - و الرتق يمنع الخلوة - لانه يمنع الجماع - و ذكر في طلاق الاصل ان العدة تجب على الرتقاء - و لها نصف المهر * 498

٤٩٩ و لا يصح خلوة الغلام الذي لا يجامع مثله - و لا الخلوة بصغيرة لا تجامع مثلها * 499

٥٠٠ و في كل موضع صحت الخلوة لو طلقها لا يكون له حق الرجعة - و بعد ما صحت الخلوة كان لها كل المهر و ان اقرت المرأة انه لم يجامعها في ظاهر الرواية * 500

٥٠١ الكافر اذا خلا بامرأته بعد ما اسلمت صحت الخلوة - و لو اسلم الكافر و امرأته مشركة فخلا بها لا تصح الخلوة * 501

٥٠٢ و في كل موضع فسدت الخلوة مع القدرة على الجماع حقيقة فطلقها 502

ان يجامعها بحضرة جارية او امرأة له اخرى - ثم رجع و قال جارية احدهما تمنع الخلوة - و هو قول ابي حنيفة و ابي يوسف رحمهما الله تعالى - و علي هذا يكره الوطي بحضرة امرأة له اخرى *

٤٩٠ و لو كان معهما كلب احدهما حكي عن الشيخ الامام شمس الائمة الحلوائي رح انه قال كلب المرأة يمنع - لانه لا يتحمل ان يكون سيدته متفرشة - و عسى يعقره - بخلاف كلب الرجل * 490

٤٩١ ولا تصح الخلوة في المسجد و الحمام - و قيل في الليل يصح الخلوة في المسجد كما في الحمام - ولا يصح الخلوة في الطريق الجادة - فان حملها الى الرستاق الى فرسخ او فرسخين و عدل بها عن الطريق كان خلوة في الظاهر * 491

٤٩٢ و لو دخلت على الرجل امرأته و لم يعرفها او دخل الرجل على امرأته فمكث ساعة ثم خرج و لم يعرفها اختلفوا فيه - قال الفقيه ابو الليث رح لا يكون خلوة - و يصدق انه لم يعرفها * 492

٤٩٣ ولا يصح الخلوة في صحراء ليس بقربها احد اذا لم يأمنا بمرور انسان و كذا لو خلا على سطح ليس بجوانبه ستر او كان الستر رقيقا او قصيرا بحيث لو قام انسان يقع بصره عليهما لا تصح الخلوة اذا خافا اطلاع الغير عليهما - فان امنا من ذلك صحت الخلوة * 493

٤٩٤ و لو خلا بها في محمل عليهما قبة مضروبة ليلا او نهارا ان امكنه الوطي صحت الخلوة - و لو خلا بها في بيت غير مسقف او في كرم صحت الخلوة في الظاهر - و كذا لو خلا بها في مفازة صحت الخلوة كما في المحمل - و لو نزل في طريق الحج في (٢) غير خيمة و خلا بها لا تصح الخلوة * 494

(٢ ن) بغير خيمة *

۴۸۶ رجل قال لامرأته قبل الدخول انت طالق حين اخلو بک او قال اذا 486
خلوت بک فانت طالق فخلا بها و جامعها كان عليه مهر و نصف مهر
بالخلوة - لان المهر انما يتأكد بالخلوة اذا وجد فيها مدة يقدر على وطيها
و لم يوجد هنا - و ان لم يدخل بها كان عليه نصف مهر *

فصل في الخلوة

۴۸۷ المهر يتأكد بثلث بالوطي و موت احد الزوجين و بالخلوة الصحيحة - و 487
الخلوة الصحيحة ان يجتمعا في مكان ليس هناک مانع يمنعه من
الوطي حسا او شرعا او طبعا *

۴۸۸ اذا خلا بامرأته و احدهما مريض لا يقدر على الجماع او محرم بفرض 488
او نفل او في صوم فرض او صلوة فرض لا تصح الخلوة - و في صوم
القضاء و النذور و الكفارة روايتان - و الاصح انه لا يمنع الخلوة - و صوم
التطوع لا يمنع الخلوة في ظاهر الرواية - و قيل بانه يمنع بعد الزوال - و
صلوة التطوع لا تمنع الخلوة - و الحيض و النفاس يمنع الخلوة - لانه يمنع
شرعا و طبعا *

۴۸۹ و لو كان معهما نائم او اعمى لا يصح الخلوة - و قيل عند ابي يوسف 489
و محمد رحمهما الله تعالى النائم لا يمنع الخلوة - و لو كان معهما صغير
لا يعقل او مغمى عليه لا يمنع الخلوة - و عند ابي يوسف رحمه الله تعالى
المغمى عليه و المجنون يمنع - و ان كان معهما صغير يعقل بان امكنه
ان يعبر ما يكون بينهما لا تصح الخلوة - و لو كان معهما اصم او اخرس
لا يصح الخلوة - و لو كان معهما جارية احدهما او امرأة له اخرى كان
محمد رحمه الله تعالى يقول اولا جارية الرجل لا تمنع الخلوة - لان له

محمد و احدى الروايتين عن ابي يوسف رحمه الله تعالى لا يصير مراجعا - و في رواية اخرى و هو قول زفر رح يصير مراجعا - و على هذا ايضا اذا قال لامة بعد التقاء الختانين انت حرة ثم اتم جماعه لا عقر عليه في قول محمد رحمه الله تعالى - الا اذا اخرج بعد العتق ثم ادخل *

٤٨٣ اخوان تزوج احدهما امرأة و الآخر امها فادخلت كل واحدة منهما على غير زوجها فوطئها قال ابو يوسف رحمه الله تعالى بانت عن كل واحد منهما امرأته - و على كل واحد منهما لامرأته نصف مهرها - و عليه للتي وطئها عقرها - و ليس لاحدهما ان يتزوج امرأته بعد ذلك لان امرأة كل واحد منهما صارت حراما بوطي الموطوءة - و لزوج الام ان يتزوج الابنة التي وطئها لانه لم يطأ امها - و ليس لزوج[2] البنت ان يتزوج الام - لانها حرمت عليه بنكاح البنت[3] - وكذا لو لم يكن بين الزوجين قرابة * 483

٤٨٤ رجل و ابنه تزوجا اختين فادخلت كل واحدة منهما على زوج صاحبتها فوطئها كان على كل واحد منهما عقر للتي وطئها - لانه وطي عن شبهة و ليس على كل واحد منهما مهر امرأته - لانها بانت قبل الدخول بفعل من قبلها و هو مطاوعتها * 484

٤٨٥ رجل تزوج امرأة و ابنه ابنتها فادخلت كل واحدة منهما على زوج الاخرى فوطئها كان على الواطي الاول نصف مهر امرأته - لانها بانت من زوجها قبل الدخول بفعل من قبل الزوج - و عليه جميع مهر الموطوءة و لا شيء على الواطي الآخر لامرأته - لان امرأته بانت منه قبل الدخول بوطي الاول بمطاوعتها - و ان كان الوطي منهما معا فلا شيء على واحد منهما لامرأته * 485

(٢ ن) لزوج الابنة * (٣ ن) الابنة *

الشبهة - لانه لو لم يدع الشبهة كان عليه الحد - فاذا تكرر دعوى الشبهة تكرر المهر - بخلاف الاب لان الاب لا يحتاج الى دعوى الشبهة - و اذا وطي الرجل جارية امرأته مرارا و ادعى الشبهة فهذا كما لو وطي جارية ابيه مرارا و ادعى الشبهة كان لكل وطي مهر - لانه يحتاج الى دعوى الشبهة *

٤٧٩ و لو وطي الرجل مكاتبته مرارا كان عليه مهر واحد - لان سبب الكل واحد - و هو قيام ملك اليمين - و لو وطي مكاتبة بينه و بين آخر مرارا كان عليه في النصف الذي له بالوطيات نصف مهر واحد - و في النصف الآخر بكل وطي نصف مهر - و ذلك كله للمكاتبة * 479

٤٨٠ رجل وطي امرأته مرارا ثم ظهر انه كان حلف بطلاقها و وقع الطلاق كان عليه مهر واحد - كما لو اشترى جارية و وطئها مرارا ثم استحقت كان عليه مهر واحد * 480

٤٨١ غلام ابن اربع عشر سنة جامع امرأة و هي نائمة لا تدري ان كانت ثيبا ليس عليه حد و لا عقر - و ان كانت بكرا و افتضها يلزمه مهر مثلها - و كذا لو كانت امة ان كانت ثيبا لا شيء عليه - و ان كانت بكرا و افتضها عليه مهرها - و كذا المجنون * 481

٤٨٢ رجل وقع على امرأته فلما خالطها طلقها و هو على تلك الحال ثم اتم جماعه بعد الطلاق و قضى حاجته ثم تنحى قال محمد رحمه الله تعالى و هو احدى الروايتين عن ابي يوسف رحمه الله تعالى ليس عليه حد و لا مهر - لان الكل فعل واحد - فاذا كان اوله و آخره حلالا لا يجب عليه الحد و لا المهر - الا اذا اخرج ثم ادخل بعد الطلاق - اما اذا لم يفعل ذلك و لكنه عالج بعد الطلاق حتى انزل فلا مهر عليه - و عن ابي يوسف رح وهو قول زفر رح يجب المهر و ان لم يخرج ثم يدخل بعد الطلاق - و على هذا الخلاف لو كان الطلاق رجعيا على قول 482

ثم تزوجها في العدة فبلغت و اختارت نفسها و فرق بينهما كان عليه مهر كامل - و عليها عدة مستقبلة *

٤٧٣ و على هذا ايضا رجل تزوج امرأة ودخل بها ثم ارتدت و العياذ بالله ثم اسلمت فتزوجها في العدة ثم ارتدت قبل الدخول بها * 473

٤٧٤ و على هذا ايضا رجل تزوج امة و دخل بها ثم عتقت و اختارت نفسها ثم تزوجها في العدة ثم طلقها قبل الدخول بها * 474

٤٧٥ و على هذا ايضا رجل تزوج امرأة نكاحا فاسدا و دخل بها ففرق بينهما ثم تزوجها في العدة نكاحا جائزا ثم طلقها قبل الدخول بها كان عليه مهر كامل - و عليها عدة مستقبلة في قول ابي حنيفة و ابي يوسف رحمهما الله تعالى * 475

٤٧٦ و اما ما يتكرر بالوطي رجل تزوج امرأة نكاحا فاسدا و وطئها مرارا ثم فرق بينهما قال محمد رح عليه مهر واحد - و انما قال ذلك لان الوطيات حصلت بشبهة واحدة - و هي شبهة النكاح الفاسد * 476

٤٧٧ و منها اذا اشتري جارية و وطئها مرارا ثم استحقت كان عليه مهر واحد لان الوطيات كانت بناء على سبب واحد - و هو الملك من حيث الظاهر - و ان استحق نصفها كان عليه نصف مهر للمستحق - و في الجارية بين رجلين اذا وطي احدهما مرارا كان عليه بكل وطي نصف مهر - قال هشام رح لانه حين وطي كان يعلم ان نصفها ليس له * 477

٤٧٨ رجل وطي جارية ابنه مرارا كان عليه مهر واحد - لان الكل كانت(٢) بشبهة واحدة - و هي شبهة حق التملك - و لو وطي الابن جارية ابيه مرارا و ادعى الشبهة كان عليه بكل وطي مهر - لان المهر وجب بسبب دعوى 478

(٢ ن) كانت ثابتة بشبهة واحدة *

مثل بالدخول الثالث - لانه دخول عن شبهة فيجتمع عليه خمس مهور و نصف - و على قول محمد رح يجب عليه اربع مهور و نصف مهر بالانكحة الثلاثة قبل الدخول و ثلث مهور بالوطي ثلثا عن شبهة *

٤٦٧ و على هذا الخلاف اذا تزوج امرأة و دخل بها ثم طلقها بائنا ثم تزوجها في العدة ثم طلقها قبل الدخول في النكاح الثاني كان عليه مهر بالنكاح الاول و مهر كامل بالنكاح الثاني - لان النكاح الثاني اتصل به الدخول في قول ابي حنيفة و ابي يوسف رحمهما الله تعالى - و عليها استقبال العدة عندهما * 467

٤٦٨ و على هذا الخلاف لو لم يطلقها في النكاح الثاني حتى بانت من زوجها قبل الدخول بفعل من قبلها كالردة و مطاوعة ابن الزوج عندهما يجب عليه مهر كامل * 468

٤٦٩ و على هذا الخلاف اذا كانت امة فاعتقت بعد النكاح الثاني و اختارت نفسها قبل الدخول عندهما يجب عليه مهر كامل بالنكاح الثاني * 469

٤٧٠ و على هذا الخلاف اذا تزوجت المرأة غير كفؤ و دخل بها فرفع الولي الامر الى القاضي و فرق بينهما فوجب المهر و العدة ثم تزوجها هذا الرجل بغير ولي و فرق القاضي بينهما قبل الدخول في النكاح الثاني يجب لها مهر كامل - و يلزمها عدة مستقبلة في قول ابي حنيفة و ابي يوسف رحمهما الله تعالى * 470

٤٧١ و على هذا ايضا رجل تزوج صغيرة زوجها وليها و دخل بها فبلغت و اختارت نفسها و فرق بينهما ثم تزوجها في العدة ثم طلقها قبل الدخول بها عندهما عليه مهر كامل - و عليها عدة مستقبلة * 471

٤٧٢ و على هذا ايضا رجل تزوج صغيرة و دخل بها ثم طلقها تطليقة بائنة 472

۴۶۵ و اما الثاني رجل قال لامرأته كلما تزوجتك فانت طالق فتزوجها في 465
يوم واحد ثلث مرات و دخل بها في كل مرة فانه يقع عليها طلاقان
فيلزمه مهران و نصف مهر في قياس قول ابي حنيفة و ابي يوسف
رحمهما الله تعالى - لانه لما تزوجها اولا وقع عليها طلاق واحد - و لزمه نصف
مهر بالطلاق قبل الدخول - فاذا دخل بها و هذا دخول عن شبهة لان
على قول الشافعي رح لا يقع الطلاق المعلق بالتزوج فيجب عليها
العدة - فاذا تزوجها ثانيا و هي في العدة يقع عليها طلاق آخر - و هذا طلاق
يعقب الرجعة في قول ابي حنيفة و ابي يوسف رحمهما الله تعالى - لان
عندهما اذا تزوج المعتدة ثم طلقها قبل الدخول كان ذلك طلاقا بعد
الدخول حكما و ان كانت العدة بالدخول عن شبهة - و الطلاق بعد الدخول
يعقب الرجعة - و يوجب كمال المهر - فيجب عليه المسمى في النكاح
الثاني - فيجتمع عليه مهران و نصف - و لم يصح النكاح الثالث لانها في
عدته عن طلاق رجعي - فلا يعتبر النكاح الثالث - فلا يجب المهر الثالث
قال مولانا رضي الله تعالى عنه و هذه المسئلة نظير رواية فيما قلنا اذا جدد
النكاح في المنكوحة لا يلزمه مهر الثاني - و لا يجب عليه المهر بالدخول
بعد النكاح الثالث - لانه وطي المنكوحة *

۴۶۶ و لو قال كلما تزوجتك فانت طالق بائن فتزوجها ثلث مرات 466
و دخل في كل مرة بانت منه بثلث - و عليه خمس مهور و نصف
في قياس قول ابي حنيفة و ابي يوسف رحمهما الله تعالى - نصف مهر
بالنكاح الاول - و مهر مثل بالدخول الاول - و مهر بالنكاح الثاني - و
مهر بالدخول الثاني - لانه وطئها عن شبهة - و مهر بالنكاح الثالث
لان النكاح الثالث صادفها و هي مبانة فاعتبر النكاح الثالث - و مهر

٤٦٢ امراة ماتت فاتخذت امها ماتما و بعث الزوج الى ام المراة بقرة 462
فذبحت البقرة و انفقتها في ايام الماتم ثم اراد الزوج ان يرجع بقيمة
البقرة قالوا ان اتفقا انه بعث اليها لتذبح و تطعم من اجتمع عندها
فى الماتم و لم يذكر القيمة لا يرجع - لانها استهلكت و انفقت باذنه من
غير شرط الرجوع - و ان اتفقا انه بعث اليها و ذكر القيمة يرجع عليها
لانهما اتفقا انه شرط عليها الرجوع - لان القيمة لاتذكر فى الهدايا و انما
تذكر ليرجع - فكان ذكر القيمة بمنزلة شرط الرجوع - و ان اختلفا في ذكر
القيمة كان القول قول ام المراة مع يمينها - لان حاصل الاختلاف راجع
الى شرط الضمان - لان ذكر القيمة بمنزلة اشتراط الضمان - قال مولانا
رضي الله عنه و ينبغي ان يكون القول قول الزوج - لان ام المرأة تدعي
الاذن بالاستهلاك بغير عوض وهو ينكر ذلك فيكون القول قوله - كمن دفع
الى غيره دراهم فانفقها فقال صاحب الدراهم اقرضتكها و قال القابض
لا بل وهبتني كان القول قول صاحب الدراهم *

فصل فى تكرار المهر

٤٦٣ المهر يتكرر بالعقد مرة و بالوطي اخرى و مرة يتكرر بهما * 463

٤٦٤ اما الثالث رجل زنى بامرأة فتزوجها و هو على بطنها كان عليه مهران مهر 464
المثل بالزنا لان اول الفعل كان حراما الا ان الفعل في حق قضاء الشهوة
كفعل واحد فاذا صار حلالا في آخره لم يجب الحد باوله فصار آخر الفعل
شبهة في اوله و الفعل الحرام لا يخ عن غرامة او عقوبة فاذا انتفت العقوبة
بقيت الغرامة فيجب مهر المثل - و يجب المسمى بالعقد - لان
المسمى يتأكد بالخلوة فباتمام الوطي اولى *

نسخة و يكتب في ذلك اقرار البنت انها عارية في يدها و يشهد على ذلك - قالوا و تمام الاحتياط في ذلك ان يشتري الاب جميع ما في نسخته من البنت بثمن معلوم ثم انها تبرئ الاب عن الثمن ان كانت بالغة - لاحتمال ان الاب كان اشترى لها بعض ذلك في صغرها - فكان الاحوط ما قلنا *

٤٥٩ 459 رجل خطب امرأة و هي تسكن في بيت اختها و زوج اختها لا يرضى بنكاح هذا الرجل الا ان يدفع اليه دراهم فدفع الخاطب اليه دراهم و تزوجها كان له ان يسترد ما دفع اليه - لانه رشوة *

٤٦٠ 460 امرأة في عدة الغير جاء اليها رجل فقال انا انفق عليك ما دمت في العدة بشرط ان تزوجي نفسك مني اذا انقضت عدتك فرضيت و انفق عليها في العدة فانه يرجع عليها بما انفق - لانه انفق عليها بشرط فاسد - و ان انفق عليها من غير شرط لكن علم انه انفق عليها ليتزوجها اختلفوا في ذلك - قال بعضهم يرجع عليها بما انفق - لانه اذا علم بذلك كان بمنزلة الشرط - و قال بعضهم لا يرجع - لانه انفق على قصد التزوج لا على شرط التزويج - قال مولانا رضي الله عنه و ينبغي ان يرجع - لانه اذا علم انه لو لم يتزوجها لا ينفق عليها كان ذلك بمنزلة الشرط - كالمستقرض اذا اهدى الى المقرض شيئا لم يكن اهدى اليه قبل الاقراض كان حراما - و كذا القاضي لا يجيب الدعوة الخاصة و لا يقبل الهدية من رجل لو لم يكن قاضيا لا يهدي اليه - و يكون ذلك بمنزلة الشرط و ان لم يكن مشروطا لفظا *

٤٦١ 461 امرأة ادعت بعد وفاة زوجها ان لها عليه الف درهم من المهر قبل قولها الى تمام مهر مثلها في قول ابي حنيفة رحمه الله تعالى - لان عنده يُحَكَّم (٢) مهر المثل *

(٢ ن) يحكم بمهر المثل *

التمليک - و للمرأة ان تسترد ما بعث - لانها تزعم انها بعثت عوضا للهبة فاذا لم يکن ذلک هبة لم يکن ذلک عوضا - فکان لکل واحد منهما ان يسترد متاعه - و قال ابو بکر الاسکاف ان صرحت حين بعثت انها عوض فکذلک - و ان لم تصرح بذلک لکنها حسبت و نوت ان يکون عوضا کان ذلک هبة منها و بطلت نيتها *

٤٥٦ رجل خطب ابنة رجل فقال اب البنت بلی ان کنت تنقد المهر الی سنة الشهر او الی سنة ازوجها منک ثم الرجل بعد ذلک بعث هدايا الی بيت الاب و لم يقدر علی ان ينقد المهر فلم يزوج منه هل له ان يسترد ما بعث - قالوا ما بعث للمهر و هو قائم او هالک يسترد - و کذا کل ما بعث هدية و هو قائم - فاما الهالک و المستهلک فلا شيئ له في ذلک * 456

٤٥٧ امرأة لها مماليک قالت لزوجها انفق عليهم من مهري ففعل فقالت لا احسب من مهري لانک استخدمتهم قال ابو القاسم البلخي رح ما انفق عليهم بالمعروف يکون من المهر * 457

٤٥٨ رجل زوج ابنته و سلمها الی زوجها بجهاز ثم قال کان الجهاز عارية اختلفوا فيه - قال بعضهم القول قول الاب - لان التمليک يستفاد من جهته فاذا انکر التمليک کان القول قوله - و قال بعضهم لا يقبل قوله الا ببينة - لان الجهاز غالبا يکون ملک المرأة - فاذا انکر ذلک کان مکذبا ظاهرا قال مولانا رضي الله تعالی عنه و ينبغي ان يکون الجواب علی التفصيل ان کان الاب من الاشراف و الکرام لا يقبل قوله انه عارية - و ان کان الاب من جملة من لا يجهز البنات بمثل ذلک قبل قوله - فان اراد الاب ان يکون له ولاية الاسترداد يشهد عند بعث الجهاز انه عارية - او يجعل للجهاز 458

القول قول الزوج الا في الطعام الذي يؤكل - و فسروا ذلک و قالوا ان كان تمرا او دقيقا او عسلا او شيئا يبقى كان القول فيه قول الزوج - و ان كان مثل اللحم و الخبز و الشيئ الذي لا يبقى لا يقبل فيه قول الزوج و قال ابو القاسم الصفار رحمه الله تعالى كل متاع لا يجب على الزوج شراءه لها كان القول فيه قول الزوج انه من المهر - و ما كان واجبا على الزوج مثل الدرع و الخمار و متاع البيت لا يقبل فيه قول الزوج - فقيل له الخف و الملاءة - قال ليس على الزوج ان يهيأ لها امر الخروج - و قال الفقيـــه ابو الليث رحمه الله تعالى قول ابي القاسم الصفار رح حسن و به نقول *

٤٥٤ رجل بعث الى امرأته متاعا و بعث اب المرأة الى الزوج متاعا ايضا ثم قال الزوج الذي بعثته كان صداقا كان القول فيه قول الزوج مع يمينه فان حلف ان كان المتاع قائما كان للمرأة ان ترد المتاع - لانها لم ترض بكونه مهرا - و يرجع على الزوج بما بقي من المهر - و ان كان المتاع هالكا ان كان شيئا مثليا ردت على الزوج مثل ذلک - و ان لم يكن مثليا لاترجع على الزوج بما بقي من المهر - و اما الذي بعث اب المرأة ان كان هالكا لا ترجع على الزوج بشيئ - و ان كا قائما و كان الاب بعث ذلک من مال نفسه يسترده من الزوج - لانه هبة لغير ذي رحم محرم فكان له ان يرجع - و ان بعث الاب ذلک من مال الابنة البالغة برضاها فلا رجوع فيه - لانه هبة من المرأة - و احد الزوجين اذا وهب من الآخر لا يرجع * 454

٤٥٥ رجل تزوج امرأة وبعث اليها هدايا و عوضت المرأة لذلک عوضا و زفت اليه ثم فارقها فقال الزوج كنت بعثت ذلک عارية و اراد ان يسترد و ارادت المرأة استرداد العوض ايضا قالوا القول للزوج في متاعه - لانه انكر 455

و اخذ المال من المديون كان للمديون ان يرجع بذلك علي الوكيل *

٤٤٩ امرأة سلمت نفسها الي زوجها قبل استيفاء المهر ثم منعت نفسها 449
لاستيفاء المهر كان لها ذلك في قول ابي‌حنيفة رحمه الله تعالي - و قال
ابو يوسف و محمد رحمهما الله تعالي ليس لها ان تمنعه من الوطي - و
اشتبهت الروايات عنهما في الامتناع عن المسافرة - علي قول ابي القاسم
الصفار رح لها ان تمنع عن المسافرة و ان استوفت مهرها وقد ذكرنا *

٤٥٠ امرأة ماتت فقال الزوج وهبت مهرها مني في صحتها وقالت الورثة 450
لا بل وهبت في مرضها الذي ماتت فيه قال بعض مشائخنا رح القول
قول الزوج - و ذكر في وصايا الجامع الصغير ما يدل علي ان يكون القول
قول الورثة - لانهم انكروا سقوط الدين - و لان الهبة حادث فيحال الي
اقرب الاوقات *

٤٥١ امرأة طالبت زوجها بمهرها فقال الزوج مرة اوفيتها و مرة قال اديت الي 451
ابيها قالوا لايكون متناقضا - لان الاداء الي الاب وهو يقبض للبنت بمنزلة
الاداء اليها *

٤٥٢ امرأة اقرت انها مدركة و وهبت مهرها من زوجها قالوا ينظر الي 452
قدها فان كان قدها قد المدركات صح اقرارها - حتي لو قالت بعد
ذلك ماكنت مدركة لم يقبل قولها - و ان لم يكن قدها قد المدركات
لايصح اقرارها - قال مولانا رضي الله عنه و ينبغي للقاضي ان يحتاط
في ذلك - و يسألها عن سنها ويقول لها بما ذا عرفت ذلك - كما قالوا
في غلام اقر بالبلوغ ان القاضي يسأله عن وجهه و يحتاط في ذلك *

٤٥٣ رجل اشتري لامرأته متاعا و دفع اليها ايضا دراهم حتي اشترت متاعا ثم 453
اختلفا فقال الزوج هو من المهر و قالت المرأة هدية ذكر في الكتاب ان

و في بلادنا اخذ الضيعة متعارف في الرساتيق لا في المصر - و اخذ السود مكان البيض او على العكس بمنزلة اخذ الضيعة لا يملك اذا لم يكن متعارفا - و في الاتراك اخذ الدواب بالمسمى متعارف كاخذ الضيعة في الرساتيق - هذا اذا كانت بالغة - فان كانت صغيرة فاخذ الاب بالمسمى ضيعة باضعاف قيمتها ان لم يكن ذلك متعارفا في ذلك الموضع لا يجوز فعل الاب عليها - لانه لا يملك الشراء عليها باضعاف القيمة - و ان كان ذلك متعارفا جاز - و يكون ذلك بمنزلة قبض المسمى *

٤٤٧ رجل قبض صداق ابنته ثم ادعى انه رد على الزوج و صدقه الزوج و كذبته الابنة قالوا ان كانت بكرا لا يصدق الاب الا ببينة - لانه يملك قبض صداق البكر - فاذا برئ الزوج بقبضه لا يملك الرد عليه - و ان كانت ثيبا كان القول قول الاب - لانه لا يملك قبض صداق الثيب - فاذا دفع الزوج اليه كان امانة في يده - و المودع اذا ادعى رد الوديعة كان القول قوله * 447

٤٤٨ رجل زوج ابنته الصغيرة فادركت و قد دخل بها الزوج و طلبت مهرها من زوجها فقال الزوج دفعت الى ابيك حال صغرك و صدقه الاب لا يصح اقرار الاب عليها - لانه لا يملك قبض الصداق في هذه الحالة - فلا يملك الاقرار به - و لها ان تأخذ المهر من زوجها - فلا يرجع الزوج بذلك على الاب - لان الزوج اقر بقبض الاب في وقت كان للاب ولاية القبض فلا يرجع عليه كالوكيل بقبض الدين اذا اقر بقبض الدين و صدقه المديون و كذبه الطالب ولو كان الاب حين قبض المهر من زوجها قال آخذ منك على ان ابرأك من ابنتي و المسئلة بحالها كان للمرأة ان تأخذ المهر من الزوج - و يرجع الزوج بذلك على الاب - كالوكيل بقبض الدين اذا قال للمديون آخذ منك على ان ابرأك من فلان صاحب الدين ثم انكر الطالب الوكالة 448

و اخذ المال من المديون كان للمديون ان يرجع بذلك على الوكيل *

٤٤٩ امرأة سلمت نفسها الى زوجها قبل استيفاء المهر ثم منعت نفسها 449 لاستيفاء المهر كان لها ذلك في قول ابي حنيفة رحمه الله تعالى - و قال ابو يوسف و محمد رحمهما الله تعالى ليس لها ان تمنعه من الوطي - و اشتبهت الروايات عنهما في الامتناع عن المسافرة - على قول ابى القاسم الصفار رح لها ان تمنع عن المسافرة و ان استوفت مهرها وقد ذكرنا *

٤٥٠ امرأة ماتت فقال الزوج وهبت مهرها مني في صحتها وقالت الورثة 450 لا بل وهبت في مرضها الذي ماتت فيه قال بعض مشائخنا رح القول قول الزوج - و ذكر في وصايا الجامع الصغير ما يدل على ان يكون القول قول الورثة - لانهم انكروا سقوط الدين - و لان الهبة حادث فيحال الى اقرب الوقات *

٤٥١ امرأة طالبت زوجها بمهرها فقال الزوج مرة اوفيتها و مرة قال اديت الى 451 ابيها قالوا لايكون متناقضا - لان الاداء الى الاب وهو يقبض للبنت بمنزلة الاداء اليها *

٤٥٢ امرأة اقرت انها مدركة و وهبت مهرها من زوجها قالوا ينظر الى 452 قدها فان كان قدها قد المدركات صح اقرارها - حتى لو قالت بعد ذلك ماكنت مدركة لم يقبل قولها - و ان لم يكن قدها قد المدركات لايصح اقرارها - قال مولانا رضي الله عنه و ينبغي للقاضي ان يحتاط في ذلك - و يسألها عن سنها ويقول لها بما ذا عرفت ذلك - كما قالوا في غلام اقر بالبلوغ ان القاضي يسأله عن وجهه و يحتاط في ذلك *

٤٥٣ رجل اشترى لامرأته متاعا و دفع اليها ايضا دراهم حتى اشترت متاعا ثم 453 اختلفا فقال الزوج هو من المهر و قالت المرأة هدية ذكر في الكتاب ان

و في بلادنا اخذ الضيعة متعارف في الرساتيق لا في المصر - و اخذ السود مكان البيض او على العكس بمنزلة اخذ الضيعة لا يملكه اذا لم يكن متعارفا - و في الاتراک اخذ الدواب بالمسمى متعارف کاخذ الضيعة في الرساتيق - هذا اذا كانت بالغة - فان كانت صغيرة فاخذ الاب بالمسمى ضيعة باضعاف قيمتها ان لم يكن ذلک متعارفا في ذلک الموضع لا يجوز فعل الاب عليها - لانه لا يملک الشراء عليها باضعاف القيمة - و ان كان ذلک متعارفا جاز - و يكون ذلک بمنزلة قبض المسمى *

٤٤٧ رجل قبض صداق ابنته ثم ادعى انه رد على الزوج و صدقه الزوج و كذبته 447 الابنة قالوا ان كانت بكرا لا يصدق الاب الا ببينة - لانه يملک قبض صداق البكر - فاذا برئ الزوج بقبضه لا يملک الرد عليه - و ان كانت ثيبا كان القول قول الاب - لانه لا يملک قبض صداق الثيب - فاذا دفع الزوج اليه كان امانة في يده - و المودع اذا ادعى رد الوديعة كان القول قوله *

٤٤٨ رجل زوج ابنته الصغيرة فادركت و قد دخل بها الزوج و طلبت مهرها 448 من زوجها فقال الزوج دفعت الى ابيک حال صغرک و صدقه الاب لا يصح اقرار الاب عليها - لانه لا يملک قبض الصداق في هذه الحالة - فلا يملک الاقرار به - و لها ان تأخذ المهر من زوجها - فلا يرجع الزوج بذلک على الاب - لان الزوج اقر بقبض الاب في وقت كان للاب ولاية القبض فلا يرجع عليه كالوكيل بقبض الدين اذا اقر بقبض الدين و صدقه المديون و كذبه الطالب ولو كان الاب حين قبض المهر من زوجها قال آخذ منک على ان ابرأک من ابنتي و المسئلة بحالها كان للمرأة ان تأخذ المهر من الزوج - و يرجع الزوج بذلک على الاب - كالوكيل بقبض الدين اذا قال للمديون آخذ منک على ان ابرأک من فلان صاحب الدين ثم انكر الصاحب الوكالة

الزوج ما لم تقبض مهرها - و كذا لو كان البعض معجلا كان لها ان تخرج قبل اداء المعجل - و بعد اداء المعجل ليس لها ان تخرج الا باذن الزوج *

٤٤١ صغيرة تزوجت فذهبت الى زوجها قبل قبض الصداق كان لمن له حق 441 امساكها قبل النكاح ان يردها الى منزله - و يمنعها من الزوج حتى يدفع الزوج مهرها الى من له حق القبض - لان منع النفس بالصداق حق المرأة - فلا يبطل ذلك بابطال الصغيرة - و كذا الرجل اذا زوج ابنة اخيه و هي صغيرة و سلمها الى الزوج قبل قبض الصداق كان له ان يمنعها من الزوج - لان العم لا يملك تسليمها الى الزوج قبل قبض الصداق فلم يصح تسليمه (٢) *

٤٤٢ اذا اراد الرجل ان ينقل المرأة من بلد الى بلد بغير اذنها ان كان 442 ذلك قبل ايفاء المهر لا يملك - و له ذلك بعد ايفاء المهر في ظاهر الرواية - و قال ابو القاسم الصفار رح لا يملك نقلها من بلد الى بلد و ان اوفاها مهرها - و به اخذ الفقيه ابو الليث رح - لان الزمان قد فسد يخاف عليها من الضرر في الغربة ما لا يخاف عليها في عشيرتها - و له ان يخرجها من المصر الى القرية و من القرية الى المصر و من القرية الى القرية - لان النقل الى ما دون السفر لا يعد غربة - و يكون ذلك بمنزلة النقل من محلة الى محلة *

٤٤٣ رجل زوج ابنته الصغيرة كان له ان يطالب الزوج بالمهر - و ليس له ان يطالبه 443 بالنفقة اذا كانت لا تطيق الرجال و لا تحتمل الجماع - لان النفقة جزاء الاحتباس لحق الزوج - و الصغيرة التي هذه حالها لم تكن محبوسة لحق الزوج - اما المهر بدل البضع - و قد ملك بضعها فيطالب به *

(٢ ن) تسليمها *

لم تحضر - و لو قتلت الحرة نفسها لا يسقط شيئ من المهر عندنا خلافا للشافعي رحمه الله تعالى *

۴۳۸ و المجوسية اذا كانت في نكاح مجوسي فاسلم الزوج و ابت المرأة الاسلام يفرق بينهما و يسقط كل المهر * 438

فصل في حبس المرأة نفسها بالمهر

۴۳۹ اذا زوجت المرأة و لها مهر معلوم كان لها ان تحبس نفسها لاستيفاء المهر - فان كان في موضع يعجل البعض و يترك الباقي في الذمة الى وقت الطلاق او الموت كما هو عرف ديارنا كان لها ان تحبس نفسها لاستيفاء المعجل - و هو الذي يقال بالفارسية دست پيمان - و ليس لها ان تطالبه بكل المهر - فان بينوا قدر المعجل يعجل ذلك - و ان لم يبينوا شيئا ينظر الى المرأة و الى المهر المذكور في العقد انه كم يكون المعجل لمثل هذه المرأة من مثل هذا المهر فيجعل ذلك معجلا - و لا يقدر ذلك بالربع و لا بالخمس - و انما ينظر الى المتعارف - لان الثابت عرفا كالثابت شرطا - و ان شرطوا في العقد تعجيل كل المهر يجعل الكل معجلا و يترك العرف - و ان كان البعض معجلا و اداه كان له ان يدخل بها - لان الدخول بعد اداء المعجل مشروط عرفا فيعتبر بما لو كان مشروطا نصا - و ان(۲) كان كل المهر مؤجلا و شرط الدخول قبل اداء شيئ كان له ان يدخل بها كما قال ابو حنيفة و محمد رحمهما الله تعالى - فان لم يدخل بها حتى حل الاجل كان له ان يدخل بها قبل اعطاء المهر * 439

۴۴۰ و لو تزوج امرأة بمهر معجل كان لها ان تخرج في حوائجها بغير اذن 440

(۲ ن) و لو كان *

الزوج ما لم تقبض مهرها - و كذا لو كان البعض معجلا كان لها ان تخرج قبل اداء المعجل - وبعد اداء المعجل ليس لها ان تخرج الا باذن الزوج *

٤٤١ صغيرة تزوجت فذهبت الي زوجها قبل قبض الصداق كان لمن له حق 441 امساكها قبل النكاح ان يردها الي منزله - و يمنعها من الزوج حتى يدفع الزوج مهرها الي من له حق القبض - لان منع النفس بالصداق حق المرأة - فلا يبطل ذلك بابطال الصغيرة - وكذا الرجل اذا زوج ابنة اخيه و هي صغيرة و سلمها الي الزوج قبل قبض الصداق كان له ان يمنعها من الزوج - لان العم لا يملك تسليمها الي الزوج قبل قبض الصداق فلم يصح تسليمه (٢) *

٤٤٢ اذا اراد الرجل ان ينقل المرأة من بلد الي بلد بغير اذنها ان كان 442 ذلك قبل ايفاء المهر لا يملك - وله ذلك بعد ايفاء المهر في ظاهر الرواية - و قال ابو القاسم الصفار رح لا يملك نقلها من بلد الي بلد و ان اوفاها مهرها - و به اخذ الفقيه ابوالليث رح - لان الزمان قد فسد يخاف عليها من الضرر في الغربة ما لا يخاف عليها في عشيرتها - و له ان يخرجها من المصر الي القرية و من القرية الي المصر و من القرية الي القرية - لان النقل الي ما دون السفر لا يعد غربة - و يكون ذلك بمنزلة النقل من محلة الي محلة *

٤٤٣ رجل زوج ابنته الصغيرة كان له ان يطالب الزوج بالمهر - وليس له ان يطالبه 443 بالنفقة اذا كانت لا تطيق الرجال و لا تحتمل الجماع - لان النفقة جزاء الاحتباس لحق الزوج - و الصغيرة التي هذه حالها لم تكن محبوسة لحق الزوج - اما المهر بدل البضع - و قد ملك بضعها فيطالب به *

(٢ ن) تسليمها *

لم تحضر - و لو قتلت الحرة نفسها لا يسقط شيئ من المهر عندنا خلافا للشافعي رحمه الله تعالى *

۴۳۸ و المجوسية اذا كانت في نكاح مجوسي فاسلم الزوج و ابت المرأة الاسلام يفرق بينهما و يسقط كل المهر * 438

فصل في حبس المرأة نفسها بالمهر

۴۳۹ اذا زوجت المرأة و لها مهر معلوم كان لها ان تحبس نفسها لاستيفاء المهر - فان كان في موضع يعجل البعض و يترك الباقي في الذمة الى وقت الطلاق او الموت كما هو عرف ديارنا كان لها ان تحبس نفسها لاستيفاء المعجل - و هو الذي يقال بالفارسية دست پيمان - و ليس لها ان تطالبه بكل المهر - فان بينوا قدر المعجل يعجل ذلك - و ان لم يبينوا شيئا ينظر الى المرأة و الى المهر المذكور في العقد انه كم يكون المعجل لمثل هذه المرأة من مثل هذا المهر فيجعل ذلك معجلا - و لا يقدر ذلك بالربع و لا بالخمس - و انما ينظر الى المتعارف - لان الثابت عرفا كالثابت شرطا - و ان شرطوا في العقد تعجيل كل المهر يجعل الكل معجلا و يترك العرف - و ان كان البعض معجلا و اداه كان له ان يدخل بها - لان الدخول بعد اداء المعجل مشروط عرفا فيعتبر بما لو كان مشروطا نصا - و ان[۲] كان كل المهر مؤجلا و شرط الدخول قبل اداء شيئ كان له ان يدخل بها كما قال ابو حنيفة و محمد رحمهما الله تعالى - فان لم يدخل بها حتى حل الاجل كان له ان يدخل بها قبل اعطاء المهر * 439

۴۴۰ و لو تزوج امرأة بمهر معجل كان لها ان تخرج في حوائجها بغير اذن 440

(۲ ن) و لو كان *

حكم باقل من مهر المثل لا يلزمها حكمه - و كان لها مهر المثل *

۴۲۵ رجل قال لامرأة تزوجتك علي دراهم و لم يذكر العدد كان لها مهر مثلها 425
و لا يشبه هذا الخلع *

۴۲۶ اذا تزوج امرأة علي اقل من الف و مهر مثلها الفان كان لها الف درهم 426
الي النقصان عن الالف لم يصح لمكان الجهالة - فصار كانه تزوجها علي
الف - و ان كان مهر مثلها اقل من عشرة قال محمد رحمه الله تعالي
لها عشرة دراهم *

۴۲۷ رجل تزوج امرأة بالف علي ان لا ينفق عليها و مهر مثلها مائة كان 427
لها الالف و النفقة *

۴۲۸ اذا تزوج بذات رحم محرم منه نحو الام و البنت و الاخت و العمة و 428
الخالة او تزوج بامرأة ابيه او ابنه و دخل بها لا حد عليه في قول
ابي حنيفة رحمه الله تعالي - و عليه مهر مثلها بالغا ما بلغ - و قال
ابو يوسف و محمد و الشافعي رحمهم الله تعالي ان علم انها ذات
رحم محرم منه عليه الحد و لا مهر عليه - و ان لم يعلم كان عليه المهر
و لا حد عليه *

۴۲۹ اذا تزوج امرأة علي الف الي سنة كان لها الالف بعد سنة - و له ان 429
يدخل بها قبل السنة و قبل ان يعطي شيئا في قول ابي حنيفة و
محمد رحمهما الله تعالي - و قال ابو يوسف رحمه الله تعالي اولا كما قال
ابو حنيفة و محمد رحمهما الله تعالي - ثم رجع و قال لها ان تمنع نفسها
حتي يوفيها عشرة دراهم - ثم رجع و قال لها ان تمنع نفسها حتي يوفيها
كل المهر اظهارا لخطر البضع - و ثبت علي ذلك *

۴۳۰ اذا تزوج امرأة و سمي لها شيئين احدهما مال و الآخر ليس بمال لكن 430

هذا بمنزلة ما لو تزوج امرأة علي عبد الغير - لن ثمه لو اجاز صاحب العبد كان العبد مهرا - و ههنا عبد المرأة لا يصير مهرا لها *

٤٢١ اذا تزوج الرجل امرأة بالف علي ان ترد المرأة عليه الفا جاز النكاح - ولها مهر مثلها - كما لو تزوجها علي ان لا مهر لها * 421

٤٢٢ و لو تزوج امرأة علي ان يهب الزوج لابيها الف درهم كان لها مهر المثل وهب لابيها الفا او لم يهب - فان وهب كان له ان يرجع في الهبة و لو تزوج امرأة علي ان يهب لابيها عنها الف درهم فالالف مهرها - فان طلقها قبل الدخول بها و قد دفع الالف الى الاب رجع عليها بنصف الالف و هي الواهبة * 422

٤٢٣ رجل زوج عبده امرأة بالف درهم ثم باعه منها بتسع مائة درهم بعد ما دخل العبد بها فانها تأخذ التسعمائة بمهرها - و يبطل النكاح و لا ترجع المرأة بالمائة الباقية على العبد و ان عتق - و لو كان علي العبد لرجل آخر دين الف درهم فلجاز الغريم بيع العبد من المرأة كانت التسعمائة بين الغريم و بين المرأة - يصرف فيها الغريم بالالف و المرأة بالالف - و لا تتبعه المرأة بعد ذلک - و يتبعه الغريم بما بقي من دينه اذا عتق * 423

٤٢٤ رجل تزوج امرأة على حكمها جاز النكاح ولها ما حكمت بمقدار مهر المثل او اقل -و ان حكمت باكثر من مهر مثلها لم يصح حكمها على الزوج ما لم يرض به - و لو كان الحكم للزوج فحكم بمقدار مهر المثل او اكثر جاز و ان حكم باقل من مهر مثلها لم يصح حكمه الا برضا المرأة - و كان لها مهر مثلها - وكذا لو شرطا في النكاح حكم رجل اجنبي فحكم بمقدار مهر المثل جاز حكمه - و ان حكم باكثر من ذلک لا يصح حكمه على الزوج - و ان 424

كان فيه خمر فلها مهر المثل - و ان كان المسمى حراما و المشار اليه حلالا اختلفت الروايات فيه عن ابي حنيفة رحمه الله - و الصحيح ما روى ابو يوسف رحمه الله تعالى انه اذا اشار الى حلال كان لها المشار اليه *

۴۱۵ و لو قال تزوجتک على الشاة التي في هذا البيت فاذا في البيت خنزير او ليس فيه شيئ كان لها شاة وسط - و تبطل الاشارة * 415

۴۱۶ رجل زوج ابنته فقال اشهدوا اني زوجت فلانة من فلان بالفي درهم على ان عليّ من مالي الف درهم و على فلان يريد به الزوج الف درهم فقال الزوج قبلت ذلک كان لها المهر كله علي الزوج - و هذا ضمان من الاب بالف درهم فاذا قبل الزوج ذلک صار كانه امره بالضمان عنه فاذا اخذت المرأة من ابيها او من ميـــراثه الفا كان للاب او لورثته ان يرجعوا بذلک على الزوج - و لو قال اشهدوا اني زوجت ابنتي فلانة من فلان بالف درهم من مالي فقال الزوج قبلت جاز النكاح و لا ضمان علي الاب * 416

۴۱۷ رجل تزوج امرأة على عشرة دراهم و ثوب و لم يصف الثوب كان لها عشرة دراهم - و لو طلقها قبل الدخول بها كان لها خمسة دراهم الا ان يكون متعتها اكثر فيكون لها ذلک * 417

۴۱۸ امرأة قالت زوجتک نفسي على الفي درهم الف منهما تركت لله و للرحم فقال الزوج قبلت فالمهر الف درهم * 418

۴۱۹ رجل زوج ابنته من رجل على ان ابرأ الزوج الاب من دينه الذي له عليه او زوجت الابنة نفسها على ان ابرأ الزوج اباها عن دينه و هو كذا فالبراءة جائزة - و لها مهر مثلهـــا - و كذا لو قالت علـــى ان تبرأه و ذلک مهري * 419

۴۲۰ رجل تزوج امرأة على عبدها ذكر في النوادر ان لها مهر مثلها - و ليس 420

و اكمل القاضي لها عشرة قال محمد رحمه الله تعالى لا يحنث في يمينه - و كذا لو زادها الزوج بعد ذلك على مهرها *

۴۰۹ رجل قال لامرأة تزوجتك على الف درهم فقالت ما زوجتك نفسي ثم قالت بعد ذلك زوجتك نفسي جاز - و كذا لو سكت الزوج و افترقا ثم قالت المرأة صدقت قد زوجتك نفسي على الف كان جائزا * 409

۴۱۰ رجل قال تزوجت هذه و هي امة له معروفة قال محمد رحمه الله تعالى لا يكون ذلك اقرارا بالعتق - و النكاح باطل * 410

۴۱۱ رجل قال لامرأة انزوجك علي ناقة من ابلي هذه قال ابو حنيفة رحمه الله تعالى لها مهر مثلها - و قال ابو يوسف رحمه الله تعالى يعطيها ناقة من ابله ما شاء * 411

۴۱۲ رجل تزوج امرأة بالف على ان ينقدها ما تيسر له و الباقية الى سنة كان الالف كله الى سنة الا ان تقيم المرأة البينة انه تيسر له منها شيء او كله فتأخذه * 412

۴۱۳ رجل تزوج امرأة على بيت و خادم قال ابو حنيفة رحمه الله تعالى لها ثمانون دينارا قيمة الخادم اربعون و اربعون قيمة البيت - و قال ابو يوسف و محمد رحمهما الله تعالى لا يقدر بالاربعين و يعتبر فيه قيمة الغلاء و الرخص - و الفتوى على قولهما * 413

۴۱۴ اذا تزوج امرأة و سمى لها شيئا و اشار الى شيء و المشار اليه ليس من جنس المسمى قال ابو حنيفة رحمه الله تعالى ان كانا حلالين فلها مثل الذي سمى - و ان كانا حرامين او كان المشار اليه حراما كان لها مهر المثل - و اذا كان مشكلا وقت العقد لا يدرى كما لو تزوج امرأة على هذا الدن من الخل فاذا هو طلاء فلها مثل الدن من الخل - و ان 414

كان فيه خمر فلها مهر المثل - و ان كان المسمى حراما و المشار اليه حلالا اختلفت الروايات فيه عن ابي حنيفة رحمه الله - و الصحيح ما روى ابو يوسف رحمه الله تعالى انه اذا اشار الى حلال كان لها المشار اليه *

٤١٥ و لو قال تزوجتك على الشاة التي في هذا البيت فاذا في البيت خنزير او ليس فيه شيئ كان لها شاة وسط - و تبطل الاشارة * 415

٤١٦ رجل زوج ابنته فقال اشهدوا اني زوجت فلانة من فلان بالفي درهم على ان عليّ من مالي الف درهم و على فلان يريد به الزوج الف درهم فقال الزوج قبلت ذلك كان لها المهر كله علي الزوج - وهذا ضمان من الاب بالف درهم فاذا قبل الزوج ذلك صار كانه امره بالضمان عنه فاذا اخذت المرأة من ابيها او من ميـــراثه الفا كان للاب او لورثته ان يرجعوا بذلك على الزوج - و لو قال اشهدوا اني زوجت ابنتي فلانة من فلان بالف درهم من مالي فقال الزوج قبلت جاز النكاح و لا ضمان علي الاب * 416

٤١٧ رجل تزوج امرأة على عشرة دراهم و ثوب و لم يصف الثوب كان لها عشرة دراهم - و لو طلقها قبل الدخول بها كان لها خمسة دراهم الا ان يكون متعتها اكثر فيكون لها ذلك * 417

٤١٨ امرأة قالت زوجتك نفسي على الفي درهم الف منهما تركت لله و للرحم فقال الزوج قبلت فالمهر الف درهم * 418

٤١٩ رجل زوج ابنته من رجل على ان ابرأ الزوج الاب من دينه الذي له عليه او زوجت الابنة نفسها على ان ابرأ الزوج اباها عن دينه و هو كذا فالبراءة جائزة - و لها مهر مثلهـــا - و كذا لو قالت علـــى ان تبرأه و ذلك مهري * 419

٤٢٠ رجل تزوج امرأة على عبدها ذكر في النوادر ان لها مهر مثلها - و ليس 420

و اكمل القاضي لها عشرة قال محمد رحمه الله تعالى لا يحنث في
يمينه - و كذا لو زادها الزوج بعد ذلک علی مهرها *

۴۰۹ رجل قال لامرأة تزوجتک علی الف درهم فقالت ما زوجتک نفسي 409
ثم قالت بعد ذلک زوجتک نفسي جاز- و كذا لو سکت الزوج و افترقا
ثم قالت المرأة صدقت قد زوجتک نفسي علی الف كان جائزا *

۴۱۰ رجل قال تزوجت هذه و هي امة له معروفة قال محمد رحمه الله تعالى 410
لا يكون ذلک اقرارا بالعتق - و النكاح باطل *

۴۱۱ رجل قال لامرأة اتزوجک علي ناقة من ابلي هذه قال ابو حنيفة 411
رحمه الله تعالى لها مهر مثلها - و قال ابو يوسف رحمه الله تعالى يعطيها
ناقة من ابله ما شاء *

۴۱۲ رجل تزوج امرأة بالف علی ان ينقدها ما تيسر له و الباقية الی سنة 412
كان الالف كله الی سنة الا ان تقيم المرأة البينة انه تيسر له منها
شيء او كله فتأخذه *

۴۱۳ رجل تزوج امرأة علی بيت و خادم قال ابو حنيفة رحمه الله تعالى 413
لها ثمانون دينارا قيمة الخادم اربعون و اربعون قيمة البيت - و قال
ابو يوسف و محمد رحمهما الله تعالى لا يقدر بالاربعين و يعتبر فيه قيمة
الغلاء و الرخص - و الفتوی علی قولهما *

۴۱۴ اذا تزوج امرأة و سمی لها شيئا و اشار الی شيء و المشار اليه ليس 414
من جنس المسمی قال ابو حنيفة رحمه الله تعالى ان كانا حلالين فلها
مثل الذي سمی - و ان كانا حرامين او كان المشار اليه حراما كان لها
مهر المثل - و اذا كان مشكلا وقت العقد لا يدری كما لو تزوج امرأة
علی هذا الدن من الخل فاذا هو طلاء فلها مثل الدن من الخل - و ان

عليه مهر مثلها - ولا يزاد على الف ولا على قيمة العبد وهو قول ابي حنيفة رحمه الله تعالى *

٣٩٦ و لو تزوج امرأة على عبد فاذا هو مدبر او مكاتب او ام ولد و المرأة 396 تعلم بحال العبد او لم تعلم كان لها قيمة العبد *

٣٩٧ رجل له على امرأة الف درهم من ثمن بيع فتزوجها على ان اخر 397 ذلك عنها سنة كان لها مهر المثل - و التاخير باطل *

٣٩٨ رجل طلق امرأته طلاقا رجعيا ثم راجعها و قال لها زدت في مهرك 398 لم يصح لانها مجهولة - و لو قال راجعتك بمهر الف درهم ان قبلت جاز و الا فلا - لان هذه زيادة في المهر فتتوقف على قبولها *

٣٩٩ و لو تزوج امرأة بالف ثم جدد النكاح بالفي درهم اختلفوا فيه - قال 399 الشيخ الامام المعروف بخواهر زاده رح في كتاب النكاح ان على قول ابي حنيفة و محمد رحمهما الله تعالى لا يلزمه الالف الثانية - و مهرها الف درهم - و على قول ابي يوسف رحمه الله تعالى يلزمه الالف الثانية - و بعضهم ذكروا الخلاف على عكس هذا ان على قولهما يلزمه الالف الثانية - و على قول ابي يوسف رح لا يلزمه - و ذكر عصام(٢) الدين رحمه الله تعالى ان عليها الفين - و لم يذكر فيه خلافا - و ذكر شمس الائمة الحلواني رح في شرح الحيل اذا جدد النكاح في المنكوحة روي عن ابي حنيفة رحمه الله تعالى انه يلزمه المهر الثاني و يكون زيادة في المهر - و اليه اشار شمس الائمة السرخسي رح في شرح النكاح - قال مولانا رضي الله عنه و ينبغي ان لا يلزمه الالف الثانية - لانها ليست بزيادة لفظا - فلو ثبتت(٣) الزيادة انما تثبت في ضمن النكاح فاذا لم يصح

(٢ ن) عصام رحمه الله تعالى * (٣ ن) لو ثبت الزيادة انما ثبت *

389 ۳۸۹ و لو تزوجها علی الف ان اقام بها و علی الفین ان اخرجها من بلدها او علی الف ان لم یکن له امرأة و علی الفین ان کان له امرأة قال ابو حنیفة رحمه الله تعالی الشرط الاول جائز - ان وافق الشرط کان لها الالف لا غیر - و ان خالف کان لها مهر المثل - لا یزاد علی الفین و لا ینقص عن الف *

390 ۳۹۰ و لو تزوجها علی الف حالة او الفین الی سنة ان کان مهر مثلها یبلغ الفي درهم اختارت ما شاءت *

391 ۳۹۱ و لو تزوجها علی هذا الزق من السمن فاذا لا شیئ فیه کان لها مثل ذلک الزق سمنا ان کان یساوي عشرة - و ان تزوجها علی ما في الزق من السمن فاذا لا شیئ فیه کان لها مهر المثل - و کذا لو کان في الزق شیئ آخر من خلاف الجنس *

392 ۳۹۲ و لو تزوج امرأة علی جاریة علی ان له خدمتها ما عاش او ما في بطنها له کانت الجاریة و خدمتها و ما في بطنها للمرأة ان کان مهر مثلها مثل قیمة الخادمة او اکثر - و ان کان مهر مثلها اقل من قیمة الخادم کان لها مهر المثل الا ان یسلم الزوج الخادم الیها باختیاره بغیر خدمة *

393 ۳۹۳ و لو تزوج امرأة علی غنم بعینها علی ان اصوافها لي کان له الصوف استحسانا *

394 ۳۹۴ و لو تزوج امرأة علی الف علی ان لا یرثها و لا ترثه جاز النکاح بالف کان مهر مثلها اقل او اکثر *

395 ۳۹۵ و لو قال لامرأة اتزوجک علی ان اهب لک الف درهم او علی ان اهب لک عبدي هذا فتزوجها علی ذلک قال ابو یوسف رحمه الله تعالی ان دفع الیها ما سمی فهو مهرها - و ان ابی ان یدفع لا یجبر - و کان

ان يكون نصف الاوكس اقل من المتعة فم يكون لها المتعة - و قال ابو يوسف و محمد رحمهما الله تعالى لها الاوكس على كل حال ان كان يساوي عشرة دراهم او اكثر - و على هذا الخلاف اذا تزوجها على (٢) الف درهم او الفين - فان اعتقت المرأة اوكسهما قبل الطلاق فان كان مهر مثلها مثل الاوكس او اقل منه جاز عتقها في الاوكس - و ان اعتقت الارفع و كان مهر مثلها اكثر من قيمته جاز عتقها - و ان كان اقل منهما لم يجز - ولا يجوز عتقها في الارفع بعد الطلاق قبل الدخول على كل حال - و يجوز في الاوكس - و هو قول ابي حنيفة رحمه الله تعالى - و قال ابو يوسف رحمه الله تعالى اذا اعتقت احدهما قبل الطلاق او بعده بطل عتقها - و ان اعتقهما الزوج جميعا جاز عتقه فيهما - و يضمن قيمة ايهما شاء - و ان اعتقهما المرأة جميعا قبل الطلاق او بعده فايهما صار لها عتق *

٣٨٦ و لو تزوج امرأة على (٣) خادمة نكاحا فاسدا و دفع الخادمة (٤) اليها فاعتقتها (٥) قبل الدخول فالعتق باطل - و ان اعتقتها (٦) بعد الدخول فالعتق جائز * 386

٣٨٧ و لو تزوج امرأة على الف و على ان يطلق فلانة او على الف و على ان يعفو عن دم عمد له عليها او على الف و على ان يعتق اخاها ان وفى بالشرط كان لها الالف لا غير - و ان لم يف يكمل مهر مثلها ان كان مهر مثلها اكثر من الالف * 387

٣٨٨ و لو تزوجها على احد هذين العبدين ايهما شئت انا دفعته اليك فانه يعطيها ايهما شاء - و لو كان هذا في الخلع تعطيه ايهما شاءت المرأة - و هو قول ابي حنيفة رحمه الله تعالى * 388

(٢ ن) على الف او على الفين * (٣ ن) على خادم بعينها * (٤ ن) الخادم *
(٥ ن) فاعتقها * (٦ ن) اعتقها *

٣٨١ و لو قال الرجل زوجتك ابنتي هذه علي ان تزوجني ابنتك فلانة جاز النكاح - و لكل واحد منهما مهر مثلها * 381

٣٨٢ و كذا لو تزوجها علي ثوب يساوي خمسين درهما كان لها مهر المثل * 382

٣٨٣ و لو تزوجها علي هذا العبد فاذا هو حر او علي هذا الدن من الخل فاذا هو خمر او علي هذه الشاة فاذا هي خنزير او علي هذه الشاة الذكية فاذا هي ميتة كان لها مهر المثل - و لوقال تزوجتك علي هذا الحر فاذا هو عبد او علي هذا الخنزير فاذا هو شاة او علي هذه الشاة الميتة فاذا هي ذكية او علي هذا الخمر فاذا هو خل روى محمد عن ابي حنيفة رحمهما الله تعالى ان لها مهر المثل - و روى ابو يوسف عن ابي حنيفة رحمهما الله تعالى ان لها المشار اليه و هو الصحيح * 383

٣٨٤ و لو جمع بين مال و غير مال فقال تزوجتك على هذين العبدين فاذا احدهما حر او هذين الدنين من الخل فاذا احدهما خمر في ظاهر الرواية عن ابي حنيفة رحمه الله تعالى لها ما هو مال ان كانت تساوي عشرة دراهم - و ان كان لا يساوي عشرة دراهم يكمل(٢) عشرة كانه سمى المال لا غير * 384

٣٨٥ و لو اشار الى مالين فقال تزوجتك علي هذا العبد او علي هذا العبد و احدهما اوكس و الآخر ارفع قال ابو حنيفة رحمه الله تعالى ان كان مهر المثل مثل الاوكس او اقل منه فلها الاوكس - و ان كان مهر المثل مثل الارفع او اكثر من الارفع فلها الارفع - و ان كان اكثر من الاوكس و اقل من الارفع كان لها مهر المثل لا يزاد علي الارفع و لا ينقص عن الاوكس و ان طلقها قبل الدخول بها كان لها نصف الاوكس علي كل حال الا 385

(٢ ن) يكمل لها عشرة *

٣٧٧ رجل قال لامرأة زوجيني نفسک علی اربعة آلاف درهم علی ان تدعي 377
لوالدي الفا و لوالدتي الفا فقبلت جاز النكاح بالفي درهم سواء كان
مهر مثلها اقل او اكثر اذا كان الترک من قبل المرأة لشخص مسمی
و يكون النكاح علی الجاهل *

٣٧٨ و لو تزوج امرأة علی اربع مائة دينار علی ان يعطيها بها اربعا من 378
الخدم باعيانها فهو جائز - و كذا لو تزوجها علی ان يعطي اربعا من
الخدم(٢) كل خادم بمائة دينار او تزوجها علی اربع مائة دينار علی ان
يعطيها هذه الجارية بعينها بمائة و هذا البيت بمائة علی ان يحط عنه
مائة و علی ان مائة علی ظهره صح هذا الشرط - وكذا لو تزوجها علی
اربع مائة دينار علی ان يعطي بكل مائة خادما يجوز الشرط - و لها اربع
من الخدم الاوساط - و كذا لو تزوجها علی مائة درهم علی ان يسوق
بذلک اليها عشرا من الابل الاوساط فيجوز استحسانا - و القياس بخلاف
ذلک - قال محمد رحمه الله تعالی اجيــز في النكاح ما لا اجيز
في البيــع *

٣٧٩ و لو تزوج امرأة علی طلاق امرأة له اخری او علی دم عمد له عليها 379
او علی وليها او علی ان يعلمها القرآن او علی ان يحج بها كان لها مهر
مثلها - و لو تزوجها علی حجّة كان لها قيمة حجة وسط *

٣٨٠ و لو تزوجها و هو حر علی ان يخدمها سنة كان لها مهر مثلها في قول 380
ابي حنيفــة و ابي يوسف رحمهما الله تعالی - و كذا لو تزوجها علی
ان يرعی غنمها سنة او يزرع ارضها سنة في رواية الاصل - و لو تزوجها
علی خدمة حر آخر سنة و رضي ذلک الحر كان لها عين الخدمة *

(٢ ن) الخادم *

ان شاءت اخذت الزوج بالف - و ان شاءت اتبعت المديون - و تأخذ الزوج حتى يوكلها بقبض الدين من المديون - و لو تزوجها على ان ابرأ فلانا مما له عليه من الدين بريء فلان - و لها مهر مثلها على الزوج - و لو تزوجها على الالف التي له على فلان الى سنة فرضيت بذلك فتزوجها على ذلك كان لها الخيار ان شاءت اخذت الزوج بالمال - و ان شاءت اخذت المديون - فان اختارت اخذ الزوج اخذته بالمال الى سنة *

٣٧٥ و لو تزوج امرأة على هذه العشرة الاثواب فاذا هي تسعة قال محمد رحمه الله تعالى لها التسعة و تمام مهر مثلها ان كان مهر مثلها اكثر من قيمـــة التسعة - و في قياس قول ابي حنيفـــة رحمه الله تعالى لها التسعة لا غير اذا كانت قيمة التسعة عشرة دراهم - و لو كانت الثياب احد عشر قال محمد رح يعطيها عشرة منها اي عشرة شاء - و في قياس قول ابي حنيفة رحمه الله تعالى ان كان مهر مثلها مثل العشرة اذا عزل اخسها يعزل الاخس و لها غير ذلك - و ان كان مهر مثلها مثل العشرة الباقية اذا عزل الاجود يعزل الاجود و لها العشرة الباقية لا غير - و ان كان مهر مثلها اكثر من قيمة الاثواب اذا عزل الاجود و اقل من قيمة الاثواب اذا عزل الاخس كان لها مهر المثل و هو بمنزلة ما لو تزوج امرأة على هذا العبد او على هذا العبد و احدهما اوكس و الآخر ارفع - و الفتوى على قول ابي حنيفة رحمه الله تعالى * 375

٣٧٦ رجل تزوج امرأة على حنطة بعينها على انه عشرة اكرار فاذا هي تسعة اكرار كان لها التسعة و كر آخر مثل التسعة - و لو تزوج امرأة على قراح على انها عشرة اجربة فاذا هي خمسة اجربة لها الخيار ان شاءت اخذت القراح كما هي - و ان شاءت اخذت قيمة عشرة اجربة مثل هذا القراح * 376

شاءت مهر مثلها - لايزاد على قيمة الدار و ان كان مهر مثلها اكثر - و على قول صاحبيه رحمهما الله تعالى لها النصيب من الدار ان كان النصيب يساوي عشرة دراهم *

٣٧٠ و لو تزوج امرأة على ثوب قيمته ثمانية فلها الثوب و درهمان - فان لم يقبض الثوب حتى بلغت قيمته عشرة دراهم فلها الثوب و درهمان يعتبر قيمة الثوب يوم العقد * 370

٣٧١ و لو تزوج امرأة على تبر فضة وزنه عشرة ولا يساوي عشرة مضروبة كان لها ذلك - و لا تجب الزيادة - و في سرقة مثلها لا يقطع ما لم يبلغ قيمتها عشرة مضروبة يعتبر الوزن و القيمة جميعا احتيالا للدرء - و قال ابو يوسف رحمه الله تعالى يقطع في الدراهم الزيفة و النبهرجة اذا[٢] تروج فيما بين الناس - و في الزكوة تجب في مائتي[٣] درهم زيوف خمسة منها * 371

٣٧٢ و لو تزوج امرأة على الف من دراهم البلد فكسدت قبل القبض فصار النقد غيرها قالوا ان كانت تلك الدراهم تروج لو وجدت فلها تلك الدراهم لاغير و ان قلت قيمتها من الذهب - و ان انقطعت تلك الدراهم فلا توجد او صارت لا تروج فيما بين الناس كان على الزوج قيمة تلك الدراهم قبيل الكساد - و لو كانت ثمنا فكسدت قبل القبض فسد البيع في قول ابي حنيفة رحمه الله تعالى - و عن هذا اختاروا في زماننا تسمية الدراهم و الدنانير في المهور * 372

٣٧٣ رجل تزوج امرأة على قيمة هذا العبد او على قيمة هذه الدار جاز النكاح بمهر مثلها - لانه سمى جنس المجهول * 373

٣٧٤ رجل تزوج امرأة على الالف الذي له على فلان جاز النكاح - و لها الخيار 374

(٢ ن) اذا كانت تروج فيما بين الناس * (٣ ن) كل مائتي درهم *

سنتين ثم خرج الباقي بعد سنتين فان الولد لا يكون من الزوج حتى يخرج اكثر الولد قبل سنتين *

٣٦٧ رجل تزوج صغيرة يجامع مثلها و لم تبلغ الحيض فدخل بها ثم طلقها تطليقة رجعية فقالت بعد شهر انا حامل ينظر ان جاءت بولد لاقل من سنتين من وقت الطلاق او لاكثر من سنتين من وقت الطلاق او لاقل من ستة اشهر من حين قالت انا حامل كان الولد للزوج * 367

باب في ذكر مسائل المهر

٣٦٨ المهر لا يكون الا من مال متقوم - فان سمى مالا مجهول الجنس بان تزوج امرأة على دابة او ثوب كان لها مهر المثل بالغا ما بلغ - لان التسمية لم تصح - و كذا لو تزوجها على دار و لم يبين موضع الدار - و لو تزوج امرأة على عبد او ثوب هروي صحت التسمية - و لها الوسط من ذلك ولا يجب مهر المثل - والزوج بالخيار ان شاء اعطاها الوسط من ذلك و ان شاء اعطاها قيمة الوسط - و لو تزوجها على كرحنطة و لم يصف كان له الخيار ان شاء اعطى كرا وسطا و ان شاء اعطاها قيمة الوسط و روى الحسن عن ابي حنيفة رحمهما الله تعالى ان عليه الوسط بعينه و لو وصف الكر فقال وسطا او رديا كان عليه تسليم الكر - ولو تزوج على ثوب موصوف خير الزوج في ظاهر الرواية ان شاء اعطاها ثوبا من ذلك النوع - و ان شاء اعطاها القيمة * 368

٣٦٩ و لو تزوج امرأة على خمسة دراهم يكمل لها عشرة دراهم لا يزاد عليها و ان كان مهر مثلها اكثر - و لو تزوج على نصيبه من هذه الدار قال ابو حنيفة رحمه الله تعالى لها الخيار ان شاءت اخذت النصيب و ان 369

صارت مهر مثلها - لايزاد على قيمة الدار و ان كان مهر مثلها اكثر - و على قول صاحبيه رحمهما الله تعالى لها النصيب من الدار ان كان النصيب يساوي عشرة دراهم *

٣٧٠ و لو تزوج امرأة على ثوب قيمته ثمانية فلها الثوب و درهمان - فان لم يقبض الثوب حتى بلغت قيمته عشرة دراهم فلها الثوب و درهمان يعتبر قيمة الثوب يوم العقد * 370

٣٧١ و لو تزوج امرأة على تبر فضة وزنه عشرة ولا يساوي عشرة مضروبة كان لها ذلك - و لا تجب الزيادة - و في سرقة مثلها لا يقطع ما لم يبلغ قيمتها عشرة مضروبة يعتبر الوزن و القيمة جميعا احتيالا للدرء - و قال ابو يوسف رحمه الله تعالى يقطع في الدراهم الزيفة و النبهرجة اذا(٢) تروج فيما بين الناس - و في الزكوة تجب في مائتي(٣) درهم زيوف خمسة منها * 371

٣٧٢ و لو تزوج امرأة على الف من دراهم البلد فكسدت قبل القبض فصار النقد غيرها قالوا ان كانت تلك الدراهم تروج لو وجدت فلها تلك الدراهم لاغير و ان قلت قيمتها من الذهب - و ان انقطعت تلك الدراهم فلا توجد او صارت لا تروج فيما بين الناس كان على الزوج قيمة تلك الدراهم قبيل الكساد - و لو كانت ثمنا فكسدت قبل القبض فسد البيع في قول ابي حنيفة رحمه الله تعالى - و عن هذا اختاروا في زماننا تسمية الدراهم و الدنانير في المهور * 372

٣٧٣ رجل تزوج امرأة على قيمة هذا العبد او على قيمة هذه الدار جاز النكاح بمهر مثلها - لانه سمى جنس المجهول * 373

٣٧٤ رجل تزوج امرأة على الالف الذي له على فلان جاز النكاح - و لها الخيار 374

(٢ ن] اذا كانت تروج فيما بين الناس * (٣ ن) كل مائتي درهم *

سنتين ثم خرج الباقي بعد سنتين فان الولد لا يكون من الزوج حتى يخرج اكثر الولد قبل سنتين *

٣٦٧ رجل تزوج صغيرة يجامع مثلها و لم تبلغ الحيض فدخل بها ثم طلقها تطليقة رجعية فقالت بعد شهر انا حامل ينظر ان جاءت بولد لاقل من سنتين من وقت الطلاق او لاكثر من سنتين من وقت الطلاق او لاقل من ستة اشهر من حين قالت انا حامل كان الولد للزوج * 367

باب في ذكر مسائل المهر

٣٦٨ المهر لا يكون الا من مال متقوم - فان سمى مالا مجهول الجنس بان تزوج امرأة على دابة او ثوب كان لها مهر المثل بالغا ما بلغ - لان التسمية لم تصح - و كذا لو تزوجها على دار و لم يبين موضع الدار - و لو تزوج امرأة على عبد او ثوب هروي صحت التسمية - و لها الوسط من ذلك ولا يجب مهر المثل - والزوج بالخيار ان شاء اعطاها الوسط من ذلك و ان شاء اعطاها قيمة الوسط - و لو تزوجها على كرحنطة و لم يصف كان له الخيار ان شاء اعطى كرا وسطا و ان شاء اعطاها قيمة الوسط و روى الحسن عن ابي حنيفة رحمهما الله تعالى ان عليه الوسط بعينه و لو وصف الكر فقال وسطا او رديا كان عليه تسليم الكر - ولو تزوج على ثوب موصوف خير الزوج في ظاهر الرواية ان شاء اعطاها ثوبا من ذلك النوع - و ان شاء اعطاها القيمة * 368

٣٦٩ و لو تزوج امرأة على خمسة دراهم يكمل لها عشرة دراهم لا يزاد عليها و ان كان مهر مثلها اكثر - و لو تزوج على نصيبه من هذه الدار قال ابو حنيفة رحمه الله تعالى لها الخيار ان شاءت اخذت النصيب و ان 369

٣٥٠ عبد تزوج امة باذن مولاهما[2] ثم اشتراهما رجل فادعى المشتري انهما 350
ولداه و مثلهما يولد لمثله فهما ولداه - و يفسد النكاح بينهما و ان
انكرا ذلک *

٣٥١ و عن محمد رحمه الله تعالى رجل اشترى امة فولدت منه ثم جاء 351
رجل و اقام بينة انها امرأته زوجها منه مولاها قال اجعلها امرأته - و
اجعل الولد ولد الزوج - لانه صاحب فراش - و يعتق الولد على
المولى لدعواه انه ولده *

٣٥٢ رجل تزوج امرأة فجاءت بولد تام لاقل من ستة اشهر قال محمد 352
رحمه الله تعالى النكاح فاسد في قولي و في[3] قول ابي يوسف رح *

٣٥٣ مجبوب تزوج امرأة فمكثت عنده زمانا ثم جاءت بولد قال ابو يوسف 353
رحمه الله تعالى الولد ولده - و يجعلها ذلک لزوج كان قبله طلقها ثلثا *

٣٥٤ رجل تزوج امرأة ثم طلقها قبل[4] الدخول و تزوج بابنتها فجاءت الام بولد 354
لاقل من ستة اشهر من وقت الطلاق فنفاه قال ابو يوسف رحمه الله تعالى
بانت منه امرأته - و له ان يتزوج الام بعد ذلک - و لا يمنعه عن ذلک
زعمه ان نكاح البنت كان جائزا *

٣٥٥ امرأة بلغها وفاة زوجها فاعتدت فتزوجت بزوج و ولدت ولدا ثم جاء 355
الزوج الاول حيا كان ابو حنيفة رحمه الله تعالى يقول اولا الولد للاول
ثم رجع و قال الولد للثاني *

٣٥٦ رجل طلق امرأته بائنا او رجعيا فتزوجت في العدة ثم ولدت لسنتين 356
من طلاق الاول و لستة اشهر او اكثر من نكاح الثاني قال ابو يوسف

(٢ ن) مولاها * (٣) في قولي و قول ابي يوسف رحمه الله تعالى * (٤ ن)
قبل الدخول بها *

٣٤٥ رجل تزوج امرأة فجاءت بسقط استبان خلقه او بعض خلقه قالوا 345
ان جاءت لاربعة اشهر جاز النكاح - و ان جاءت لاربعة لشهر الا يوما لايجوز
لان الخلق لايستبين في اقل من مائة و عشرين يوما - فاذا اسقطت
سقطا استبان خلقه كان السقط من زوج كان قبله - فلا يجوز النكاح - و ان
ولدت ولدا تاما ان ولدت لستة اشهر من وقت النكاح يثبت النسب منه
و يجوز نكاحه - و ان ولدت لاقل من ذلك لا يجوز نكاحه *

٣٤٦ في التام يعتبر الشهور بالاهلة - و لو كان النكاح في عشر من الشهر يعد 346
لها عشرون يوما من هذا الشهر و خمسة لشهر بالاهلة و عشرة ايام
من الشهر السادس - و كذلك في عدة الآئسة *

٣٤٧ رجل غاب عن امرأته و هي بكر او ثيب فتزوجت بزوج آخر و ولدت 347
كل سنة ولدا قال ابو حنيفة رحمه الله تعالى الاولاد للاول - و يجوز
للثاني (٢) دفع الزكوة اليهم - و يجوز شهادتهم له - ولا يجوز للزاني دفع الزكوة
الى ولده من الزنا - و عن ابي حنيفة رحمه الله تعالى انه رجع عن هذا
و قال لا يكون الاولاد للاول و انما هم للثاني - و عليه الفتوى *

٣٤٨ و لا يجوز للزوج دفع الزكوة الى ولد الملاعنة - و لا يقبل شهادته له - و ذكر 348
هشام رحمه الله تعالى في النوادر انه يجوز شهادة ولد الملاعنة للزوج *

٣٤٩ رجل تزوج امرأة فولدت ولدا لخمسة اشهر فقال الزوج الولد ولدي 349
بسبب اوجب ان يكون الولد لي و قالت (٣) المرأة لا بل هو من الزنا
في رواية القول قول الرجل - و في رواية القول قولها - وان جاءت بالولد
لاكثر من سنتين من وقت النكاح و المسئلة بحالها كان القول قول الزوج
وفي رواية الحصي رحمه الله تعالى القول قول المرأة ايضا *

(٢ ن) و يجوز للاول دفع الزكوة الي الاولاد * (٣ ن) فقالت المرأة *

٣٤١ صبية ارضعها قوم كثير من اهل قرية اقلهم او اكثرهم و لايدري من ارضعتها 341
اراد واحد من تلك القرية ان يتزوجها قال ابوالقاسم الصفار رحمه الله
تعالى اذا لم يظهر له علامة و لم يشهد له بذلك كان في سعة من نكاحها *

فصل في مسائل النسب

٣٤٢ رجل تزوج امرأة نكاحا فاسدا فدخل بها فجاءت بولد لستة اشهر ثبت 342
النسب منه - و اختلفوا في اعتبار هذا الوقت انه يعتبر ستة اشهر من
وقت النكاح او من وقت الدخول - قال ابوحنيفة و ابو يوسف
رحمهما الله تعالى يعتبر من وقت النكاح - و قال محمد رحمه الله
تعالى يعتبر ستة اشهر من وقت الدخول - و عليه الفتوى - و في النكاح
الصحيح اجمعوا على انه يعتبر المدة من وقت النكاح - و قال بعضهم
لايشترط الدخول في النكاح الصحيح - لكن لابد من الخلوة *

٣٤٣ رجل زنى بامرأة فحبلت منه فلما استبان حملها تزوجها الزاني و 343
لم يطأها حتى ولدت قالوا ان لم تكن في عدة الغير جاز النكاح - و عليهما
التوبة - و قال الفقيه ابوالليث رحمه الله تعالى ان جاءت بولد لستة
اشهر فصاعدا من وقت النكاح جاز النكاح - و يثبت النسب - و ان
جاءت بولد لاقل من ستة اشهر من وقت النكاح لايثبت النسب
و لا يرث منه الا ان يقول الرجل هذا الولد مني و لا يقول من الزنا *

٣٤٤ رجل اتهم بامرأة ظهر بها حبل فزوجها ابوها منه و الزوج ينكر ان يكون 344
الحبل منه جاز النكاح في قول ابي حنيفة و محمد رحمهما الله تعالى
لان عندهما يجوز نكاح الحامل من الزنا - لكن لا يحل للزوج وطيها
حتى تضع حملها *

لو تزوج المكاتب ابنة المولى برضا المولى جاز - فان مات المولى لا يبطل النكاح - بعد ذلك ان عتق المكاتب يتقرر النكاح - و ان عجز و رُدّ في الرق يبطل نكاح البنت - و يسقط كل المهر ان كان قبل الدخول و ان كان بعد الدخول فبقدر حصتها من رقبة الزوج يسقط المهر - و يبقى حصة غيرها من الورثة - ولو تزوج المكاتب ابنة المولي بعد موت المولى لا ينعقد *

٣٣٨ و اذا تزوج الرجل بجارية ولده جاز عندنا - فان ولدت منه اولادا عتقوا على المولى - لان الولد يتبع الام في الرق - فاذا ملك المولى اخاه يعتق - و لا تصير الجارية ام الولد للاب عندنا خلافا لزفر رحمه الله تعالى و كذا لو ولدت منه اولادا بنكاح فاسد او بالوطئ عن شبهة - و لو ولدت منه بفجور تصير الجارية ام ولد له * 338

٣٣٩ و لو تزوج الابن جارية ابيه باذن الاب جاز النكاح - فان ولدت منه ولدا كان الولد حرا - لان المولى ملك ابن ابنه - و لا تصير الجارية ام الولد للابن لعدم الملك - و لو كان الابن وطئها بغير نكاح او شبهة نكاح لايثبت النسب منه و ان ادعى الولد - فان صدقه الاب في انه وطئها و ان الولد منه عتق على الاب باقراره - لانه لو ملك ابنه من الزنا يعتق عليه فكذا اذا ملك ابن ابنه من الزنا - فان قال الابن علمت انها لاتحل لي كان عليه الحد - و ان قال ظننت انها تحل لايحد * 339

٣٤٠ صغير و صغيرة بينهما شبهة الرضاع لايعلم ذلك حقيقة قالوا لابأس بالنكاح بينهما - هذا اذا لم يخبر بذلك انسان - فان اخبر بذلك عدل ثقة يوخذ بقوله فلا يجوز النكاح بينهما - و ان كان الخبر بعد النكاح و هما كبيران فالاحوط ان يفارقها - روي عن رسول الله صلى الله عليه و سلم انه يأمر بالمفارقة * 340

الرضاع ثم قال اوهمت ليس الامر كما قلت لا يفسد النكاح بينهما و لو ثبت على اقراره و قال هو حق كما قلت لو اشهد عليه شهودا فرق بينهما - فلو جحد بعد ذلك لا ينفعه جحوده - و كذا لو قال هذه ابنتي او اختي و لها نسب معروف ثم قال اوهمت صدق *

٣٣٦ و لو قال لعبده او لامته هذا ابني او ابنتي يعتق - و لا يشترط الثبات على اقراره - و كذا لو قال لامرأته[٢] هي ابنتي من النسب و لها نسب معروف لا يفرق بينهما و ان كان مثلها يولد لمثله - و كذا لو قال هي امي و له ام معروفة - و لو قال لها هي ابنتي و ليس لها نسب معروف و مثلها يولد لمثله و ثبت على اقراره فرق بينهما - و ان اقرت المرأة انها ابنته ثبت النسب ان كان مثلها يولد لمثله - و ان كان مثلها لا يولد لمثله لا يثبت النسب و لا يفرق بينهما * 336

٣٣٧ و ملك اليمين يمنع انعقاد نكاح المولى - اذا تزوج الرجل امته او مكاتبته او مدبرته او ام ولده او امة يملك بعضها لم يكن ذلك نكاحا - و لو تزوج امة الغير ثم ملكها او ملك بعضها بطل النكاح - و الماذون و المدبر اذا اشتريا منكوحتهما لا يبطل النكاح - و كذا المكاتب اذا اشترى منكوحته لا يفسد النكاح - و لو اشترى المكاتب امة فتزوجها لا يصح - و لو اشترى الحر امرأته بشرط الخيار لا يبطل نكاحه في قول ابي حنيفة رحمه الله تعالى - و كذا المرأة اذا زوجت نفسها من عبدها او المكاتب اذا تزوج مولاته لا يصح - فان وطئها كان عليه العقر - و كذا الرجل اذا نكح مكاتبته لا يصح - فان وطئها كان عليه العقر - لان النكاح اذا لم يعتبر كان بمنزلة العدم و لو عتق المكاتب بعد ما تزوج مولاته لا ينقلب النكاح جائزا - و 337

(٢ ن) و لو قال لامرأته *

حضر الغائب و انكر الطلاق يقضى له بالمرأة - و يفرق بينها و بين الآخر فان اقر الاول بالنكاح و الطلاق و انقضاء العدة و كذبته المرأة في الطلاق فالطلاق واقع - و عليها العدة - كانه طلقها للحال - و يفرق بينها و بين الآخر و ان صدقته المرأة في ذلك كانت المرأة للآخر - و ان انكرت ما اقر به الاول من النكاح و الطلاق كانت المرأة للآخر *

٣٣٢ و لو تزوج امرأة ثم قال كان لها زوج قبلي طلقها و انقضت عدتها و قالت المرأة لم يطلقني و انا امرأته و قال زوجها الاول طلقتك و انقضت عدتك كان القول قوله * 332

٣٣٣ اذا تزوج الرجل امرأة فقالت المرأة تزوجتني بغير شهود او في العدة او كنت امة فتزوجتني بغير اذن المولى او تزوجتني حال ما كنت مجوسية و انكر الزوج ذلك و ادعى النكاح الجائز كان القول قول الزوج و لو ادعى الزوج فساد النكاح بشيء مما ذكرنا فانكرت المرأة و ادعت الصحة فرق بينهما - و لها عليه نصف المهر ان كان لم يدخل بها - و الكل ان دخل بها * 333

٣٣٤ رجل اقر ان هذه المرأة امه او اخته من الرضاع او بنته ثم اراد ان يتزوجها و قال اوهمت او اخطأت او نسيت و صدقته المرأة فيما ادعى من النسيان و الغلط كان له ان يتزوجها - و ان ثبت الرجل على اقراره و قال هو حق كما قلت لم يكن له ان يتزوجها ٠ و ان كان اقراره بذلك بعد ما تزوجها فرق بينهما ان ثبت على اقراره - و كذا لو اقرت المرأة بذلك و انكر الزوج ثم اكذبت المرأة نفسها و قالت اخطأت او غلطت فتزوجها جاز النكاح و ان كان اقرارها بذلك بعد النكاح بقيا على النكاح * 334

٣٣٥ و لو تزوج امرأة ثم قال بعد ذلك هي اختي او ابنتي او امي من 335

انقضاء العدة لا يعرف الا بقولها - فجعل اقدامها على النكاح بمنزلة اقرارها بانقضاء العدة - و لا كذلك النكاح - لان الوقوف على نكاح الثاني ممكن - فلم يجعل اقدامها اقرارا منها بوجود النكاح - فان كان الزوج الاول تزوجها بعد شهور ثم قال لها تزوجتك قبل اصابة الزوج الثاني او تزوجتك قبل نكاح الثاني و قالت المرأة لا بل كان بعد ذلك كان القول قول المرأة - و يفسد النكاح باقرار الزوج - و لها عليه نصف المسمي ان كان لم يدخل بها - و الكل ان كان دخل بها *

٣٢٩ 329 اذا تزوج الرجل امرأة قد كان لها زوج طلقها فقال الزوج الثاني تزوجتك قبل انقضاء العدة و قالت المرأة قد كنت اسقطت بعد الطلاق سقطا استبان خلقه كان القول قول الزوج و يفرق بينهما - و لو قالت المرأة بعد النكاح قد كنت اسقطت قبل نكاحك بعد طلاق الاول سقطا استبان خلقه و قال الزوج تزوجتك قبل انقضاء العدة كان القول قولها - و يفرق بينهما - و لها عليه المهر ان كان دخل بها - و نصف المهر ان لم يدخل بها و في الوجه الاول يفرق بينهما - و لا مهر على الزوج ان لم يكن دخل بها *

٣٣٠ 330 امرأة زوجت بزوج و دخل بها ثم قالت لم اكن رضيت بنكاح الاب و قد رددت نكاح الاب حين علمت و اقامت البينة على ذلك قال الشيخ الامام ابو بكر محمد بن الفضل رحمه الله تعالي يقبل بينتها على رد النكاح - و قال القاضي الامام ابو علي النسفي رحمه الله تعالى لا يقبل بينتها - لان التمكين بمنزلة الاقرار على جواز النكاح - فكانت مكذبة ظاهرا *

٣٣١ 331 رجل تزوج امرأة ثم اقر ان فلانا تزوجها و طلقها و انقضت عدتها ثم تزوجتها و قالت المرأة هو زوجي على حاله لم يطلقني لم يفرق بينهما - فان

فصل في اقرار احد الزوجين بالحرمة - و فساد النكاح بسبب النسب و بطلان النكاح بملك اليمين *

٣٢٧ المطلقة الثلث اذا اتت الزوج الاول و قالت تزوجت بزوج آخر و دخل 327
بي و طلقني و انقضت عدتي ان كانت ثقة و وقع عند الاول انها صادقة
و كان ذلک بعد مدة تنقضي فيها العدتان و ذلک اربعة اشهر فصاعدا حل
للزوج الاول ان يتزوجها - و ان كان بعد مدة لا ينقضي فيها العدتان
لا يحل - و كذا لو اقرت المرأة بذلک و انكر الزوج الثاني حل نكاحها للاول
و لو اقر الزوج الثاني بذلک و انكرت المرأة دخول الثاني لا يحل للاول
و ان كان الاول تزوجها بعد مدة و لم تقل المرأة شيئا ثم قالت تزوجتني
و كنت في عدة الثاني او قالت كنت تزوجت بالزوج الثاني و لم
يدخل بي قالوا ان كانت عالمة بشرائط الحل للاول لا يقبل قولها - و
للاول ان يمسكها - و ان كانت جاهلة قبل قولها *

٣٢٨ و كذا الرجل اذا تزوج امرأة كانت منكوحة الغير قد طلقها فقالت المرأة 328
للثاني تزوجتني و انا معتدة عن الاول قال الشيخ الامام ابو بكر محمد
بن الفضل رح ان كان بين نكاح الثاني و طلاق زوجها الاول شهران لا يقبل
قولها في قول ابي حنيفة و ابي يوسف رحمهما الله تعالى - و يكون
اقدامها على النكاح اقرارا منها بانقضاء العدة - و ان كان بين طلاق الاول
و نكاح الثاني اقل من شهرين كان القول قولها - و يفرق بينها و بين الثاني
و هذا بخلاف ما اذا طلق الرجل امرأته ثلثا ثم تزوجها بعد مدة
فقالت تزوجتني قبل ان اتزوج بزوج آخر كان القول قولها - و لا يكون
اقدامها على نكاح الاول اقرارا منها على انها تزوجت بزوج آخر - لان

٣٢٣ و الذمي اذا ابان امرأته الذمية فتزوجها مسلم او ذمي من ساعته 323
ذكر بعض المشائخ رحمه الله تعالى انه يجوز له نكاحها - و لا يباح
له وطئها حتى يستبرئها بحيضة في قول ابي حنيفة رحمه الله تعالى
و في قول صاحبيه رحمهما الله تعالى نكاحها باطل حتى تعتد بثلث
حيض - و روى اصحاب الامالي عن ابي حنيفة رحمه الله تعالى
انه لا عدة عليها - و قال شمس الائمة السرخسي رحمه الله تعالى
اختلف المشائخ في وجوب العدة على الذمية في قول ابي حنيفة
رحمه الله تعالى - قال بعضهم لاعدة عليها - و قال بعضهم تجب العدة
الا انها ضعيفة لا تمنع النكاح كالاستبراء بين المسلمين - بخلاف ما
اذا كانت الذمية معتدة من مسلم لان تلك العدة قوية فتمنع النكاح *

٣٢٤ رجل وطئ امرأة ابيه حرمت على ابيه - و كان على الاب كل المهر 324
ان دخل بها - فان قال الابن علمت انها عليّ حرام او تعمدت افساد
النكاح كان عليه الحد - و لا يرجع الاب عليه بما غرم من المهر - لان وجوب
الحد عليه يمنع وجوب الضمان - و ان لم يعلم الابن بذلك و وطئها عن
شبهة لاحد عليه - و تحرم على ابيه - و يجب المهر على الاب ان
دخل بها - ولا يرجع على الابن - لانه لم يتعمد الفساد *

٣٢٥ و ان قبل امرأة ابيه عن شهوة حرمت على ابيه - و يجب المهر على 325
الاب ان كان دخل بها - فان قال الابن تعمدت افساد النكاح رجع
الاب عليه بما غرم من المهر - و ان لم يتعمد الفساد لا يرجع *

٣٢٦ و لا يحل للرجل ان يتزوج حرة طلقها ثلثا قبل اصابة الزوج الثاني 326
و لا امة طلقها ثنتين - و كما لا يجوز له نكاحها لا يحل له وطئها
بملك اليمين *

٣١٨ ولا يجوز نكاح منكوحة الغير و معتدة الغير عند الكل - و لو تزوج بمنكوحة 318
الغير و هو لا يعلم انها منكوحة الغير فوطئها تجب العدة - و ان كان
يعلم انها منكوحة الغير فوطئها لا تجب العدة حتى لا يحرم على
الزوج وطئها *

٣١٩ و المهاجرة لا عدة عليها - و لها ان تتزوج للحال في قول ابي حنيفة رحمه الله 319
تعالى - و قال صاحباه رحمهما الله تعالى عليها العدة - و لا يجوز نكاحها
قبل انقضاء العدة - و لو هاجر الزوج كان له ان يتزوج باختها و اربع سواها
و ان كانت المهاجرة حاملا لا تتزوج في رواية محمد عن ابي حنيفة
رحمهما الله تعالى - و روى ابو يوسف عن ابي حنيفة رحمهما الله تعالى
ان لها ان تتزوج - لكن لا يطأ ها زوجها حتى تضع الحمل *

٣٢٠ و يجوز نكاح الحامل من الزنا - و لا يقربها زوجها حتى تلد في قول 320
ابي حنيفة و محمد رحمهما الله تعالى - و قال ابو يوسف رحمه الله تعالى
لا يجوز نكاحها *

٣٢١ و اذا رأى الرجل امرأة تزني فتزوجها جاز النكاح - و للزوج ان يطأها من 321
غير استبراء - و قال محمد رحمه الله تعالى لا احب له ان يطأها من غير
ان يستبرئها *

٣٢٢ و اذا(٢) تزوج الذمي كافرة معتدة من كافر جاز في قول ابي حنيفة رحمه 322
الله تعالى - و لو اسلما بقيا على النكاح - و ان ترافعا الامر الى القاضي
لا يبطل القاضي النكاح بينهما خلافا لابي يوسف و محمد رحمهما الله
تعالى - و لو كانت الكتابية في عدة مسلم لا يجوز للمسلم و لا للذمي
ان يتزوجها حتى تنقضي عدتها *

(٢ ن) و ان تزوج *

نكح الحرة ثم الامة لايصح نكاح الامة - و لو تزوج الامة و حرةً في عدته لا يجوز في قول ابي حنيفة رحمه الله تعالى خلافا لصاحبيه رحمهما الله تعالى - و لو جمع بين خمس حرائر و اربع اماء في عقدة صح نكاح الاماء - ولو تزوج حرة و امة معا و الحرة في نكاح الغير او في عدة الغير صح نكاح الامة - و لو تزوج امة بغير اذن مولاها ثم تزوج حرة بطل نكاح الامة - لا يعمل فيه اجازة المولى بعد ذلك - و لا يجوز للعبد ان يتزوج امة على حرة عندنا خلافا للشافعي رحمه الله تعالى - و طول الحرة عندنا لا يمنع نكاح الامة *

٣١٦ و من المحرمات الكافرةُ بكفر مخصوص - لا تحل الوثنية للمسلم - و تحل لكل كافر الا لمرتد - و لا يجوز نكاح المرتدة لاحد - و المجوسية لا تحل للمسلم - و تحل لكل كافر الا لمرتد - و يجوز نكاح الصابية للمسلم عند ابي حنيفة رحمه الله تعالى - و يجوز للمسلم نكاح اليهودية و النصرانية و اذا تزوج المسلم كتابية حربية في دار الحرب جاز و يكره - فان خرج بها الى دار الاسلام بقيا على النكاح - و المبيض اذا تزوج مبيضة بشهود و ولي ثم اسلما جميعا و تركا ما كانا يعتقدانه من النفاق في باطنهما و كان الزوج خلا بها او لم يخل بها ثم ان المرأة تزوجت بزوج آخر بعد اسلامها قبل ان يقع الفرقة بينها وبين زوجها الاول قال الشيخ الامام ابوبكر محمد بن الفضل رحمه الله ان كانا يظهران الاسلام و يعتقدان الكفر كان نكاحهما جائزا - فلايجوز نكاح المرأة مع الزوج الثاني - و ان كانا يظهران الكفر او احدهما كانا بمنزلة المرتدين لم يصح نكاحهما - و يصح نكاح المرأة مع الثاني * 316

٣١٧ ويجوز للحر نكاح الامة الكتابية عندنا خلافا للشافعي رحمه الله تعالى * 317

٣١٠ و لو تزوج امرأة ثم نكح اختها جاز نكاح الاولى - و بطل نكاح الثانية 310
فان وطئ الثانية لم يطأ الاولى حتى تنقضي عدة الثانية *

٣١١ و منها اذا جمع بين الاختين في نكاح و عدة نكاح - اذا تزوج امرأة 311
و اختها في عدتها من طلاق بائن في نكاح صحيح او في العدة من نكاح
فاسد لايصح عندنا - و لو قال زوج المعتدة اخبرتني ان عدتها قد انقضت
و ذلك في مدة تنقضي في مثلها العدة كان له ان يتزوج باختها
و اربع سواها عندنا - خلافا (٢) لزفر و الشافعي رحمهما الله تعالى ان كان
الطلاق رجعيا *

٣١٢ و منها الجمع بين الاختين نكاحا و عدة عتاق - صورتها اذا اعتق ام ولده كان 312
عليها الاعتداد بثلث حيض - و لا يحل له ان يتزوج باختها و لا باربع سواها
في عدتها عند زفر رحمه الله تعالى - وقال ابويوسف و محمد رحمهما الله
تعالى يجوز كلاهما - و قال ابو حنيفة رحمه الله تعالى لا يجوز نكاح الاخت
و يجوز نكاح الاربع *

٣١٣ و منها الجمع بين ذواتي رحم محرم - لا يجوز له ان يتزوج امرأة على 313
عمتها ولا على خالتها و لا على ابنة اختها و لا على ابنة اخيها - و لو
تزوجهما معا لايصح نكاحهما *

٣١٤ قالوا كل امرأتين لو كانت احدٰهما ذكرا و الاخرى انثى حرم النكاح 314
بينهما لا يجوز ان يجمع بينهما في النكاح الا في مسئلة - اذا جمع بين
امرأة و بين ابنة زوج كان لها قبل ذلك فانه يجوز ذلك *

٣١٥ ومنها الجمع بين الحرة و الامة في النكاح ان نكحهما جملة صح نكاح 315
الحرة - و بطل نكاح الامة - و ان نكح الامة ثم الحرة صح نكاحهما - و لو

(٢ ن) خلافا لزفر و خلافا للشافعي *

٣٠٥ و الحر اذا تزوج عشر نسوة على التعاقب جاز نكاح الناسعة و العاشرة - لانه 305
لما تزوج الخامسة كان ذلك دليلا علي فساد نكاح الاربع قبلها - فلما تزوج
التاسعة دل علي فساد نكاح الاربع قبلها - فيجوز نكاح التاسعة و العاشرة *

٣٠٦ و منها الجمع بين الاختين نكاحا حرتين كانتا او امتين - ان تزوجهما 306
جملة بطلا - و ان تزوجهما على التعاقب صح الاول و بطل الثاني *

٣٠٧ و منها الجمع بين الاختين وطيا - اذا وطي الرجل اخت امرأته بشبهة 307
تجب العدة علي الموطوءة - و ما لم تنقض عدتها لا يحل له ان يطأ
المنكوحة - و لو اشترى امتين اختين ليس له ان يطأهما - فان وطى
واحدة منهما لا يحل له وطى الاخرى حتي يحرم فرج الموطؤة على
نفسه ببيع او هبة او صدقة او كتابة او عتق او تزويج - و ان وطئهما ليس
له ان يطأ واحدة منهما حتي يحرم فرج الاخرى كما قلنا - و ان باع
واحدة منهما او زوج او وهب ثم ردت المبيعة بعيب او رجع فى الهبة
او طلق المنكوحة زوجها و انقضت عدتها لم يطأ واحدة منهما حتى
يحرم الاخرى على نفسه بما قلنا *

٣٠٨ و منها الجمع بينهما وطيا حكما كما اذا ملك اخت منكوحة لم يطأ 308
المملوكة - و لو ملك جارية و وطئها ثم تزوج اختها جاز النكاح عندنا
ولا يطأ واحدة منهما حتى يحرم المملوكة على نفسه بما قلنا *

٣٠٩ و لو تزوج اختين معا و فسد نكاحهما ثم فارقهما له ان يتزوج واحدة 309
منهما للحال - و ان تزوجهما في عقدة و فسد نكاحهما و وطئهما كان عليهما
العدة - و ما دامتا فى العدة لا يجوز نكاح احدٰيهما - فاذا انقضت
عدة احدٰيهما جاز (٢) ان يتزوج الاخرى *

(٢ ن) له ان يتزوج *

فلا تحرم بنفس نكاح الجدة - اما الام تحرم بنفس نكاح البنت عندنا فتحرم بنفس نكاح بنت البنت و بنت الابن *

٣٠٠ ولا بأس للمرأة ان تسافر مع ابن زوجها لانه محرم - و لكن لا يرفعها و لا يضعها مخافة ان يقع في قلبه شيئ * 300

٣٠١ صغيرة فزعت في المنام فهربت الى فراش والدها عريانة و انتشر لها ابوها و هي ابنة ثمان سنين(٢) قال الشيخ الامام ابوبكر محمد بن الفضل رح اخشي ان تحرم والدتها على ابيها * 301

٣٠٢ و وطي الصبي الذي يجامع مثله بمنزلة وطي البالغ في ذلك - قالوا و الصبي الذي يجامع مثله ان يجامع و يشتهي و تستحيي النساء من مثله * 302

٣٠٣ و اما المحرمات لا على سبيل التابيد سبعة - منها الزيادة على العدد المشروع - و العدد المشروع للاحرار هو الاربع من الحرائر و الاماء - و اما المملوك له ان يتزوج امرأتين لا غير عندنا - و اذا تزوج الحر خمسا على التعاقب جاز نكاح الاربع الاول ولا يجوز نكاح الخامسة - و ان تزوج خمسا في عقدة فسد الكل - و كذا العبد اذا تزوج ثلث نسوة * 303

٣٠٤ و لو تزوج الحربي خمسا ثم اسلموا ان تزوجهن على التعاقب جاز نكاح الاربع الاول - و يفرق بينه و بين الخامسة عند الكل - و ان تزوجهن جملة فرق بينه و بين الكل في قول ابي حنيفة و ابي يوسف رحمهما الله تعالى - و ان تزوج واحدة ثم اربعا جاز نكاح الواحدة لا غير - و قال محمد و زفر و الشافعي رحمهم الله تعالى له ان يختار منهن اربعا كيف ما تزوج * 304

(٢ ن) سنة *

في الماء فرأى الرجل فرجها فنظر عن شهوة لا يثبت الحرمة - و لو
كانت المرأة في الماء فرأى الرجل فرجها من الخارج فنظر عن شهوة
يثبت الحرمة *

٢٩٤ اذا تزوج الرجل امرأة و خلا بها و هو صائم صوم رمضان او محرم ثم طلقها 294
روى هشام عن محمد رح انه يحل له ان يتزوج بابنتها *

٢٩٥ و لو نظر الى غير الفرج من الاعضاء عن شهوة او نظر الى فرج لا 295
عن شهوة لا يثبت الحرمة *

٢٩٦ و لو اركب امرأة او انزلها و بينهما ثوب صفيق لا يثبت الحرمة - و كذا 296
لو احتلم على امرأة لا يثبت الحرمة - و كذا لو جامع ميتة لا تثبت
الحرمة *

٢٩٧ و اذا كانت المرأة مع ابنة مشتهاة لها في فراش فمد الرجل يده الى 297
امرأته ليجرها الى فراشه ليجامعها فاصابت يد الرجل ابنة المرأة فقرصها
باصبعه على ظن انها امرأته ان وقعت يده علي الابنة و هو يشتهي
بها حرمت عليه امرأته و ان كان يظن انها امرأته - لوجود المس عن
شهوة - و ان اختلفا في الشهوة فالقول قول الزوج - لانه ينكر الحرمة *

٢٩٨ و اذا نظر الرجل الى فرج ابنته بغير شهوة فتمنى ان يكون له جارية 298
مثلها فوقعت منه شهوته مع وقوع بصره قالوا ان كانت الشهوة وقعت على
ابنته حرمت عليه امرأته - و ان كانت الشهوة وقعت على التي تمناها
لا تحرم - لان نظره في هذه الصورة الى فرج الابنة لم يكن عن شهوة *

٢٩٩ امرأة لها زوج جدة يكون محرما لها ان كان دخل بالجدة كانت الجدة 299
من قبل الاب او من قبل الام - و اما زوج بنتها و زوج بنت ولدها يكون
محرما لها دخل بها او لم يدخل - لان البنت لا تحرم بنفس نكاح الام

و قال عامة العلماء الشهوة ان يميل قلبه اليها و يشتهي ان يواقعها *

٢٨٨ و النظر الى الفرج عن الشهوة يثبت حرمة المصاهرة عندنا - و تكلموا في النظر الي الموضع الذي يثبت الحرمة - قال بعضهم هو النظر الى منبت العانة - و هو رواية عن محمد رحمة الله تعالى - و قال بعضهم هو النظر الي الشق - و قال بعضهم هو النظر الى داخل الفرج - و هو رواية ابن رستم عن ابي يوسف رحمه الله تعالى - و عليه الفتوى - حتى قالوا لو نظر الى فرجها وهي قائمة لا يثبت حرمة المصاهرة - و انما يقع النظر في الداخل اذا كانت قاعدة متكئة - و لو نظر الى دبرها لا يثبت الحرمة * 288

٢٨٩ و لوجامع الرجل رجلا لا يحرم على الفاعل ام المفعول به و ابنته - وكذلك لو لاط امرأة لا يحرم عليه امها و ابنتها * 289

٢٩٠ و لو مس امرأة بشهوة فامنى او نظر الى فرجها فامنى يثبت حرمة المصاهرة * 290

٢٩١ و لو مس شعر امرأة عن شهوة قالوا لا يثبت حرمة المصاهرة - وذكر في الكيسانيات انها تثبت * 291

٢٩٢ اذا فجر الرجل بامرأة ثم تاب يكون محرما لابنتها - لانه حرم عليه نكاح ابنتها علي التابيد - و هذا دليل على ان المحرمية تثبت بالوطي الحرام فيما تثبت به حرمة المصاهرة * 292

٢٩٣ و لو نظر الى فرج امرأة عن شهوة وراء ستر رقيق او زجاج يستبين فرجها يثبت حرمة المصاهرة - و لو نظر في مرآة و رأى فيها فرج امرأة فنظر عن شهوة لا يحرم عليه امها و ابنتها - لانه لم ير فرجها - و انما رأى عكسها - و لو كانت المرأة على شط حوض او على قنطرة فنظر الرجل 293

حرمة المصاهرة - و ان افضاها لا تثبت - و عن ابي يوسف رحمه الله تعالى في النوادر اذا وطي جارية هي بنت خمس سنين في الدبر و ماتت و لا يدري انها هل كانت تشتهي حرمت عليه امها *

٢٨٤ و قال الفقيه ابو الليث رحمه الله تعالى ما دون سبع (٢) سنين لا تكون مشتهاة - و عليه الفتوى * 284

٢٨٥ الزوج المحلل اذا وطي المرأة فافضاها لا تحل للزوج الاول * 285

٢٨٦ و اما الحرمة بدواعي الوطي اذا مسها او قبلها بشهوة تثبت حرمة المصاهرة - و ان انكر الشهوة كان القول قوله الا ان يكون مع انتشار الآلة و المباشرة عن شهوة بمنزلة القبلة - و ان مسها و عليها ثوب صفيق لا يصل حرارة الممسوسة و لينها الى يده لا يثبت الحرمة - و ان كان الثوب رقيقا يصل اليه حرارة الممسوسة و لينها تثبت الحرمة - كما لو مس متجردة (٣) و كذا لو مس اسفل الخف الا اذا كان منعلا لا يجد لين القدم - و مس المرأة الرجل في الحرمة كمس الرجل المرأة - و لو قبل الرجل ام امرأته يثبت الحرمة ما لم يظهر انه قبلها بغير شهوة - و في اللمس ما لم يعلم انه كان عن الشهوة لا يثبت الحرمة - لان تقبيل النساء غالبا يكون عن شهوة - و المعانقة بمنزلة التقبيل - كذا ذكره في الجامع الكبير * 286

٢٨٧ و دليل الشهوة على قول (٤) ابي الحسن القمي رح انتشار الالة عند ذاك و ان لم يكن منتشرا قبل ذلك - و ان كان منتشرا قبل ذلك فعلامة الشهوة زيادة الانتشار و الشدة - و في الشيخ و العنين علامة الشهوة ان يتحرك قلبه بالاشتهاء ان لم يكن متحركا قبل ذلك و ان كان متحركا قبل ذلك فحد الشهوة ان يزداد التحرك و الاشتهاء 287

(٢ ن) تسع سنين * (٣ ن) متجردا * (٤ ن) قول القمي *

٢٨٠ و اما المحرمات بالصهرية فالصهرية تثبت بالعقد الجائز و بالوطي حلالا 280
كان او عن شبهة او زنا - اما المحرمات بالعقد منكوحة الاب و الجد من
قبل الاب او الام و ان علا - و منكوحة الابن و ابن الابن و ابن البنت
و ان سفل - و ام المرأة و جدتها القربى و البعدى دخل بالمرأة او لم يدخل
و بنت المرأة - و بنات اولادها و ان سفلت ان كان دخل بالمرأة - و اما
المحرمات بالوطي الحلال موطوءة الاب و الجد و ان علا بملك اليمين
و موطوءة الابن و ابن الابن و ان سفل - و ام الموطوءة و جداتها و ان علت
و بنت الموطوءة و بنت اولادها كذلك - و اما الموطوءة عن شبهة و هي(٢)
الجارية المشتركة بينه و بين غيره اذا وطئها احدهما يحرم عليه اصولها
و فروعها - و تحرم الموطوءة على اصول الواطي و فروعه - و الزنا في القبل
بمنزلة الوطي الحلال في ذلك عندنا *

٢٨١ و وطي الصغيرة التي لا تشتهي لا يوجب حرمة المصاهرة في قول 281
ابي حنيفة و محمد رحمهما الله تعالى وطئها بملك اليمين او بغير(٣)
ملك - و قال ابو يوسف رح يوجب حرمة المصاهرة *

٢٨٢ و تكلموا في المرأة التي تبلغ حد الشهوة - قال بعضهم اذا بلغت تسع 282
سنين فقد بلغت حد الشهوة - و ابنة خمس سنين لم تبلغ - اما ابنة
ست او سبع او ثمان ان كانت عيلة ضخمة فقد بلغت حد الشهوة
و ان لم تكن فالى ثنتي عشرة - و عن ابي يوسف رحمه الله تعالى ان
كانت ابنة خمس سنين و تشتهي مثلها فهي مشتهاة - و لا توقيت فيه
رواه عن ابي حنيفة رحمه الله تعالى *

٢٨٣ و في رواية عن ابي حنيفة رحمه الله تعالى ان وطئها و لم يفضها تثبت 283

(٢ ب) فهي * (٣ ن) او بغير ملك يمين *

باكثر السنة - و قال محمد رحمه الله تعالي هو مقدر بالشهر فی الصوم و فی الزكوة مقدر بالسنة - و عن ابي يوسف رحمه الله تعالي انه رجع الی قول محمد رحمه الله تعالی *

باب فی المحرمات

٢٧٥ حرمة النكاح علي نوعين مؤبدة و غير مؤبدة * 275

٢٧٦ فالمؤبدة تثبت بالنسب و الرضاع و الصهرية * 276

٢٧٧ اما المحرمات بالنسب ما نص الله تعالی في قوله حرمت عليكم امهاتكم الآية * 277

٢٧٨ الام بالرشدة و الزنية حرام - و كذلک الجدة القربی و البعدی من قبل الاب او الام - و كذا البنت و اولاد البنت و ان سفلت - و بنات الابن كذلک - المخلوقة من ماء الزنا حرام عندنا - و كذا الاخوات من اي جهة كن - و بنات الاخوات و ان سفلن - و كذلك بنات الاخ و ان سفلن - و كذا العمات و الخالات من الوجوه الثلثة و عمات الاصول و خالاتهم - ام العمة حرام - و عمة العمة لاب و ام او لاب كذلک - و اما عمة العمة لام لا تحرم * 278

٢٧٩ و اما المحرمات بالرضاع فما يحرم من النسب يحرم بالرضاع - و انما يفارق الرضاع النسب في مسائل - منها تحرم على الرجل اخت ولده من النسب و لا تحرم اخت ولده من الرضاع - و منها انه لا يحل للرجل ان يتزوج جدة ولده من النسب - و تحل جدة ولده من الرضاع و منها لا يحل للرجل ان يتزوج بام اخيه (٢) او ام اخته من النسب - و يحل من الرضاع - و سنذكر مسائل الرضاع بعد هذا في باب على حدة * 279

(٢ ن) بام اخيه او اخته من النسب و يحل له ان يتزوج بام اخيه من الرضاع *

تعقد بنفسها - قالوا وذلك اولى لها من ترك النكاح - لان محمدا رحمه الله تعالى رجع الى قول ابي حنيفة رحمه الله تعالى في النكاح بغير ولي *

٢٧٢ غير الاب و الجد اذا زوج الصغيرة قالوا الاحوط ان يزوجها مرتين مرة بمهر مسمى و مرة بغير تسمية لوجهين - احدهما انه لو كان في التسمية نقصان فاحش و لم يصح النكاح الاول يصح النكاح الثاني بمهر المثل و الثاني ان الزوج لو حلف بطلاق امرأة يتزوجها بلفظة ان تزوجت امرأة او بلفظ كل امرأة اتزوجها فهي طالق فاذا تزوجها ينحل اليمين بالنكاح الاول - و يقع عليها الطلاق - فتحل بالنكاح الثاني - و ان كان المزوج هو الاب او الجد ينبغي ايضا ان يباشر النكاح على هذا الوجه مرتين عند ابي يوسف و محمد رحمهما الله تعالى لما ذكرنا من الوجهين - لان عندهما الاب و الجد لا يملكان النكاح باقل من مهر المثل نقصانا فاحشا كما لا يملك غير الاب و الجد عند الكل - و اما عند ابي حنيفة رحمه الله تعالى يملكان النكاح باقل من مهر المثل - فيباشر النكاح مرتين على هذا الوجه احتياطا للوجه الثاني - و انما يباشر النكاح الثاني بغير تسمية لانه لو سمي المهر في النكاح الثاني و عند البعض ان الرجل اذا جدد النكاح في المنكوحة يلزمها مهران - ربما ترفع[٢] ذلك الى قاض يرى ذلك فيقضي بالمهرين * 272

٢٧٣ الولي اذا جن جنونا مطبقا تزول ولايته - و ان كان يجن و يفيق لا ينفذ تصرفه في نفسه و ماله في حالة جنونه - و ينفذ ذلك في حالة الافاقة * 273

٢٧٤ و تكلموا في الجنون المطبق - قال ابو يوسف رحمه الله تعالى مقدر 274

(٢ ن) ترفع الامر *

جاز في قول ابي حنيفة و ابي يوسف رحمهما الله تعالى - و قال محمد رحمه الله تعالى لا يجوز - و ان سكتت لا يجوز بالاجماع *

٢٦٧ و اذا بلغ الابن معتوها او مجنونا يبقى ولاية الاب عليه في ماله و نفسه * 267

٢٦٨ و اذا بلغ عاقلا ثم جنّ اوصار معتوها هل تعود ولاية الاب في المال و النفس اختلفوا فيه - قال[٢] ابو بكر البلخي رحمه الله تعالى لا تعود في قول ابي يوسف رحمه الله تعالى - و يكون الولاية للسلطان - و قال محمد رحمه الله تعالى تعود ولاية الاب في المال و النفس استحسانا - و قال محمد بن ابراهيم الميداني رحمه الله تعالى عندنا تعود ولاية الاب - و على قول زفر رحمه الله تعالى تثبت الولاية للسلطان * 268

٢٦٩ و اما اذا جن الاب او صار معتوها هل يكون للابن ولاية التصرف في ماله و نفسه فهو على الاختلاف الذي ذكرنا في الابن اذا جن * 269

٢٧٠ امرأة جاءت الى القاضي و قالت اني اريد ان اتزوج و ليس لي ولي و لا يعرفني احد فللقاضي ان يأذن لها بالنكاح - و يقول لها اذنت لک ان لم تكوني قرشية و لا عربية و لا مملوكة و لا ذات زوج و لا في عدة الغير و كذلک لو كان لها ولي فابى ان يزوجها كان للقاضي ان يأذن لها بالتزوج و ان لم يكن لها ولي و ارادت الاحتياط ترفع الامر الى القاضي حتى يزوجها القاضي باذنها او يأذن لها بالنكاح - و ان كرهت ان ترفع الامر الى القاضي فطالبت اباها بالتزويج فزعم الاب انه كان زوجها و هي صغيرة من رجل و الرجل غائب فاقام الاب بينة على ذلک قالوا لا يلتفت الى بينته - لانها قامت على غائب ليس عنه خصم حاضر * 270

٢٧١ و للاب ان يزوجها - فان ابى الاب ترفع الامر الى القاضي حتى يزوجها او 271

(٢ ن) قال الفقيه ابو بكر البلخي رحمه الله تعالى *

٢٦١ فان كان ذلك قبل الدخول يسقط كل المهر سواء كان ذلك من قبل 261
الرجل او من قبل المرأة - و بعد الدخول لا يسقط شيئ من المهر *

٢٦٢ و للصغيرة و الصغير خيار البلوغ في انكاح القاضي (٢) في اظهر الروايتين 262
عن ابي حنيفة وهو قول محمد رحمهما الله تعالى *

٢٦٣ و اذا زوج ابنته الصغيرة و ضمن لها المهر عن زوجها صح الضمان - فاذا 263
بلغت و اخذت الاب بالضمان لم يرجع الاب على الزوج ان كان الضمان
بغير امره - و يرجع ان كان بامره - فان كان ضمان الاب في مرض موته
لم يصح *

٢٦٤ و ان زوج الاب ابنه الصغير امرأة و ضمن عنه المهر ان كان في صحة 264
الاب جاز - و ان اخذت المرأة المهر من الاب في القياس يرجع الاب
على الصغير في ماله - و في الاستحسان لا يرجع - و لو مات الاب و
اخذت المرأة المهر من تركته فلسائر الورثة ان يرجعوا في نصيب
الصغير بذلك عندنا خلافا لزفر رح - و لو كان الابن كبيرا و ضمن عنه الاب
بغير امره في صحته ثم مات (٣) و اخذ الضمان من تركته لم يرجع ورثته
بالاجماع - و لو كان الاب ضمن المهر عن ولده الصغير في مرض موته لا يصح
الضمان - و المجانين كالصبيان في ذلك - و اذا ضمن عن ابنه الصغير
و ادى كان متطوعا الا اذا اشهد عند الاداء انه يؤدي ليرجع ح لا يكون
متطوعا *

٢٦٥ و لا يزوج البكر البالغة ابوها على كره منها خلافا للشافعي رحمه الله تعالى 265
و في الثيب لا يزوج بالاجماع *

٢٦٦ و ان زوج البكر البالغة العاقلة ابوها و هو كافر او عبد فرضيت باللسان 266

(٢ ن) نكاح * (٣ ن) ثم مات الاب *

خيار البلوغ في نكاح غير الاب و الجد عند ابي حنيفة و محمد رحمهما الله تعالى - و قال ابو يوسف رحمة الله تعالى لاخيار لهما *

٢٥٥ و اذا بلغت و هي بكر فسكتت ساعة بطل خيارها - فان اختارت 255 نفسها كما بلغت و اشهدت على ذلك صح - فاما في الغلام و الجارية التي هي ثيب لا يبطل خيار البلوغ بسكوتهما و لا يقتصر على المجلس و هي على خيارها ما لم تنص على الرضا او تفعل ما يدل على الرضا نحو التمكين من الوطي و طلب النفقة - و ان اكلت من طعامه او خدمته كما كانت فهي على خيارها *

٢٥٦ و خيار البلوغ يفارق خيار العتق من وجوه - احدها ان خيار العتق 256 يبطل بالقيام عن المجلس - و خيار البلوغ في الغلام و الثيب لا يبطل بالقيام عن المجلس *

٢٥٧ و الثاني ان الجهل بخيار البلوغ لا يعتبر عذرا حتى ان الصغيرة اذا 257 قالت لم اعلم بخيار البلوغ فانما سكتُّ لاجل ذلك لا تعذر و يبطل خيارها - و المعتقة اذا قالت ذلك عذرت و لا يبطل خيارها و ان كان ذلك بعد زمان *

٢٥٨ و منها ان خيار العتق يثبت للامة دون الغلام - و خيار البلوغ يثبت لهما 258 جميعا *

٢٥٩ و منها ان خيار العتق لا يبطل بالسكوت و ان كانت بكرا - و خيار البلوغ 259 يبطل بسكوت البكر *

٢٦٠ و منها ان في خيار العتق لا يتوقف الفرقة على القضاء بل يثبت 260 بنفس الاختيار - و في خيار البلوغ لا يقع الفرقة و لا يبطل النكاح ما لم يفسخ القاضي العقد بينهما *

و قال زفر رحمه الله تعالى لا يزوجها احد حتى يحضر الاقرب او يزوجها وكيل الاقرب - فان زوجها الاقرب حيث هو اختلفوا في جواز نكاحه و الظاهر هو الجواز *

٢٥١ و تكلموا في الغيبة المنقطعة - بعضهم قدرها بانقطاع الخبر و القوافل 251 و بعضهم قدرها بمسيرة سنة - وبعضهم قدرها بمسيرة شهر - و قال اكثرهم ان كان في موضع لا ينتظر الكفوء بمجيئ الخبر منه فهي منقطعة - و اشار في الكتاب الى ان ادنى مدة السفر يكفي للانقطاع - و هو قول محمد بن مقاتل الرازي وسفيان الثوري و ابي عصمة وسعيد بن معاذ المروزي رحمهم الله تعالى - و عليه فتوى جماعة من المتأخرين - منهم القاضي الامام ابو علي النسفي رح - قال[٢] هو من بخارا الى نسف غيبة منقطعة - فان كان الاقرب حيث هو جوالا لا يوقف[٣] على اثره او كان مفقودا لا يعرف مكانه او مختفيا في البلدة لا يوقف عليه قال القاضي الامام ابو الحسن علي السغدي رح يكون هو بمنزلة الغائب غيبة منقطعة - لانه لما تعذر الوصول اليه و الانتفاع برأيه كان بمنزلة الميت فان كان زوجها الابعد ثم ظهر انه كان مختفيا في المصر جاز نكاح الابعد *

٢٥٢ و اذا زوج الرجل ابنه امرأة باكثر من مهر مثلها او زوج ابنته الصغيرة 252 باقل من مهر مثلها او وضعها في غير كفوء او زوج ابنه الصغير امة او امرأة ليست بكفوء له جاز في قول ابي حنيفة رحمه الله تعالى و قال صاحباه رح لا يجوز *

٢٥٣ واجمعوا على انه لا يجوز ذلك من غير الاب و الجد ولا من القاضي * 253

٢٥٤ و اذا بلغ الصغير او الصغيرة و قد زوجهما الاب و الجد لا خيار لهما - و لهما 254

(٢ ن) قال هو رحمه الله * (٣ ن) لا يتوقف - لا يوافق *

تعالى - و عند صاحبيه ما دام له عصبة فالقاضي ليس بولي *

٢٤٤ ثم القاضي انما يملك نكاح من يحتاج الى الولي اذا كان ذلك 244 في عهده و منشوره - و ان لم يكن ذلك في عهده و منشوره لم يكن وليا - فان زوجها القاضي و لم يأذن له السلطان بذلك ثم اذن له بذلك فاجاز القاضي ذلك النكاح جاز استحسانا - كالعبد اذا تزوج بغير اذن المولى ثم اذن له المولى بالنكاح فاجاز ذلك النكاح جاز استحسانا *

٢٤٥ و الوصي لا يملك انكاح الصغير و الصغيرة اوصى اليه الاب في ذلك او 245 لم يوص - و روى هشام عن ابي‌حنيفة رحمه الله تعالى وهو قول مالك ان اوصى اليه الاب جاز له تزويج الصغير و الصغيرة - و قال ابن ابي‌ليلى و هو ولي في الوجهين *

٢٤٦ و لو كان الصغير او الصغيرة في حجر رجل يعولهما كالملتقط و نحوه فانه 246 لا يملك تزويجهما *

٢٤٧ و لا ولاية للصبي و المجنون و لا المملوك ولا الكافر على المسلم * 247

٢٤٨ و الفسق لا يمنع الولاية * 248

٢٤٩ و اذا اجتمع للصغير و الصغيرة وليان كالاخوين و العمين فايهما زوج جاز 249 عندنا - و ان زوجها على التعاقب جاز الاول دون الثاني - و ان زوجها كل واحد منهما من رجل آخر فوقعا معا او لا يعلم ايهما اول ابطل العقدان - و قال مالك رحمه الله تعالى لا ينفرد احد الوليين بالانكاح كما لا ينفرد واحد من الموليين في العبد و الامة المعتقة *

٢٥٠ و ان زوجها الابعد و الاقرب حاضر يتوقف على اجازة الاقرب - و ان 250 كان الاقرب غائبا غيبة منقطعة جاز نكاح الابعد عندنا - و قال الشافعي رحمه الله تعالى اذا غاب الاقرب ينتقل الولاية الى السلطان و القاضي

٢٣٢ و كذلك ابن الابن و ان سفل * 232

٢٣٣ ثم الاخ لاب و ام - ثم الاخ لاب - ثم بنوهما على هذا الترتيب و ان سفلوا * 233

٢٣٤ ثم العم لاب و ام ثم العم لاب - ثم بنوهما على هذا الترتيب * 234

٢٣٥ ثم عم الاب لاب و ام ثم عم الاب لاب - ثم بنوهما على هذا الترتيب * 235

٢٣٦ و ما ذكرنا كله مذهب اصحابنا رحمهم الله تعالى - و قال الشافعي رحمه الله تعالى ليس لغير الاب والجد تزويج الصغيرة و الصغير * 236

٢٣٧ و للولي تزويج الثيب الصغيرة عندنا خلافا للشافعي رحمه الله تعالى * 237

٢٣٨ و بعد العصبات من الاقارب الولاية عندنا لمولى العتاقة لانه عصبة - ثم عصبة مولى العتاقة * 238

٢٣٩ و عند عدم العصبة كل قريب يرث الصغير و الصغيرة من ذوي الارحام يملك تزويج الصغير و الصغيرة في ظاهر الرواية عن ابي حنيفة رحمه الله تعالى - و قال محمد رح لا ولاية لذوي الارحام - و قول ابي يوسف رح مضطرب * 239

٢٤٠ و الاقرب عند ابي حنيفة رحمه الله تعالى الام ثم البنت - ثم بنت الابن ثم بنت البنت - ثم بنت ابن الابن - ثم بنت بنت البنت ثم الاخت لاب وام - ثم الاخت لاب - ثم الاخ و الاخت لام ثم اولادهم ثم العمات و الاخوال و الخالات و اولادهم على هذا الترتيب * 240

٢٤١ فاذا اجتمع الجد الفاسد و الاخت فعند ابي حنيفة رحمه الله تعالى الولاية للجد * 241

٢٤٢ و بعد هؤلاء مولى الموالاة عند ابي حنيفة رحمه الله تعالى خلافا لصاحبيه * 242

٢٤٣ و ما دام له قريب فالقاضي ليس بولي في قول ابي حنيفة رحمه الله 243

لم يكن مسلما فى الاصل و انما صار مسلما و للصغيرة اباء احرار مسلمون ثم ادركت الصغيرة فاجازت النكاح لم يجز - لان هذا النكاح لم يكن له مجيز حال وقوعه فلم يتوقف فلا يلحقه الاجازة *

۲۲۵ و كذا لو انعدمت الكفاءة بسبب آخر لا ينعقد نكاح غير الاب و الجد * 225

۲۲۶ امرأة زوجت نفسها غير كفؤ قالوا لها ان تمنع نفسها ولا تمكنه من الوطي حتى يرضى الولي بهذا العقد - لان الظاهر من حال الولي ان لا يرضى فلو وطئها الزوج فعسى تحبل فيتعذر الفسخ و يلحقهم العار بنسبة من لا يكافئهم - و الله اعلم * 226

فصل فى الاولياء

۲۲۷ الاصل في اعتبار الولي قوله صلى الله عليه و سلم لا نكاح الا بولي - و هو شرط جواز النكاح فى الصغار و المماليک و المجانين * 227

۲۲۸ والولاية تثبت باسباب - اقواها ملک اليمين - لا يصح نكاح المملوک الا باذن المولى - و المولى يملک اجبار عبده على النكاح عندنا - و اجبار الامة عند الكل - و المملوك اذا كان بين رجلين لا يزوجه احدهما * 228

۲۲۹ ثم بعد ملک اليمين العصوبة - لقوله عليه السلام النكاح الى العصبات و اقرب العصبات الى الصغير و الصغيرة الاب ثم الجد اب الاب و ان علا * 229

۲۳۰ والابن من العصبة يزوج الام المجنونة عندنا - و قال الشافعي رح لا يزوجها الا ان يكون الابن من عشيرتها * 230

۲۳۱ و اختلف اصحابنا في الاب و الابن اذا اجتمعا للمجنونة - قال ابو حنيفة و ابو يوسف رحمهما الله تعالى الابن احق بتزويجها - و قال محمد رحمه الله تعالى الاب احق - لانه يملک التصرف في المال و النفس - و الابن لا يملک التصرف في مالها * 231

۲۱۹ و دلت المسئلة على ان المرأة اذا زوجت نفسها رجلا و لم يشترط لها 219
الكفاءة و تعلم[2] المرأة انه كفوء او ليس بكفوء ثم ظهر انه غير كفوء
لاخيار لها و كذا الاولياء اذا زوجوها برضاها و لم يعلموا بعدم الكفاءة
ثم علموا - و ان شرط الكفاءة او اخبر لهم بالكفاءة فزوجوها ثم ظهر انه غير كفو
كان لهم الخيار *

۲۲۰ و السكران اذا زوج ابنته الصغيرة و قصر في مهر مثلها قال الشيخ الامام 220
ابو بكر محمد بن الفضل رحمه الله تعالى لو فعل الصاحي ذلك يجوز
في قول ابي حنيفة رحمه الله تعالى و لا يجوز في قول صاحبيه
رحمهما الله تعالى - اما السكران فليس من اهل الرأي و المشورة - فلا
ينفذ عقده على الصغيرة باقل من مهر مثلها *

۲۲۱ و ان زوجها الصاحي من غير كفوء لا يجوز في قول صاحبيه - و اختلفوا 221
في قول ابي حنيفة رحمه الله - و الظاهر الجواز - و ان زوجها السكران
من غير كفوء لا يجوز عند الكل *

۲۲۲ و اختلفت الروايات عنهما في الاب و الجد اذا زوجا الصغيرة باقل من 222
مهر المثل - في رواية عنهما العقد فاسد - و في رواية عنهما العقد موقوف
على اجازة الصغيرة بعد البلوغ - و عن ابي يوسف رحمه الله انه قال
يفسد التسمية و يجوز العقد بمهر المثل *

۲۲۳ امرأة زوجت نفسها غير كفوء كان للولي ان يرفع الامر الى القاضي حتى 223
يفسخ و ان لم يكن الولي ذا رحم محرم منها كابن العم و نحوه - و قيل
من لا يكون محرما لا يكون له حق الاعتراض - و الصحيح هو الول *

۲۲۴ غير الاب و الجد اذا زوج الصغيرة من رجل كان جده معتق قوم او 224

(۲ ن) و لم تعلم المرأة انه كفوء او غير كفوء ثم ظهر *

ما ذكر شرا مما ظهر و هو كفوء لها بما ظهر بان تزوج عربية علي انه عربي فظهر انه قرشي او ذكر انه عجمي فاذا هو عربي كان العقد لازما - ولو كان ما ظهر خيرا مما ذكر و ليس بكفوء لها بان تزوج قرشية علي انه عجمي فاذا هو عربي كان النكاح لازما في حقها - و يكون للاولياء حق الاعتراض و ان كان ما ظهر شرا مما ذكر و ليس بكفوء لها بما ظهر بان تزوج عربية علي انه عربي فاذا هو عجمي كان لها حق الفسخ - و ان رضيت كان للاولياء حق الفسخ - و ان كان ما ظهر شرا مما ذكر و هو كفوء لها بان تزوج عربية علي انه قرشي فاذا هو عربي كان لها حق الفسخ عند اصحابنا الثلثة رحمهم الله تعالي خلافا لزفر رحمه الله تعالي *

۲۱۵ و كذا لو تزوج امرأة علي انه فلان بن فلان فاذا هو اخوة لابيه او عمه لابيه كان لها حق الفسخ و ان كان كفوءا لها * 215

۲۱۶ رجل زوج ابنته الصغيرة من رجل ذكر انه لا يشرب المسكر فوجده شريبا مدمنا فبلغت الصغيرة و قالت لا ارضي قال الفقيه ابو جعفر رحمه الله تعالي ان لم يكن اب البنت يشرب المسكر و كان غالب اهل بيته الصلاح فالنكاح باطل - لان والد الصغيرة لم يرض لعدم الكفاءة و انما زوجها منه علي ظن انه كفوء * 216

۲۱۷ و ذكر في الاصل امرأة زوجت نفسها رجلا و لم تعلم انه حر او عبد ثم ظهر انه عبد اذن له في النكاح لاخيار لها - و يكون الخيار للاولياء - و ان زوجها الاولياء برضاها او لم يعلموا انه حر او عبد ثم علموا انه كان عبدا لاخيار لاحدهم * 217

۲۱۸ و بمثله لو ذكر الزوج انه حر فزوجوها منه ثم ظهر انه عبد كان لهم الخيار * 218

تعالى عليه كل المهر - و على قول محمد و زفر رحمهما الله تعالى لا يجب عليه المهر الثاني *

۲۰۹ و منها المنكوحة اذا كانت امة فطلقها بعد الدخول تطليقة بائنة ثم تزوجها في العدة ثم اعتقت فاختارت نفسها قبل الدخول * 209

۲۱۰ و منها اذا طلق امرأة بعد الدخول تطليقة بائنة ثم تزوجها في العدة ثم وقعت الفرقة بينهما باللعان او بخيار البلوغ عند ابي حنيفة و ابي يوسف رحمهما الله تعالى الدخول في النكاح الاول يجعل دخولا في النكاح الثاني في حق تاكد المهر و وجوب العدة - و على قول محمد و زفر رحمهما الله تعالى الدخول في النكاح الاول لا يكون دخولا في النكاح الثاني لا في المهر و لا في العدة - الا ان عند زفر رح تسقط عنها بقية تلك العدة و على قول محمد رح لا تسقط * 210

۲۱۱ و كذلك لو كان النكاح الاول فاسدا و دخل بها او كان وطئها بشبهة و وجبت عليها العدة ثم تزوجها في العدة نكاحا جائزا ثم فارقها قبل الدخول[۲] * 211

۲۱۲ و لو كان النكاح الاول جائزا و دخل بها و وقعت الفرقة بينهما ثم تزوجها في العدة نكاحا فاسدا ثم فرق بينهما قبل الدخول لا يجب المهر الثاني في قولهم * 212

۲۱۳ و لو كان النكاح الثاني بعد انقضاء العدة ثم وقعت الفرقة بينهما قبل الدخول كان الجواب فيه عند الكل كما قال محمد زفر رحمهما الله تعالى في الفصول المتقدمة * 213

۲۱۴ رجل تزوج امرأة و انتسب[۳] الى قبيلة ثم ظهر انه من غيرهم فان كان 214

(۲ ن) قبل الدخول جاز * (۳ ن) و انتسب لها *

مهرها و جهزها بلا بطل حقه - و ان لم يقبض و لكن خاصم زوجها في بقية المهر و النفقة بطل حقه استحسانا *

٢٠٣ اذا زوجت المرأة نفسها غير كفوء و رضي به احد الاولياء لم يكن لهذا الولي و لا لمن هو مثله او دونه في الولاية حق الفسخ - و يكون ذلک لمن فوقه * 203

٢٠٤ و لو زوجها الولي غير كفوء و دخل بها ثم بانت من زوجها بالطلاق ثم زوجت نفسها هذا الزوج بغير ولي كان للولي ان يفسخ - و ان كان الطلاق رجعيا لم يكن له ان يفسخ * 204

٢٠٥ و لو زوجت نفسها غير كفوء و دخل بها ثم فسخ القاضي العقد بينهما بخصومة الولي ثم تزوجها هذا الرجل في العدة بغير ولي ثم فرق القاضي بينهما قبل الدخول كان على الزوج كل المهر الثاني و عليها عدة مستقبلة في قول ابي حنيفة و ابي يوسف رحمهما الله تعالى - و قال محمد و زفر رحمهما الله تعالى لا مهر على الزوج - و عليها بقية العدة الاولى عند محمد رح - و قال زفر رح لا عدة عليها * 205

٢٠٦ و هذه خمسة مسائل (٢) على هذا الخلاف - منها هذه المسئلة * 206

٢٠٧ و منها اذا طلق الرجل امرأته المدخولة تطليقة بائنة ثم تزوجها في العدة ثم طلقها قبل الدخول في النكاح الثاني عندهما عليه كل المهر - و على قول زفر و محمد رحمهما الله تعالى نصف المهر بالنكاح الثاني * 207

٢٠٨ و منها اذا طلق (٣) امرأة بائنة بعد الدخول ثم تزوجها في العدة ثم ارتدت و العياذ بالله ثم اسلمت على قول ابي حنيفة و ابي يوسف رحمهما الله 208

(٢ ن) جملة مسائل * (٣ ن) طلق امرأته طلاقا بائنا بعد الدخول *

و الصراف - و هو الصحيح - لان الناس يستنكفون عنهم - و قيل هذا اختلاف عصر و زمان - في زمن ابي حنيفة رحمه الله تعالى كانوا لا يعدون الدناءة في الحرفة منقصة - و تبدل ذلك في زمانهما *

١٩٨ و الجمال لا يعد في الكفاءة * 198

١٩٩ و اختلفوا في العقل - قال بعضهم لا يعتبر - و قال الشيخ الامام الزاهد علي بن محمد البزدوي رح الفقيه يكون كفؤا للعلوي - لان شرف الحسب فوق شرف النسب * 199

٢٠٠ الذمية اذا زوجت نفسها رجلا لم يكن لوليها حق الفسخ الا ان يكون امرا ظاهرا بان زوجت ابنة ملكهم او خيرهم نفسها كناسا او دباغا منهم او نقصت عن مهرها نقصانا فاحشا كان لاوليائها ان يطالبوه بالتبليغ الى تمام مهر المثل او بالفسخ * 200

٢٠١ اذا زوجت المرأة نفسها غير كفوء كان للاولياء من العصبة حق الفسخ و لا يكون الفسخ لعدم الكفاءة الا عند القاضي - لانه مجتهد فيه و كل واحد من الخصمين يتمسك بنوع دليل و بقول عالم فلا ينقطع الخصومة الا بفصل من له ولاية عليهما - كالفسخ بخيار البلوغ و الرد بالعيب بعد القبض - فلا يكون (٢) هذا الفسخ طلاقا - فان كان ذلك قبل الدخول و الخلوة يسقط كل المهر - و لا عدة عليها - و ان كان بعد الخلوة الصحيحة كان عليه كل المهر و نفقة العدة - و ان (٣) لم يفسخ القاضي العقد بينهما كان النكاح قائما في حق جميع الاحكام من ملك الطلاق و الظهار و الايلاء و التوارث * 201

٢٠٢ اذا زوجت المرأة نفسها من غير كفوء كان للاولياء حق الفسخ ما لم تلد منه و لا يبطل حق الولي بسكوته بعد ما علم و ان طال الزمان - و ان قبض 202

(٢ ن) و لا يكون ه (٣ ن) و الى ان يفسخ القاضي *

عند الكل - قال بعضهم الشرط ان يملک نفقة سنة - و قال بعضهم ان يملک نفقة شهر - و عن ابي يوسف رح انه اقدر علي ايفاء ما يعجل لها من المهر و يكسب كل يوم مقدار ما ينفق عليها يكون كفوًا - و قال الشيخ الامام ابو بكر محمد بن الفضل رح اذا قدر علي ايفاء ما يعجل لها من المهر و نفقة شهر كان كفوءا - و الاحسن في المحترفين ما قاله ابو يوسف رح اذا ملک الرجل الف درهم و عليه دين الف درهم و تزوج امراة بالف و مهر مثلها الف قالوا يجوز ذلک - لانه قادر علي ان يقضي دين المهر بالالف التي في يده *

١٩٦ و مما يتعلق به الكفاءة عند البعض الديانة - و قال ابو يوسف رح الفاسق اذا كان معلنا يخرج سكرانا لا يكون كفوءا للصالحة من بنات الصالحين - و ان كان يسر ذلک و لا يعلن يكون كفوءا - و عن محمد رح اذا كان الفاسق محترما معظما عند الناس كاعوان السلطان و غيرهم يكون كفوءا لبنات الصالحين - و ان كان مستخفا عند الناس لا يكون كفوًا قال الشيخ الامام شمس الائمة السرخسي رح لم ينقل عن ابي حنيفة رحمه الله تعالى في ظاهر الرواية في هذا شيئ - و الصحيح ان عنده الفسق لا يمنع الكفاءة - و قال بعض مشائخ بلخ رح الفاسق لا يكون كفوءا لبنت الصالح معلنا كان الفاسق او لم يكن - و هو اختيار الشيخ الامام ابي بكر محمد بن الفضل رح * 196

١٩٧ و منها الحرفة في ظاهر الرواية - عن ابي حنيفة رح لا يعتبر الحرفة و يكون البيطار كفوًا للعطار - و في قول محمد و ابي يوسف رح و احدي الروايتين عن ابي حنيفة رحمه الله تعالى صاحب الحرفة الدنية كالبيطار و الحجام و الحائک و الكناس و الدباغ لا يكون كفوًا للعطار و البزاز 197

ابي يوسف و محمد رح لان عندهما الوكالة تتقيد بالاكفاء - و من اسلم بنفسه و ليس له اب في الاسلام لا يكون كفوءا لمن له اب واحد في الاسلام و من له اب واحد في الاسلام لا يكون كفوءا لمن كان له ابوان في الاسلام و من له ابوان في الاسلام يكون كفوءا لمن كان له عشرة آباء في الاسلام *

۱۹۳ و منها الحرية - فالمملوك كيف كان لا يكون كفوءا للحرة - وكذا المعتق لا يكون كفوءا للحرة الاصلية - و المعتق ابوه لا يكون كفوءا للمرأة التي لها ابوان في الحرية - و من له ابوان في الحرية يكون كفوءا لمن كان له آباء في الحرية - و عن ابي يوسف رح من اسلم بنفسه و المعتق اذا احرز من الفضائل ما يقابل نسب الآخر (۲) يكون كفوءا * 193

۱۹۴ و منها الكفاءة في المال و الثروة (۳) في ظاهر الرواية لا يعتبر ذلك - فمن كان قادرا على المهر و النفقة يكون كفوءا لذات اموال عظيمة - و من لا يقدر على المهر و النفقة لا يكون كفوءا للفقيرة في ظاهر الرواية - و عن الحسن عن ابي يوسف رح يكون كفوءا - و لا يعتبر القدرة على المهر و النفقة و في بعض الروايات يعتبر القدرة على النفقة دون المهر * 194

۱۹۵ و عن بعض المشائخ رح اذا زوج الصغيرة اخوها من صبي ليس له طاقة للمهر و ابوه غني و قبل النكاح ابوه جاز - لان الصغير يعد غنيا في المهر بمال الاب و لا يعد غنيا في النفقة - لان الآباء يتحملون المهور الغالية و لا يتحملون النفقة الدارة - اما من ليس له اب غني لابد له من القدرة على المهر - ثم اختلفوا في المهر - قال بعضهم يعتبر القدرة علي اداء كل المهر - و قال بعضهم يعتبر القدرة علي اداء نصف المهر - و في ديارنا يعتبر القدرة علي اداء المعجل - و اختلفوا في النفقة ايضا مع اعتبارها 195

(۲ ن) آخر * (۳ ن) و المروة *

و اخذت منک بغير حق فانا ضامن لک بذلک فيصح هذا الضمان و ان كانت المرأة صغيرة قالوا الحيلة في ان لايكون الزوج مطالبا بالاجماع ان يقول الاب وقت عقد النكاح بالفارسية دختر خويش فلانه را بتو بزني دادم بدو هزار درم بدانكه پانصد درم ترا بود فانه يصح ذلک - و يصير هذا الكلام للاستثناء - كانه قال زوجت ابنتي بالفي درهم الا خمسمائة فيصح ذلک عند الكل - فكذلک الوكيل - و حيلة اخري ان يشتري اب الصغيرة من زوجها بعد النكاح عرضا قليل القيمة بمقدار ما يريد ان يحط عن مهر الصغيرة من زوجها فيصير الاب مستوفيا ذلک من مهرها بثمن العرض *

١٨٨ رجل قال لغيره زوج ابنتي هذه رجلا يرجع الی علم و دين بمشورة فلان فزوجها رجلا بهذه الصفة من غير مشورة فلان جاز - لان غرضه من المشورة ان يكون النكاح ممن كان بهذه الصفة - فاذا حصل الغرض لا حاجة الی المشورة * 188

فصل فی الكفاءة

١٨٩ الكفاءة معتبرة فی النكاح - خلافا لمالک و سفيان و جماعة من الصحابة رضوان الله عليهم اجمعين - و عن الكرخي رح انه اخذ بقولهم * 189

١٩٠ ثم الكفاءة تتعلق بخمسة * 190

١٩١ منها لا خلاف فيها بيننا و هي النسب - فقريش بعضهم اكفاء لبعض كيف كانوا - حتی ان القرشي الذي ليس بهاشمي يكون كفؤا للهاشمي و غير القرشي من العربي لا يكون كفؤا للقرشي - و العرب بعضهم اكفاء لبعض - الانصاري و المهاجري فيه سواء - و الموالي لا يكونون كفؤا للعرب * 191

١٩٢ و منها الاسلام - فالنصرانية و اليهودية لا تكون كفوءا للمسلم - حتي ان المسلم اذا وكل رجلا بالنكاح فزوجه يهودية اونصرانية لا يجوز في قول 192

فان كان الزوج مقرا ان المرأة لم توكله بدينار كانت المرأة بالخيار - ان شاءت اجازت النكاح بدينار و ليس لها غير ذلك - و ان شاءت ردت النكاح و لها عليه مهر مثلها بالغاما بلغ : بخلاف ما تقدم لان ثم المراة رضيت بالمسمى - فاذا بطل النكاح و وجب العقر بالدخول لايزاد على مارضيت اما هنا المراة ما رضيت بالمسمى فى العقد فكان لها مهر المثل بالغا ما بلغ - و ليس لها نفقة العدة - لان العدة لم تجب بحكم النكاح - و انما وجبت بالدخول عن شبهة - فلا يجب فيها النفقة - و ان كان الزوج يدعي التوكيل بدينار و هي تنكر فكذلك كان القول قولها مع اليمين و هذا امر يحتاط فيه ينبغي ان يشهد على امرها و يخبرها بعد العقد اذا خالف امرها *

۱۸۵ و كذا الولي اذا كانت بالغة يفعل ما يفعل الوكيل * 185

۱۸۶ وكيل المرأة اذا زوجها او الاب اذا زوج البالغة او الصغيرة بمهر مسمى 186
ثم ان الوكيل او الاب ابرأ الزوج عن كل المهر او عن بعض و شرط الضمان على نفسه لم تصح الهبة و الابراء الا ان تجيز المرأة اذا كانت بالغة - و شرط الضمان باطل - لانه لو تكفل عن المرأة و قال اگرزن رضا ندهد و بستاند من ضامنم مر شوي را انچه زن بستاند فبطلان الكفالة ظاهر *

۱۸۷ رجل قال لآخر ان اخذ فلان ما له عليك من الدين فانا ضامن بذلك لو[۲] 187
اراد به الكفالة للمرأة فقال اگرزن تو[۳] طلب كند من ضامنم او را از مال خود[۴] بدهم و هذه كفالة للمرأة و هي غائبة فلا يصح في قول ابي حنيفة و محمد رح الا ان يقبلها حاضر للمرأة فى المجلس - و الحيلة لها ان كانت كبيرة ان يقول الوكيل او الولي ان المرأة امرتني بالهبة و الابراء فان انكرت ذلك

(۲ ن) و ان اراد * (۳ ن) از تو طلب كند * (۴ ن) خويش *

ذلک و انقضت عدتي فزوجني فلانا جاز ذلک على ما قالت *

١٧٩ اذا وكلت المرأة او الرجل رجلين بالتزويج او بالخلع او بالعتق على مال 179
ففعل احدهما لم يجز - و لو و كل رجلين بطلاق او عتاق بغير مال ففعل
احدهما جاز *

١٨٠ الوكيل بالنكاح كالرسول لا يملک قبض المهر للمرأة - و كذلک ولي الكبيرة 180
الا الاب و الجد - فانهما يملكان قبض مهر الكبيرة اذا كانت بكرا استحسانا *

١٨١ اذا وكل رجلا بان يزوجه فلانة بالف درهم فزوجها اياه بالفين ان اجاز 181
الزوج جاز - و ان رد بطل - و ان لم يعلم الزوج بذلک حتى دخل بها
فالخيار باق - ان اجاز كان عليه المسمى لا غير - و ان رد بطل النكاح - فيجب
مهر المثل ان كان اقل من المسمي - و الا يجب المسمي - و ان لم يرض
الزوج بالزيادة فقال الوكيل انا اغرم الزيادة و الزمكما النكاح لم يكن
له ذلک *

١٨٢ امرأة وكلت رجلا بالتصرف في امورها فزوجها من نفسه لا يجوز - لانها 182
لو وكلته بالنكاح لا يملک التزويج من نفسه فههنا اولى *

١٨٣ رجل وكل رجلا ان يزوجه امرأة نكاحا فاسدا فزوجه امرأة نكاحا جائزا 183
لم يجز - لان النكاح الفاسد ليس بنكاح فلا يفيد شيئا من احكام النكاح - و
لهذا لو حلف ان لا يتزوج فتزوج نكاحا فاسدا لا يحنث - و هذا
بخلاف البيع اذا وكله بالبيع الفاسد فباع بيعا جائزا جاز في قول
ابي حنيفة رحمه الله - لان الفاسد بيع يفيد حكم البيع و هو الملک - و
يدخل في يمين البيع فيحنث بالبيع الفاسد *

١٨٤ امرأة وكلت رجلا ليزوجها باربعمائة درهم فزوجها الوكيل فاقامت مع الزوج 184
سنة ثم زعم الزوج ان الوكيل زوجها منه بدينار فصدقه الوكيل في ذلک

١٧١ و لو وكل رجلا ليزوجه فلانة او فلانة فايتهما زوجه جاز - و لا يبطل التوكيل 171
بهذه الجهالة - و ان زوجهما جميعا في عقدة لم يجز واحد منهما - كما لو
وكل رجلا ان يزوجه امرأة فزوجه امرأتين في عقدة *

١٧٢ و لو وكل رجلا ليزوجه امرأة ثم وكل آخر بمثل ذلك فزوجه لحدهما امرأة 172
و الآخر اختها ان كانا على التعاقب جاز الول - و ان وقعا معا بطلا *

١٧٣ اذا قال الرجل لغيره زوجني امرأة فاذا فعلت فامرها بيدها فزوجه الوكيل 173
امرأة و لم يشترط لها ذلك كان الامر بيدها - و لو قال زوجني امرأة
و اشترط لها علي اني اذا تزوجتها فامرها بيدها فزوجه امرأة لم يكن
الامر بيدها الا ان يشترط الوكيل - لان الزوج ما شرط الامر لها بنفسه بل
فوض ذلك الى الوكيل بخلاف الاول *

١٧٤ و لو وكلت المرأة رجلا بالنكاح فشرط الوكيل على الزوج انه اذا تزوجها 174
يكون الامر بيدها ثم زوجها منه جاز النكاح - و لا[٢] يكون الامر بيدها
حين زوجها *

١٧٥ و لو وكل رجلا ان يزوجه فلانة فاذا لها زوج فمات عنها او طلقها و انقضت 175
عدتها ثم زوجها الوكيل اياه جاز *

١٧٦ و لو وكل رجلا ان يزوجه فلانة ثم تزوجها الموكل ثم ابانها لم يكن للوكيل 176
ان يزوجها اياه *

١٧٧ اذا وكلت المرأة رجلا ان يزوجها فزوجها على مهر صحيح او فاسد او وهبها 177
من رجل بالشهود او تصدق بها على رجل فهو جائز - فان تزوجت المرأة
قبل ان يزوجها الوكيل يخرج الوكيل من الوكالة *

١٧٨ امرأة لها زوج قالت لرجل اني اختلع من زوجي فاذا فعلت 178

(٢ ن) و يكون الامر بيدها *

على قول الكل - و هو الصحيح - و لو كان كفوءا الا انه اعمى او مقعد
لوصبي او معتوه فهو جائز - و كذا اذا كان خصيا او عنينا *

١٩٤ و لو وكل رجلا بان يزوجه امرأة فزوجه امرأة عمياء او شلاء او رتقاء او مجنونة 164
او صغيرة تجامع او لا تجامع حرة لو امة كفؤ لو ليست بكفوء له مسلمة او
كتابية جاز في قول ابي حنيفة رح *

١٩٥ و لو وكل بان يزوجه امة فزوجه حرة لا يجوز - و ان زوجه مكاتبة لو مدبرة 165
لو ام ولد جاز لانهن في النكاح كالامة *

١٩٦ و لو وكل رجلا ليزوجه امرأة فزوجه امرأة حلف الزوج بطلاقها ان تزوجها 166
او زوجه امرأة كان الموكل آلى منها لو كانت في عدة الموكل صح
انكاح الوكيل *

١٩٧ و لو زوجه الوكيل امرأة و هي في نكاح الغير او في عدة الغير و هو يعلم 167
بذلک او لم يعلم فدخل بها الموكل و لم يعلم بذلک فرق بينهما - و عليه
الاقل من المسمى و من مهر المثل - لن موجب الدخول في النكاح
الفاسد الاقل من المسمى و من مهر المثل - ولا يرجع الزوج بذلک
على الوكيل *

١٩٨ و كذا لو زوجه ام امرأته * 168

١٩٩ رجل ارسل رجلا ليخطب له امرأة بعينها فذهب الرسول و زوجها اياه 169
جاز - لانه امره بالخطبة - و تمام الخطبة بالعقد *

١٧٠ و لو وكل رجلا ليزوجه امرأة فزوجه امرأة ثم اختلف الزوج و الوكيل فقال 170
الزوج زوجتني هذه و قال الوكيل بل زوجتک هذه الاخرى كان القول
قول الزوج اذا صدقته المرأة في ذلک - لانهما تصادقا على النكاح فيثبت
النكاح بتصادقهما - و هذه المسئلة دليل على ان النكاح يثبت بالتصادق *

١٥٩ رجل وكل رجلا ليزوجه فلانة فتزوجها الوكيل صح نكاح الوكيل - بخلاف 159
الوكيل بشراء شيء بعينه اذ اشتري[٢] لنفسه صح و لا يكون مشتريا لنفسه
لان الوكيل بالشراء مع الموكل بمنزلة البائع مع المشتري كانه اشتراه لنفسه
ثم باعه من الموكل - لان ملك اليمين مما يقبل الانتقال عنه الي غيره
و هذا المعني لا يمكن تحقيقه في الوكيل بالنكاح - لانه رسول و سفير
و الرسول يملك الشراء لنفسه - فلو ان الوكيل اقام مع المرأة شهرا
و دخل بها ثم طلقها و انقضت عدتها فزوجها من الموكل جاز له
ان يزوجها اياه *

١٦٠ مريض كل لسانه فقال له رجل اكون وكيلا في تزويج ابنتك فلانة فقال 160
المريض بالفارسية آري و لم يزد علي ذلك لم يصر وكيلا - لان قوله آري
محتمل يحتمل ان يكون توكيلا في الحال - و يحتمل ان يجعله وكيلا في
الزمان الثاني - و يحتمل التأمل و التدبر آري اجعلك وكيلا - فلا يصير
وكيلا بالشك *

١٦١ و لو وكل رجلا بان يزوجه امرأة فزوجه الوكيل ابنة نفسه ان كانت الابنة 161
صغيرة لا يجوز في قولهم - و ان كانت كبيرة فكذلك في قول ابي
حنيفة رح - و قال صاحباه رح يجوز ذلك - و لو زوجه الوكيل اخته
جاز في قولهم جميعا *

١٦٢ و الوكيل من قبل المرأة اذا زوجها من ابيه او ابنه لا يجوز في قول 162
ابي حنيفة رح *

١٦٣ الوكيل بالنكاح من قبل المرأة اذا زوجها ممن ليس بكفؤ لها قال بعضهم 163
يصح في قول ابي حنيفة رح خلافا لصاحبيه رح - و قال بعضهم لا يصح

(٢ ن) اذا اشتري لنفسه لا يكون مشتريا لنفسه *

فصل فى الوكالة

١٥٥ رجل له ابن و لابنه ابنة فاكره الاب ابنه علي ان يوكله في تزويج ابنته 155
فقال الابن من از تو و از فرزندي تو بيزارم هرچه خواهي بكن فذهب
الاب و زوج ابنة الابن قال الشيخ الامام ابو بكر محمد بن الفضل رح
لا يصح هذا النكاح لمعان - احدها انه لما قال هرچه خواهي بكن في
تزويجها فكان الكلام محتملا - يحتمل انه اراد بذلک الرد و ان كره الاب
و لانه لايراد بهذا في حالة الغضب التوكيل - و لان مثل هذا الكلام لايراد
به التحقيق - قال الله تعالى فمن شاء فليؤمن و من شاء فليكفر *

١٥٦ عم قال لابنة اخيه الثيب اني اريد ان ازوجک من فلان فقالت يصلح 156
فلما فارقها العم قالت لا ارضى و لم يعلم العم بذلک فزوجها جاز نكاحه
في قول ابي حنيفة رح - لانه كالوكيل فلا ينعزل قبل العلم *

١٥٧ بالغة وكلت رجلا بتزويجها من فلان بالف درهم فزوجها الوكيل بخمسمائة 157
فلما اخبرت بذلک قالت لا يعجبني هذا لاجل نقصان المهر فقيل لها
لا يكون لک منه الا ما تريدين فقالت رضيت قال الفقيه ابو جعفر رح
يجوز النكاح - لان قولها لا يعجبني ليس برد للنكاح فاذا رضيت بعد ذلک
فقد صادفت اجازتها عقدا موقوفا فصحت الاجازة *

١٥٨ رجل امر رجلا ليبيع غلاما له بمائة دينار فباعه المامور بالف درهم ثم قال 158
للآمر بعت الغلام فقال المولى اجزت ذكر في المنتقى انه يجوز البيع بالف
درهم - وكذلک هذا فى النكاح - و لو قال الآمر حين اخبره المامور بالبيع
قد اجزتک (٢) بما امرتک به لم يجز بيع المامور *

(٢ ن) قد اجزت ما امرتک به *

شريک العنان و المضارب لا يملکان تزويج الامة في قول ابي حنيفة و محمد رحمهما الله تعالى - و کذا العبد الماذون و المکاتب لا يملک تزويج الامة و الله اعلم بالصواب *

فصل في فسخ عقد الفضولي

١٥٠ رجل زوج رجلا امرأة بغير اذنه لم يکن لهذا العاقد ان يفسخ هذا العقد في قول محمد و ابي يوسف رحمهما الله تعالى الاول - و في قوله الآخر ان يفسخ العقد * 150

١٥١ العاقدون في الفسخ اربعة - عاقد لا يملک الفسخ لا بالقول ولا بالفعل و هو الفضولي - اذا زوج رجلا امرأة بغير اذنه ثم قال فسخت لا ينفسخ و کذا لو زوجه اخت تلک المرأة يتوقف الثاني و لا يکون فسخا للاول * 151

١٥٢ و عاقد يفسخ بالقول و لا يفسخ بالفعل - و هو الوکيل - رجل وکل رجلا ليزوجه امرأة بعينها فزوجه تلک المرأة و خاطب عنها فضولي فان هذا الوکيل يملک الفسخ بالقول - و لو زوجه اخت تلک المرأة لا ينفسخ العقد الاول * 152

١٥٣ و عاقد يملک الفسخ بالفعل و لا يملک بالقول - و صورته رجل زوج رجلا امرأة بغير امره ثم ان الزوج وکله ان يزوجه امرأة بغير عينها فزوجه اخت تلک المرأة ينفسخ نکاح الاولى - ولو فسخ ذلک العقد بالقول لا يصح فسخه * 153

١٥٤ و عاقد يملک الفسخ بالقول و الفعل جميعا - و صورته رجل وکل رجلا ليزوجه امرأة بغير عينها فزوجه امرأة و خاطب عنها فضولي فان فسخ الوکيل هذا العقد صح فسخه - و لو زوجه اخت تلک المرأة ينفسخ العقد الاول * 154

فصل في نكاح المماليك

١٣٩ لا يجوز نكاح العبد و المكاتب و المكاتبة و المدبر و المدبرة و ام الولد بغير اذن السيد - و كذلک معتق البعض على[2] قول ابي حنيفة رح * 139

١٤٠ و يجوز نكاح المولى على العبد بغير اذنه و ان كان كبيرا - كما يجوز نكاح الامة - و عن ابي حنيفة رح في رواية و هو قول الشافعي رح لا يملک المولى اجبار العبد * 140

١٤١ و لا يجــوز تزويج المولى على المكاتب و المكاتبة الا باذنهما و ان كانا صغيرين * 141

١٤٢ و لو زوج المولى مكاتبته الصغيرة بغير اذنها فعتقت لا يبطل نكاح المولى لكن لا يجوز الا باجازة المولى - و ان عجزت بطل نكاح المولى بعجزها * 142

١٤٣ و لو زوج مكاتبه الصغير امرأة بغير اذنه فعتق او عجز لا يبطل نكاح المولى لكن لا يجوز الا باجازة المولى * 143

١٤٤ و ما يجب للامة و المدبرة و ام الولد من المهر بنكاح او بدخول عن شبهة يكون للمولى * 144

١٤٥ و مهر المكاتبة و معتقة البعض يكون لها لا للمولى * 145

١٤٦ و اذا وجب المهر على العبد بنكاح باذن المولى يباع فيه * 146

١٤٧ و ما يجب على المكاتب و المدبر يسعيان في ذلک * 147

١٤٨ و ما يجب على العبد بغير اذن المولى من ذلک يؤاخذ به بعد العتق * 148

١٤٩ ليس للرجل ان يزوج عبد ابنه الصغير - و له ان يزوج امته - و الجد بمنزلة الاب - و كذا الوصي و القاضي و المفاوض في مال المفاوضة - و اما 149

(٢ ن) في قول *

علی خمسین دینارا او قالت اجزت النکاح علی ان یزید لي کذا او قالت لا اجیز النکاح الا بزیادة کذا لم یکن ذلک ردا - و لا یبطل نکاحها - حتی لو اجازت بعد ذلک صح اجازتها - و لو قالت لا اجیز النکاح و لکن زد لي یکون ذلک ردا *

۱۳۳ الصبي المراهق اذا تزوج بغیر اذن الاب امرأة و دخل بها فبلغ[۲] الخبر الاب فرد نکاحه قالوا لا یجب علی الصبي حد و لا عقر - اما الحد فلمکان الصبا - و اما العقر فلانها لما زوجت نفسها منه مع علمها ان نکاحه لا ینفذ فقد رضیت ببطلان حقها * 133

۱۳۴ اذا تزوج العبد بغیر اذن المولی امرأة ثم قال للمرأة لا حاجة لي فی النکاح بطل نکاحه - و لو قال المولی لا ارضی و لا اجیز او قال لم ارض و لم اجز او قال انا کاره ذکر فی المنتقی عن ابي یوسف رح انه یکون ذلک ردا لنکاح العبد * 134

۱۳۵ و کذا لو قالت البکر ذلک وصلا فقالت لا ارضی و لکن رضیت جاز استحسانا * 135

۱۳۶ رجل خطب بکرا من ابیها فقال الاب مرا کدخدائي پسر ست هرچه کند رواست فزوج الابن اخته فبلغها الخبر فسکتت ثم زوجها الاب بعد ذلک من رجل آخر فبلغها فسکتت جاز نکاح الاب - لان الاخ لیس بولي فلم یکن سکوتها في نکاح الاخ رضا * 136

۱۳۷ اذا تزوج الصغیر او الصغیرة بغیر اذن الولي فبلغا لم یجز نکاحهما حتی یجیزا بعد البلوغ * 137

۱۳۸ و العبد و الامة اذا تزوجا بغیر اذن المولی ثم اعتقا جاز نکاحهما من غیر اجازة * 138

(۲ ن) فبلغ الاب *

جاز في قول ابي حنيفة و ابي يوسف رحمهما الله تعالى - و قال محمد رحمه الله تعالى لا يجوز - و ان سكتت لا يجوز بالاجماع *

٢٦٧ و اذا بلغ الابن معتوها او مجنونا يبقى ولاية الاب عليه في ماله و نفسه * 267

٢٦٨ و اذا بلغ عاقلا ثم جنّ اوصار معتوها هل تعود ولاية الاب في المال و النفس اختلفوا فيه - قال[٢] ابو بكر البلخي رحمه الله تعالى لا تعود في قول ابي يوسف رحمه الله تعالى - و يكون الولاية للسلطان - و قال محمد رحمه الله تعالى تعود ولاية الاب في المال و النفس استحسانا - و قال محمد بن ابراهيم الميداني رحمه الله تعالى عندنا تعود ولاية الاب - و على قول زفر رحمه الله تعالى تثبت الولاية للسلطان * 268

٢٦٩ و اما اذا جن الاب او صار معتوها هل يكون للابن ولاية التصرف في ماله و نفسه فهو على الاختلاف الذي ذكرنا في الابن اذا جن * 269

٢٧٠ امرأة جاءت الى القاضي و قالت اني اريد ان اتزوج و ليس لي ولي و لا يعرفني احد فللقاضي ان يأذن لها بالنكاح - و يقول لها اذنت لك ان لم تكوني قرشية و لا عربية و لا مملوكة و لا ذات زوج و لا في عدة الغير و كذلك لو كان لها ولي فابى ان يزوجها كان للقاضي ان يأذن لها بالتزوج و ان لم يكن لها ولي و ارادت الاحتياط ترفع الامر الى القاضي حتى يزوجها القاضي باذنها او يأذن لها بالنكاح - و ان كرهت ان ترفع الامر الى القاضي فطالبت اباها بالتزويج فزعم الاب انه كان زوجها وهي صغيرة من رجل و الرجل غائب فاقام الاب بينة على ذلك قالوا لا يلتفت الى بينته - لانها قامت على غائب ليس عنه خصم حاضر * 270

١٧١ و للاب ان يزوجها - فان ابى الاب ترفع الامر الى القاضي حتى يزوجها او 271

(٢ ن) قال الفقيه ابو بكر البلخي رحمه الله تعالى *

٢٦١ فان كان ذلک قبل الدخول يسقط كل المهر سواء كان ذلک من قبل 261
الرجل او من قبل المرأة - و بعد الدخول لا يسقط شيئ من المهر *

٢٦٢ و للصغيرة و الصغير خيار البلوغ في انكاح القاضي (٢) في اظهر الروايتين 262
عن ابي حنيفة وهو قول محمد رحمهما الله تعالى *

٢٦٣ و اذا زوج ابنته الصغيرة و ضمن لها المهر عن زوجها صح الضمان - فاذا 263
بلغت و اخذت الاب بالضمان لم يرجع الاب على الزوج ان كان الضمان
بغير امره - و يرجع ان كان بامره - فان كان ضمان الاب في مرض موته
لم يصح *

٢٦٤ و ان زوج الاب ابنه الصغير امرأة و ضمن عنه المهر ان كان في صحة 264
الاب جاز - و ان اخذت المرأة المهر من الاب فى القياس يرجع الاب
على الصغير في ماله - و فى الاستحسان لا يرجع - و لو مات الاب و
اخذت المرأة المهر من تركته فلسائر الورثة ان يرجعوا في نصيب
الصغير بذلک عندنا خلافا لزفر رح - و لو كان الابن كبيرا و ضمن عنه الاب
بغير امره في صحته ثم مات (٣) و اخذ الضمان من تركته لم يرجع ورثته
بالاجماع - و لو كان الاب ضمن المهر عن ولده الصغير في مرض موته لا يصح
الضمان - و المجانين كالصبيان في ذلک - و اذا ضمن عن ابنه الصغير
و ادى كان متطوعا الا اذا اشهد عند الاداء انه يؤدي ليرجع ح لا يكون
متطوعا *

٢٦٥ و لا يزوج البكر البالغة ابوها على كره منها خلافا للشافعي رحمه الله تعالى 265
و فى الثيب لا يزوج بالاجماع *

٢٦٦ و ان زوج البكر البالغة العاقلة ابوها و هو كافر او عبد فرضيت باللسان 266

(٢ ن) نكاح * (٣ ن) ثم مات الاب *

خيار البلوغ في نكاح غير الاب و الجد عند ابي حنيفة و محمد رحمهما الله تعالى - و قال ابو يوسف رحمه الله تعالى لاخيار لهما *

۲۵۵ و اذا بلغت و هي بكر فسكتت ساعة بطل خيارها - فان اختارت نفسها كما بلغت و اشهدت على ذلك صح - فاما في الغلام و الجارية التي هي ثيب لا يبطل خيار البلوغ بسكوتهما و لا يقتصر على المجلس و هي على خيارها ما لم تنص على الرضا او تفعل ما يدل على الرضا نحو التمكين من الوطي و طلب النفقة - و ان اكلت من طعامه او خدمته كما كانت فهي على خيارها * 255

۲۵٦ و خيار البلوغ يفارق خيار العتق من وجوه - احدها ان خيار العتق يبطل بالقيام عن المجلس - و خيار البلوغ في الغلام و الثيب لا يبطل بالقيام عن المجلس * 256

۲۵۷ و الثاني ان الجهل بخيار البلوغ لا يعتبر عذرا حتى ان الصغيرة اذا قالت لم اعلم بخيار البلوغ فانما سكتّ لاجل ذلك لا تعذر و يبطل خيارها - و المعتقة اذا قالت ذلك عذرت و لا يبطل خيارها و ان كان ذلك بعد زمان * 257

۲۵۸ و منها ان خيار العتق يثبت للامة دون الغلام - و خيار البلوغ يثبت لهما جميعا * 258

۲۵۹ و منها ان خيار العتق لا يبطل بالسكوت و ان كانت بكرا - و خيار البلوغ يبطل بسكوت البكر * 259

۲٦۰ و منها ان في خيار العتق لا يتوقف الفرقة على القضاء بل يثبت بنفس الاختيار - و في خيار البلوغ لا يقع الفرقة و لا يبطل النكاح ما لم يفسخ القاضي العقد بينهما * 260

و قال زفر رحمة الله تعالى لا يزوجها احد حتى يحضر الاقرب او يزوجها وكيل الاقرب - فان زوجها الاقرب حيث هو اختلفوا في جواز نكاحه و الظاهر هو الجواز *

٢٥١ و تكلموا في الغيبة المنقطعة - بعضهم قدرها بانقطاع الخبر و القوافل 251 و بعضهم قدرها بمسيرة سنة - وبعضهم قدرها بمسيرة شهر - و قال اكثرهم ان كان في موضع لا ينتظر الكفوء بمجيئ الخبر منه فهي منقطعة - و اشار في الكتاب الى ان ادنى مدة السفر يكفي للانقطاع - و هو قول محمد بن مقاتل الرازي وسفيان الثوري و ابي عصمة وسعيد بن معاذ المروزي رحمهم الله تعالى - و عليه فتوى جماعة من المتأخرين - منهم القاضي الامام ابو علي النسفي رح - قال(٢) هو من بخارا الى نسف غيبة منقطعة - فان كان الاقرب حيث هو جوالا لا يوقف(٣) على اثره او كان مفقودا لا يعرف مكانه او مختفيا في البلدة لا يوقف عليه قال القاضي الامام ابو الحسن علي السغدي رح يكون هو بمنزلة الغائب غيبة منقطعة - لانه لما تعذر الوصول اليه و الانتفاع برأيه كان بمنزلة الميت فان كان زوجها الابعد ثم ظهر انه كان مختفيا في المصر جاز نكاح الابعد *

٢٥٢ و اذا زوج الرجل ابنه امرأة باكثر من مهر مثلها او زوج ابنته الصغيرة 252 باقل من مهر مثلها او وضعها في غير كفؤ او زوج ابنه الصغير امة او امرأة ليست بكفوء له جاز في قول ابي حنيفة رحمه الله تعالى و قال صاحباه رح لا يجوز *

٢٥٣ واجمعوا على انه لا يجوز ذلك من غير الاب و الجد ولا من القاضي * 253

٢٥٤ و اذا بلغ الصغير او الصغيرة و قد زوجهما الاب و الجد لاخيار لهما - و لهما 254

(٢ ن) قال هو رحمه الله * (٣ ن) لا يتوقف - لا يوافق *

تعالى - و عند صاحبيه ما دام له عصبة فالقاضي ليس بولي *

٢٤٤ ثم القاضي انما يملك نكاح من يحتاج الى الولي اذا كان ذلک في عهده و منشوره - و ان لم يكن ذلک في عهده و منشوره لم يكن وليا - فان زوجها القاضي و لم يأذن له السلطان بذلک ثم اذن له بذلک فاجاز القاضي ذلک النكاح جاز استحسانا - كالعبد اذا تزوج بغير اذن المولى ثم اذن له المولى بالنكاح فاجاز ذلک النكاح جاز استحسانا * 244

٢٤٥ و الوصي لا يملک انكاح الصغير و الصغيرة اوصى اليه الاب في ذلک او لم يوص - و روى هشام عن ابي حنيفة رحمه الله تعالى وهو قول مالک ان اوصى اليه الاب جاز له تزويج الصغير و الصغيرة - و قال ابن ابي ليلى و هو ولي في الوجهين * 245

٢٤٦ و لو كان الصغير او الصغيرة في حجر رجل يعولهما كالملتقط و نحوه فانه لا يملک تزويجهما * 246

٢٤٧ و لا ولاية للصبي و المجنون و لا المملوک و لا الكافر على المسلم * 247

٢٤٨ و الفسق لا يمنع الولاية * 248

٢٤٩ و اذا اجتمع للصغير و الصغيرة وليان كالاخوين و العمين فايهما زوج جاز عندنا - و ان زوجها على التعاقب جاز الاول دون الثاني - و ان زوجها كل واحد منهما من رجل آخر فوقعا معا او لا يعلم ايهما اول ابطل العقدان - و قال مالک رحمه الله تعالى لا ينفرد احد الوليين بالانكاح كما لا ينفرد واحد من المولیين في العبد و الامة المعتقة * 249

٢٥٠ و ان زوجها الابعد و الاقرب حاضر يتوقف على اجازة الاقرب - و ان كان الاقرب غائبا غيبة منقطعة جاز نكاح الابعد عندنا - و قال الشافعي رحمه الله تعالى اذا غاب الاقرب ينتقل الولاية الى السلطان و القاضي 250

٢٣٢ و كذلك ابن الابن و ان سفل * 232

٢٣٣ ثم الاخ لاب و ام - ثم الاخ لاب - ثم بنوهما على هذا الترتيب و ان سفلوا * 233

٢٣٤ ثم العم لاب و ام ثم العم لاب - ثم بنوهما على هذا الترتيب * 234

٢٣٥ ثم عم الاب لاب و ام ثم عم الاب لاب - ثم بنوهما على هذا الترتيب * 235

٢٣٦ و ما ذكرنا كله مذهب اصحابنا رحمهم الله تعالى - و قال الشافعي رحمه الله تعالى ليس لغير الاب والجد تزويج الصغيرة و الصغير * 236

٢٣٧ و للولي تزويج الثيب الصغيرة عندنا خلافا للشافعي رحمه الله تعالى * 237

٢٣٨ و بعد العصبات من الاقارب الولاية عندنا لمولى العتاقة لانه عصبة - ثم عصبة مولى العتاقة * 238

٢٣٩ و عند عدم العصبة كل قريب يرث الصغير و الصغيرة من ذوي الارحام يملك تزويج الصغير و الصغيرة في ظاهر الرواية عن ابي حنيفة رحمه الله تعالى - و قال محمد رح لا ولاية لذوي الارحام - و قول ابي يوسف رح مضطرب * 239

٢٤٠ و الاقرب عند ابي حنيفة رحمه الله تعالى الام ثم البنت - ثم بنت الابن ثم بنت البنت - ثم بنت ابن الابن - ثم بنت بنت البنت ثم الاخت لاب وام - ثم الاخت لاب - ثم الاخ و الاخت لام ثم اولادهم ثم العمات و الاخوال و الخالات و اولادهم على هذا الترتيب * 240

٢٤١ فاذا اجتمع الجد الفاسد و الاخت فعند ابي حنيفة رحمه الله تعالى الولاية للجد * 241

٢٤٢ و بعد هؤلاء مولى الموالاة عند ابي حنيفة رحمه الله تعالى خلافا لصاحبيه * 242

٢٤٣ و ما دام له قريب فالقاضي ليس بولي في قول ابي حنيفة رحمه الله 243

لم يكن مسلما في الاصل و انما صار مسلما و للصغيرة اباء احرار مسلمون ثم ادركت الصغيرة فاجازت النكاح لم يجز - لان هذا النكاح لم يكن له مجيز حال وقوعه فلم يتوقف فلا يلحقه الاجازة *

۲۲۵ و كذا لو انعدمت الكفاءة بسبب آخر لا ينعقد نكاح غير الاب و الجد * 225

۲۲۶ امرأة زوجت نفسها غير كفؤ قالوا لها ان تمنع نفسها ولا تمكنه من الوطي حتى يرضى الولي بهذا العقد - لان الظاهر من حال الولي ان لا يرضى فلو وطئها الزوج فعسى تحبل فيتعذر الفسخ و يلحقهم العار بنسبة من لا يكافئهم - و الله اعلم * 226

فصل في الاولياء

۲۲۷ الاصل في اعتبار الولي قوله صلى الله عليه و سلم لا نكاح الا بولي - و هو شرط جواز النكاح في الصغار و المماليك و المجانين * 227

۲۲۸ والولاية تثبت باسباب - اقواها ملك اليمين - لا يصح نكاح المملوك الا باذن المولى - و المولى يملك اجبار عبده على النكاح عندنا - و اجبار الامة عند الكل - و المملوك اذا كان بين رجلين لا يزوجه احدهما * 228

۲۲۹ ثم بعد ملك اليمين العصوبة - لقوله عليه السلام النكاح الى العصبات و اقرب العصبات الى الصغير و الصغيرة الاب ثم الجد اب الاب و ان علا * 229

۲۳۰ والابن من العصبة يزوج الام المجنونة عندنا - و قال الشافعي رح لا يزوجها الا ان يكون الابن من عشيرتها * 230

۲۳۱ و لختلف اصحابنا في الاب و الابن اذا اجتمعا للمجنونة - قال ابو حنيفة و ابو يوسف رحمهما الله تعالى الابن احق بتزويجها - و قال محمد رحمه الله تعالى الاب احق - لانه يملك التصرف في المال و النفس - و الابن لا يملك التصرف في مالها * 231

٢١٩ و دلت المسئلة على ان المرأة اذا زوجت نفسها رجلا و لم يشترط لها 219
الكفاءة و تعلم[2] المرأة انه كفوء او ليس بكفوء ثم ظهر انه غير كفوء
لاخيار لها و كذا الاولياء اذا زوجوها برضاها و لم يعلموا بعدم الكفاءة
ثم علموا - و ان شرط الكفاءة او اخبر لهم بالكفاءة فزوجوها ثم ظهر انه غير كفو
كان لهم الخيار *

٢٢٠ و السكران اذا زوج ابنته الصغيرة و قصر في مهر مثلها قال الشيخ الامام 220
ابوبكر محمد بن الفضل رحمه الله تعالى لو فعل الصاحي ذلك يجوز
في قول ابي حنيفة رحمه الله تعالى و لا يجوز في قول صاحبيه
رحمهما الله تعالى - اما السكران فليس من اهل الرأي و المشورة - فلا
ينفذ عقده على الصغيرة باقل من مهر مثلها *

٢٢١ و ان زوجها الصاحي من غير كفوء لا يجوز في قول صاحبيه - و اختلفوا 221
في قول ابي حنيفة رحمه الله - و الظاهر الجواز - و ان زوجها السكران
من غير كفوء لا يجوز عند الكل *

٢٢٢ و اختلفت الروايات عنهما في الاب و الجد اذا زوجا الصغيرة باقل من 222
مهر المثل - في رواية عنهما العقد فاسد - و في رواية عنهما العقد موقوف
على اجازة الصغيرة بعد البلوغ - و عن ابي يوسف رحمه الله انه قال
يفسد التسمية و يجوز العقد بمهر المثل *

٢٢٣ امرأة زوجت نفسها غير كفوء كان للولي ان يرفع الامر الى القاضي حتى 223
يفسخ و ان لم يكن الولي ذا رحم محرم منها كابن العم و نحوه - و قيل
من لا يكون محرما لا يكون له حق الاعتراض - و الصحيح هو الاول *

٢٢٤ غير الاب و الجد اذا زوج الصغيرة من رجل كان جده معتق قوم لو 224

(٢ ن) و لم تعلم المرأة انه كفوء او غير كفوء ثم ظهر *

ما ذكر شرا مما ظهر و هو كفوء لها بما ظهر بان تزوج عربية علي انه عربي فظهر انه قرشي او ذكر انه عجمي فاذا هو عربي كان العقد لازما - ولو كان ما ظهر خيرا مما ذكر و ليس بكفوء لها بان تزوج قرشية علي انه عجمي فاذا هو عربي كان النكاح لازما في حقها - و يكون للاولياء حق الاعتراض و ان كان ما ظهر شرا مما ذكر و ليس بكفوء لها بما ظهر بان تزوج عربية علي انه عربي فاذا هو عجمي كان لها حق الفسخ - و ان رضيت كان للاولياء حق الفسخ - و ان كان ما ظهر شرا مما ذكر و هو كفوء لها بان تزوج عربية علي انه قرشي فاذا هو عربي كان لها حق الفسخ عند اصحابنا الثلثة رحمهم الله تعالي خلافا لزفر رحمه الله تعالي *

٢١٥ و كذا لو تزوج امرأة علي انه فلان بن فلان فاذا هو اخوه لابيه او عمه لابيه كان لها حق الفسخ و ان كان كفوا لها * 215

٢١٦ رجل زوج ابنته الصغيرة من رجل ذكر انه لا يشرب المسكر فوجده شريبا مدمنا فبلغت الصغيرة و قالت لا ارضي قال الفقيه ابو جعفر رحمه الله تعالي ان لم يكن اب البنت يشرب المسكر و كان غالب اهل بيته الصلاح فالنكاح باطل - لان والد الصغيرة لم يرض لعدم الكفاءة و انما زوجها منه علي ظن انه كفوء * 216

٢١٧ وذكر في الاصل امرأة زوجت نفسها رجلا و لم تعلم انه حر او عبد ثم ظهر انه عبد اذن له في النكاح لاخيار لها - و يكون الخيار للاولياء - و ان زوجها الاولياء برضاها او لم يعلموا انه حر او عبد ثم علموا انه كان عبدا لاخيار لاحدهم * 217

٢١٨ و بمثله لو ذكر الزوج انه حر فزوجوها منه ثم ظهر انه عبد كان لهم الخيار * 218

تعالى عليه كل المهر - و على قول محمد و زفر رحمهما الله تعالى لا يجب عليه المهر الثاني *

۲۰۹ و منها المنكوحة اذا كانت امة فطلقها بعد الدخول تطليقة بائنة ثم تزوجها في العدة ثم اعتقت فاختارت نفسها قبل الدخول * 209

۲۱۰ و منها اذا طلق امرأة بعد الدخول تطليقة بائنة ثم تزوجها في العدة ثم وقعت الفرقة بينهما باللعان او بخيار البلوغ عند ابي حنيفة و ابي يوسف رحمهما الله تعالى الدخول في النكاح الاول يجعل دخولا في النكاح الثاني في حق تاكد المهر و وجوب العدة - و على قول محمد و زفر رحمهما الله تعالى الدخول في النكاح الاول لا يكون دخولا في النكاح الثاني لا في المهر و لا في العدة - الا ان عند زفر رح تسقط عنها بقية تلك العدة و على قول محمد رح لا تسقط * 210

۲۱۱ و كذلك لو كان النكاح الاول فاسدا و دخل بها او كان وطئها بشبهة و وجبت عليها العدة ثم تزوجها في العدة نكاحا جائزا ثم فارقها قبل[۲] الدخول * 211

۲۱۲ و لو كان النكاح الاول جائزا و دخل بها و وقعت الفرقة بينهما ثم تزوجها في العدة نكاحا فاسدا ثم فرق بينهما قبل الدخول لا يجب المهر الثاني في قولهم * 212

۲۱۳ و لو كان النكاح الثاني بعد انقضاء العدة ثم وقعت الفرقة بينهما قبل الدخول كان الجواب فيه عند الكل كما قال محمد زفر رحمهما الله تعالى في الفصول المتقدمة * 213

۲۱۴ رجل تزوج امرأة و انتسب[۳] الي قبيلة ثم ظهر انه من غيرهم فان كان 214

(۲ ن) قبل الدخول جاز * (۳ ن) و انتسب لها *

مهرها و جهزها به بطل حقه - و ان لم يقبض و لكن خاصم زوجها في بقية المهر و النفقة بطل حقه استحسانا *

۲۰۳ 203 اذا زوجت المرأة نفسها غير كفوء و رضي به احد الاولياء لم يكن لهذا الولي و لا لمن هو مثله او دونه في الولاية حق الفسخ - و يكون ذلك لمن فوقه *

۲۰۴ 204 و لو زوجها الولي غير كفوء و دخل بها ثم بانت من زوجها بالطلاق ثم زوجت نفسها هذا الزوج بغير ولي كان للولي ان يفسخ - و ان كان الطلاق رجعيا لم يكن له ان يفسخ *

۲۰۵ 205 و لو زوجت نفسها غير كفوء و دخل بها ثم فسخ القاضي العقد بينهما بخصومة الولي ثم تزوجها هذا الرجل في العدة بغير و لي ثم فرق القاضي بينهما قبل الدخول كان على الزوج كل المهر الثاني و عليها عدة مستقبلة في قول ابي حنيفة و ابي يوسف رحمهما الله تعالى - و قال محمد و زفر رحمهما الله تعالى لا مهر على الزوج - و عليها بقية العدة الاولى عند محمد رح - و قال زفر رح لا عدة عليها *

۲۰۶ 206 و هذه خمسة مسائل على هذا الخلاف - منها هذه المسئلة (۲) *

۲۰۷ 207 و منها اذا طلق الرجل امرأته المدخولة تطليقة بائنة ثم تزوجها في العدة ثم طلقها قبل الدخول في النكاح الثاني عندهما عليه كل المهر - و على قول زفر و محمد رحمهما الله تعالى نصف المهر بالنكاح الثاني *

۲۰۸ 208 و منها اذا طلق (۳) امرأة بائنة بعد الدخول ثم تزوجها في العدة ثم ارتدت و العياذ بالله ثم اسلمت على قول ابي حنيفة و ابي يوسف رحمهما الله

(۲ ن) جملة مسائل * (۳ ن) طلق امرأته طلاقا بائنا بعد الدخول *

و الصرافـ - و هو الصحيح - لان الناس يستنكفون عنهم - و قيل هذا اختلاف عصر و زمان - في زمن ابي حنيفة رحمه الله تعالى كانوا لا يعدون الدناءة في الحرفة منقصة - و تبدل ذلك في زمانهما *

١٩٨ و الجمال لا يعد في الكفاءة * 198

١٩٩ و اختلفوا في العقل - قال بعضهم لا يعتبر - و قال الشيخ الامام الزاهد علي بن محمد البزدوي رح الفقيه يكون كفؤا للعلوي - لان شرف الحسب فوق شرف النسب * 199

٢٠٠ الذمية اذا زوجت نفسها رجلا لم يكن لوليها حق الفسخ الا ان يكون امرا ظاهرا بان زوجت ابنة ملكهم او خيرهم نفسها كناسا او دباغا منهم او نقصت عن مهرها نقصانا فاحشا كان لاوليائها ان يطالبوه بالتبليغ الى تمام مهر المثل او بالفسخ * 200

٢٠١ اذا زوجت المرأة نفسها غير كفوء كان للاولياء من العصبة حق الفسخ و لا يكون الفسخ لعدم الكفاءة الا عند القاضي - لانه مجتهد فيه و كل واحد من الخصمين يتمسك بنوع دليل و بقول عالم فلا ينقطع الخصومة الا بفصل من له ولاية عليهما - كالفسخ بخيار البلوغ و الرد بالعيب بعد القبض - فلا يكون (٢) هذا الفسخ طلاقا - فان كان ذلك قبل الدخول و الخلوة يسقط كل المهر - و لا عدة عليها - و ان كان بعد الخلوة الصحيحة كان عليه كل المهر و نفقة العدة - و ان (٣) لم يفسخ القاضي العقد بينهما كان النكاح قائما في حق جميع الاحكام من ملك الطلاق و الظهار و الايلاء و التوارث * 201

٢٠٢ اذا زوجت المرأة نفسها من غير كفوء كان للاولياء حق الفسخ ما لم تلد منه و لا يبطل حق الولي بسكوته بعد ما علم و ان طال الزمان - و ان قبض 202

(٢ ن) و لا يكون * (٣ ن) و الى ان يفسخ القاضي *

عند الكل - قال بعضهم الشرط ان يملک نفقة سنة - و قال بعضهم ان يملک نفقة شهر - و عن ابي يوسف رح اذ اقدر علی ايفاء ما يعجل لها من المهر و يكسب كل يوم مقدار ما ينفق عليها يكون كفؤا - و قال الشيخ الامام ابو بكر محمد بن الفضل رح اذا قدر علي ايفاء ما يعجل لها من المهر و نفقة شهر كان كفوا - و الاحسن فی المحترفين ما قاله ابو يوسف رح اذا ملک الرجل الف درهم و عليه دين الف درهم و تزوج امراة بالف و مهر مثلها الف قالوا يجوز ذلک - لانه قادر علی ان يقضي دين المهر بالالف التي في يده *

۱۹۶ و مما يتعلق به الكفاءة عند البعض الديانة - و قال ابو يوسف رح الفاسق اذا كان معلنا يخرج سكرانا لا يكون كفوا للصالحة من بنات الصالحين - و ان كان يسر ذلک و لا يعلن يكون كفوا - و عن محمد رح اذا كان الفاسق محترما معظما عند الناس كاعوان السلطان و غيرهم يكون كفوا لبنات الصالحين - و ان كان مستخفا عند الناس لا يكون كفؤا قال الشيخ الامام شمس الائمة السرخسي رح لم ينقل عن ابي حنيفة رحمه الله تعالی في ظاهر الرواية في هذا شيئ - و الصحيح ان عنده الفسق لا يمنع الكفاءة - و قال بعض مشائخ بلخ رح الفاسق لا يكون كفوا لبنت الصالح معلنا كان الفاسق او لم يكن - و هو اختيار الشيخ الامام ابي بكر محمد بن الفضل رح * 196

۱۹۷ و منها الحرفة في ظاهر الرواية - عن ابي حنيفة رح لا يعتبر الحرفة و يكون البيطار كفؤا للعطار - و في قول محمد و ابي يوسف رح و احدي الروايتين عن ابي حنيفة رحمه الله تعالی صاحب الحرفة الدنية كالبيطار و الحجام و الحائک و الكناس و الدباغ لا يكون كفؤا للعطار و البزاز 197

ابي يوسف و محمد رح لان عندهما الوكالة تتقيد بالاكفاء - و من اسلم بنفسه و ليس له اب في الاسلام لا يكون كفوءا لمن له اب واحد في الاسلام و من له اب واحد في الاسلام لا يكون كفوءا لمن كان له ابوان في الاسلام و من له ابوان في الاسلام يكون كفوءا لمن كان له عشرة آباء في الاسلام *

۱۹۳ و منها الحرية - فالمملوك كيف كان لا يكون كفوءا للحرة - و كذا المعتق لا يكون كفوءا للحرة الاصلية - و المعتق ابوه لا يكون كفوءا للمرأة التي لها ابوان في الحرية - و من له ابوان في الحرية يكون كفوءا لمن كان له آباء في الحرية - و عن ابي يوسف رح من اسلم بنفسه و المعتق اذا احرز من الفضائل ما يقابل نسب الآخر(۲) يكون كفوءا * 193

۱۹۴ و منها الكفاءة في المال و الثروة(۳) في ظاهر الرواية لا يعتبر ذلك - فمن كان قادرا على المهر و النفقة يكون كفوءا لذات اموال عظيمة - و من لا يقدر على المهر و النفقة لا يكون كفوءا للفقيرة في ظاهر الرواية - و عن الحسن عن ابي يوسف رح يكون كفوءا - و لا يعتبر القدرة على المهر و النفقة و في بعض الروايات يعتبر القدرة على النفقة دون المهر * 194

۱۹۵ و عن بعض المشائخ رح اذا زوج الصغيرة اخوها من صبي ليس له طاقة للمهر و ابوه غني و قبل النكاح ابوه جاز - لان الصغير يعد غنيا في المهر بمال الاب و لا يعد غنيا في النفقة - لان الآباء يتحملون المهور الغالية و لا يتحملون النفقة الدارة - اما من ليس له اب غني لابد له من القدرة على المهر - ثم اختلفوا في المهر - قال بعضهم يعتبر القدرة علي اداء كل المهر - و قال بعضهم يعتبر القدرة علي اداء نصف المهر - و في ديارنا يعتبر القدرة علي اداء المعجل - و اختلفوا في النفقة ايضا مع اعتبارها 195

(۲ ن) آخر * (۳ ن) و المروة *

لم يكن مسلما في الاصل و انما صار مسلما و للصغيرة اباء احرار مسلمون ثم ادركت الصغيرة فاجازت النكاح لم يجز - لان هذا النكاح لم يكن له مجيز حال وقوعه فلم يتوقف فلا يلحقه الاجازة *

۲۲۵ و كذا لو انعدمت الكفاءة بسبب آخر لا ينعقد نكاح غير الاب و الجد * 225

۲۲۶ امرأة زوجت نفسها غير كفؤ قالوا لها ان تمنع نفسها و لا تمكنه من الوطي حتى يرضى الولي بهذا العقد - لان الظاهر من حال الولي ان لا يرضى فلو وطئها الزوج فعسى تحبل فيتعذر الفسخ و يلحقهم العار بنسبة من لا يكافئهم - و الله اعلم * 226

فصل في الاولياء

۲۲۷ الاصل في اعتبار الولي قوله صلى الله عليه و سلم لا نكاح الا بولي - و هو شرط جواز النكاح في الصغار و المماليك و المجانين * 227

۲۲۸ والولاية تثبت باسباب - اقواها ملك اليمين - لا يصح نكاح المملوك الا باذن المولى - و المولى يملك اجبار عبده على النكاح عندنا - و اجبار الامة عند الكل - و المملوك اذا كان بين رجلين لا يزوجه احدهما * 228

۲۲۹ ثم بعد ملك اليمين العصوبة - لقوله عليه السلام النكاح الى العصبات و اقرب العصبات الى الصغير و الصغيرة الاب ثم الجد اب الاب و ان علا * 229

۲۳۰ والابن من العصبة يزوج الام المجنونة عندنا - و قال الشافعي رح لا يزوجها الا ان يكون الابن من عشيرتها * 230

۲۳۱ و اختلف اصحابنا في الاب و الابن اذا اجتمعا للمجنونة - قال ابو حنيفة و ابو يوسف رحمهما الله تعالى الابن احق بتزويجها - و قال محمد رحمه الله تعالى الاب احق - لانه يملك التصرف في المال و النفس - و الابن لا يملك التصرف في مالها * 231

٢١٩ و دلت المسئلة على ان المرأة اذا زوجت نفسها رجلا و لم يشترط لها 219
الكفاءة و تعلم المرأة (٢) انه كفوء او ليس بكفوء ثم ظهر انه غير كفوء
لاخيار لها و كذا الاولياء اذا زوجوها برضاها و لم يعلموا بعدم الكفاءة
ثم علموا - و ان شرط الكفاءة او اخبرلهم بالكفاءة فزوجوها ثم ظهر انه غير كفو
كان لهم الخيار *

٢٢٠ و السكران اذا زوج ابنته الصغيرة و قصر في مهر مثلها قال الشيخ الامام 220
ابو بكر محمد بن الفضل رحمه الله تعالى لو فعل الصاحي ذلك يجوز
في قول ابي حنيفة رحمه الله تعالى و لا يجوز في قول صاحبيه
رحمهما الله تعالى - اما السكران فليس من اهل الرأي و المشورة - فلا
ينفذ عقده على الصغيرة باقل من مهر مثلها *

٢٢١ و ان زوجها الصاحي من غير كفوء لا يجوز في قول صاحبيه - و اختلفوا 221
في قول ابي حنيفة رحمه الله - و الظاهر الجواز - و ان زوجها السكران
من غير كفوء لا يجوز عند الكل *

٢٢٢ و اختلفت الروايات عنهما في الاب و الجد اذا زوجا الصغيرة باقل من 222
مهر المثل - في رواية عنهما العقد فاسد - و في رواية عنهما العقد موقوف
على اجازة الصغيرة بعد البلوغ - و عن ابي يوسف رحمه الله انه قال
يفسد التسمية و يجوز العقد بمهر المثل *

٢٢٣ امرأة زوجت نفسها غير كفوء كان للولي ان يرفع الامر الى القاضي حتى 223
يفسخ و ان لم يكن الولي ذا رحم محرم منها كابن العم و نحوه - و قيل
من لا يكون محرما لا يكون له حق الاعتراض - و الصحيح هو الاول *

٢٢٤ غير الاب و الجد اذا زوج الصغيرة من رجل كان جده معتق قوم او 224

(٢ ن) و لم تعلم المرأة انه كفوء او غير كفوء ثم ظهر *

ما ذكر شرا مما ظهر و هو كفوء لها بما ظهر بان تزوج عربية علي انه عربي فظهر انه قرشي او ذكر انه عجمي فاذا هو عربي كان العقد لازما - ولو كان ما ظهر خيرا مما ذكر و ليس بكفوء لها بان تزوج قرشية علي انه عجمي فاذا هو عربي كان النكاح لازما في حقها - و يكون للاولياء حق الاعتراض و ان كان ما ظهر شرا مما ذكر و ليس بكفوء لها بما ظهر بان تزوج عربية علي انه عربي فاذا هو عجمي كان لها حق الفسخ - و ان رضيت كان للاولياء حق الفسخ - و ان كان ما ظهر شرا مما ذكر و هو كفوء لها بان تزوج عربية علي انه قرشي فاذا هو عربي كان لها حق الفسخ عند اصحابنا الثلثة رحمهم الله تعالي خلافا لزفر رحمة الله تعالي *

۲۱۵ و كذا لو تزوج امرأة علي انه فلان بن فلان فاذا هو اخوة لابيه او عمه لابيه كان لها حق الفسخ و ان كان كفوا لها * 215

۲۱۶ رجل زوج ابنته الصغيرة من رجل ذكر انه لا يشرب المسكر فوجده شريبا مدمنا فبلغت الصغيرة و قالت لا ارضي قال الفقيه ابو جعفر رحمه الله تعالي ان لم يكن اب البنت يشرب المسكر و كان غالب اهل بيته الصلاح فالنكاح باطل - لان والد الصغيرة لم يرض لعدم الكفاءة و انما زوجها منه علي ظن انه كفوء * 216

۲۱۷ وذكر في الاصل امرأة زوجت نفسها رجلا و لم تعلم انه حر او عبد ثم ظهر انه عبد اذن له في النكاح لاخيار لها - و يكون الخيار للاولياء - و ان زوجها الاولياء برضاها او لم يعلموا انه حر او عبد ثم علموا انه كان عبدا لاخيار لاحدهم * 217

۲۱۸ و بمثله لو ذكر الزوج انه حر فزوجها منه ثم ظهر انه عبد كان لهم الخيار * 218

تعالى عليه كل المهر - و على قول محمد و زفر رحمهما الله تعالى لا يجب عليه المهر الثاني *

٢٠٩ و منها المنكوحة اذا كانت امة فطلقها بعد الدخول تطليقة بائنة 209
ثم تزوجها في العدة ثم اعتقت فاختارت نفسها قبل الدخول *

٢١٠ و منها اذا طلق امرأة بعد الدخول تطليقة بائنة ثم تزوجها في العدة ثم 210
وقعت الفرقة بينهما باللعان او بخيار البلوغ عند ابي حنيفة و ابي يوسف رحمهما الله تعالى الدخول في النكاح الاول يجعل دخولا في النكاح الثاني في حق تاكد المهر و وجوب العدة - و على قول محمد و زفر رحمهما الله تعالى الدخول في النكاح الاول لا يكون دخولا في النكاح الثاني لا في المهر و لا في العدة - الا ان عند زفر رح تسقط عنها بقية تلك العدة و على قول محمد رح لا تسقط *

٢١١ و كذلك لو كان النكاح الاول فاسدا و دخل بها او كان وطئها بشبهة 211
و وجبت عليها العدة ثم تزوجها في العدة نكاحا جائزا ثم فارقها قبل الدخول [٢] *

٢١٢ و لو كان النكاح الاول جائزا و دخل بها و وقعت الفرقة بينهما ثم تزوجها 212
في العدة نكاحا فاسدا ثم فرق بينهما قبل الدخول لا يجب المهر الثاني في قولهم *

٢١٣ و لو كان النكاح الثاني بعد انقضاء العدة ثم وقعت الفرقة بينهما قبل 213
الدخول كان الجواب فيه عند الكل كما قال محمد زفر رحمهما الله تعالى في الفصول المتقدمة *

٢١٤ رجل تزوج امرأة و انتسب [٣] الي قبيلة ثم ظهر انه من غيرهم فان كان 214

(٢ ن) قبل الدخول جاز * (٣ ن) و انتسب لها *

مهرها و جهزها به بطل حقه - و ان لم يقبض و لكن خاصم زوجها في بقية المهر و النفقة بطل حقه استحسانا *

۲۰۳ اذا زوجت المرأة نفسها غير كفوء و رضي به احد الاولياء لم يكن لهذا الولي و لا لمن هو مثله او دونه في الولاية حق الفسخ - و يكون ذلک لمن فوقه * 203

۲۰۴ و لو زوجها الولي غير كفوء و دخل بها ثم بانت من زوجها بالطلاق ثم زوجت نفسها هذا الزوج بغير ولي كان للولي ان يفسخ - و ان كان الطلاق رجعيا لم يكن له ان يفسخ * 204

۲۰۵ و لو زوجت نفسها غير كفوء و دخل بها ثم فسخ القاضي العقد بينهما بخصومة الولي ثم تزوجها هذا الرجل في العدة بغير و لي ثم فرق القاضي بينهما قبل الدخول كان على الزوج كل المهر الثاني و عليها عدة مستقبلة في قول ابي حنيفة و ابي يوسف رحمهما الله تعالى - و قال محمد و زفر رحمهما الله تعالى لا مهر علي الزوج - و عليها بقية العدة الاولى عند محمد رح - و قال زفر رح لا عدة عليها * 205

۲۰۶ و هذه خمسة مسائل[۲] علي هذا الخلاف - منها هذه المسئلة * 206

۲۰۷ و منها اذا طلق الرجل امرأته المدخولة تطليقة بائنة ثم تزوجها في العدة ثم طلقها قبل الدخول في النكاح الثاني عندهما عليه كل المهر - و على قول زفر و محمد رحمهما الله تعالى نصف المهر بالنكاح الثاني * 207

۲۰۸ و منها اذا طلق[۳] امرأة بائنة بعد الدخول ثم تزوجها في العدة ثم ارتدت و العياذ بالله ثم اسلمت على قول ابي حنيفة و ابي يوسف رحمهما الله 208

(۲ ن) جملة مسائل * (۳ ن) طلق امرأته طلاقا بائنا بعد الدخول *

و الصراف - و هو الصحيح - لان الناس يستنكفون عنهم - و قيل هذا اختلاف عصر و زمان - في زمن ابي حنيفة رحمه الله تعالى كانوا لا يعدون الدناءة في الحرفة منقصة - و تبدل ذلك في زمانهما *

١٩٨ و الجمال لا يعد في الكفاءة * 198

١٩٩ و اختلفوا في العقل - قال بعضهم لا يعتبر - و قال الشيخ الامام الزاهد علي بن محمد البزدوي رح الفقيه يكون كفوا للعلوي - لان شرف الحسب فوق شرف النسب * 199

٢٠٠ الذمية اذا زوجت نفسها رجلا لم يكن لوليها حق الفسخ الا ان يكون امرا ظاهرا بان زوجت ابنة ملكهم او خيرهم نفسها كناسا او دباغا منهم او نقصت عن مهرها نقصانا فاحشا كان لاوليائها ان يطالبوه بالتبليغ الى تمام مهر المثل او بالفسخ * 200

٢٠١ اذا زوجت المرأة نفسها غير كفوء كان للاولياء من العصبة حق الفسخ و لا يكون الفسخ لعدم الكفاءة الا عند القاضي - لانه مجتهد فيه و كل واحد من الخصمين يتمسك بنوع دليل و بقول عالم فلا ينقطع الخصومة الا بفصل من له ولاية عليهما - كالفسخ بخيار البلوغ و الرد بالعيب بعد القبض - فلا (٢) يكون هذا الفسخ طلاقا - فان كان ذلك قبل الدخول و الخلوة يسقط كل المهر - و لا عدة عليها - و ان كان بعد الخلوة الصحيحة كان عليه كل المهر و نفقة العدة - و ان (٣) لم يفسخ القاضي العقد بينهما كان النكاح قائما في حق جميع الاحكام من ملك الطلاق و الظهار و الايلاء و التوارث * 201

٢٠٢ اذا زوجت المرأة نفسها من غير كفوء كان للاولياء حق الفسخ ما لم تلد منه و لا يبطل حق الولي بسكوته بعد ما علم و ان طال الزمان - و ان قبض 202

(٢ ن) و لا يكون ٭ (٣ ن) و الى ان يفسخ القاضي ٭

عند الكل - قال بعضهم الشرط ان يملك نفقة سنة - وقال بعضهم ان يملك نفقة شهر - و عن ابي يوسف رح اذ اقدر علي ايفاء ما يعجل لها من المهر و يكسب كل يوم مقدار ما ينفق عليها يكون كفؤا - و قال الشيخ الامام ابو بكر محمد بن الفضل رح اذا قدر علي ايفاء ما يعجل لها من المهر ونفقة شهر كان كفوءا - و الاحسن في المحترفين ما قاله ابو يوسف رح اذا ملك الرجل الف درهم و عليه دين الف درهم و تزوج امراة بالف و مهر مثلها الف قالوا يجوز ذلك - لانه قادر علي ان يقضي دين المهر بالالف التي في يده *

۱۹۶ و مما يتعلق به الكفاءة عند البعض الديانة - و قال ابو يوسف رح 196 الفاسق اذا كان معلنا يخرج سكرانا لا يكون كفوءا للصالحة من بنات الصالحين - و ان كان يسر ذلك و لا يعلن يكون كفوءا - و عن محمد رح اذا كان الفاسق محترما معظما عند الناس كاعوان السلطان و غيرهم يكون كفوءا لبنات الصالحين - و ان كان مستخفا عند الناس لا يكون كفوًا قال الشيخ الامام شمس الائمة السرخسي رح لم ينقل عن ابي حنيفة رحمه الله تعالي في ظاهر الرواية في هذا شيئ - و الصحيح ان عنده الفسق لا يمنع الكفاءة - و قال بعض مشائخ بلخ رح الفاسق لا يكون كفوءا لبنت الصالح معلنا كان الفاسق او لم يكن - و هو اختيار الشيخ الامام ابي بكر محمد بن الفضل رح *

۱۹۷ ومنها الحرفة في ظاهر الرواية - عن ابي حنيفة رح لا يعتبر الحرفة 197 و يكون البيطار كفؤا للعطار - و في قول محمد و ابي يوسف رح و احدي الروايتين عن ابي حنيفة رحمه الله تعالي صاحب الحرفة الدنية كالبيطار و الحجام و الحائك و الكناس و الدباغ لا يكون كفؤا للعطار و البزاز

ابي يوسف و محمد رح لان عندهما الوكالة تتقيد بالاكفاء - و من اسلم
بنفسه و ليس له اب في الاسلام لا يكون كفوءا لمن له اب واحد في الاسلام
و من له اب واحد في الاسلام لا يكون كفوءا لمن كان له ابوان في الاسلام
و من له ابوان في الاسلام يكون كفوءا لمن كان له عشرة آباء في الاسلام *

۱۹۳ و منها الحرية - فالمملوك كيف كان لا يكون كفوءا للحرة - و كذا المعتق 193
لا يكون كفوءا للحرة الاصلية - و المعتق ابوه لا يكون كفوءا للمرأة التي لها
ابوان في الحرية - و من له ابوان في الحرية يكون كفوءا لمن كان له آباء
في الحرية - و عن ابي يوسف رح من اسلم بنفسه و المعتق اذا احرز
من الفضائل ما يقابل نسب الآخر (۲) يكون كفوءا *

۱۹۴ و منها الكفاءة في المال و الثروة (۳) في ظاهر الرواية لا يعتبر ذلک - فمن كان 194
قادرا على المهر و النفقة يكون كفوءا لذات اموال عظيمة - و من لا يقدر
على المهر و النفقة لا يكون كفوءا للفقيرة في ظاهر الرواية - و عن الحسن
عن ابي يوسف رح يكون كفوءا - و لا يعتبر القدرة على المهر و النفقة
و في بعض الروايات يعتبر القدرة على النفقة دون المهر *

۱۹۵ و عن بعض المشائخ رح اذا زوج الصغيرة اخوها من صبي ليس له طاقة 195
للمهر و ابوه غني و قبل النكاح ابوه جاز - لان الصغير يعد غنيا في المهر
بمال الاب و لا يعد غنيا في النفقة - لان الآباء يتحملون المهور الغالية و
لا يتحملون النفقة الدارة - اما من ليس له اب غني لابد له من القدرة
على المهر - ثم اختلفوا في المهر - قال بعضهم يعتبر القدرة علي اداء
كل المهر - و قال بعضهم يعتبر القدرة علي اداء نصف المهر - و في ديارنا
يعتبر القدرة علي اداء المعجل - و اختلفوا في النفقة ايضا مع اعتبارها

(۲ ن) آخر * (۳ ن) و المروة *

و اخذت منك بغير حق فانا ضامن لك بذلك فيصح هذا الضمان و ان كانت المرأة صغيرة قالوا الحيلة في ان لايكون الزوج مطالبا بالاجماع ان يقول الاب وقت عقد النكاح بالفارسية دختر خويش فلانه را بتو بزني دادم بدو هزار درم بدانكه پانصد درم ترا بود فانه يصح ذلك - و يصير هذا الكلام للاستثناء - كانه قال زوجت ابنتي بالفي درهم الا خمسمائة فيصح ذلك عقد الكل - فكذلك الوكيل - و حيلة اخري ان يشتري اب الصغيرة من زوجها بعد النكاح عرضا قليل القيمة بمقدار ما يريد ان يحط عن مهر الصغيرة من زوجها فيصير الاب مستوفيا ذلك من مهرها بثمن العرض *

۱۸۸ رجل قال لغيره زوج ابنتي هذه رجلا يرجع الى علم و دين بمشورة فلان فزوجها رجلا بهذه الصفة من غير مشورة فلان جاز - لان غرضه من المشورة ان يكون النكاح ممن كان بهذه الصفة - فاذا حصل الغرض لا حاجة الى المشورة * 188

فصل في الكفاءة

۱۸۹ الكفاءة معتبرة في النكاح - خلافا لمالك و سفيان و جماعة من الصحابة رضوان الله عليهم اجمعين - و عن الكرخي رح انه اخذ بقولهم * 189

۱۹۰ ثم الكفاءة تتعلق بخمسة * 190

۱۹۱ منها لا خلاف فيها بيننا و هي النسب - نقريش بعضهم اكفاء لبعض كيف كانوا - حتى ان القرشي الذي ليس بهاشمي يكون كفؤا للهاشمي و غير القرشي من العربي لا يكون كفؤا للقرشي - و العرب بعضهم اكفاء لبعض - الانصاري و المهاجري فيه سواء - و الموالي لا يكونون كفؤا للعرب * 191

۱۹۲ و منها الاسلام - فالنصرانية و اليهودية لا تكون كفوءا للمسلم - حتي ان المسلم اذا وكل رجلا بالنكاح فزوجه يهودية او نصرانية لا يجوز في قول 192

فان كان الزوج مقرا ان المرأة لم توكله بدينار كانت المرأة بالخيار - ان شاءت اجازت النكاح بدينار و ليس لها غير ذلك - و ان شاءت ردت النكاح و لها عليه مهر مثلها بالغاما بلغ : بخلاف ما تقدم لان ثم المراة رضيت - بالمسمي - فاذا بطل النكاح و وجب العقر بالدخول لايزاد علي ما رضيت اما هنا المراة ما رضيت بالمسمي في العقد فكان لها مهر المثل بالغا ما بلغ - و ليس لها نفقة العدة - لان العدة لم تجب بحكم النكاح - و انما وجبت بالدخول عن شبهة - فلا يجب فيها النفقة - و ان كان الزوج يدعي التوكيل بدينار و هي تنكر فكذلك كان القول قولها مع اليمين و هذا امر يحتاط فيه ينبغي ان يشهد علي امرها و يخبرها بعد العقد اذا خالف امرها *

۱۸۵ و كذا الولي اذا كانت بالغة يفعل ما يفعل الوكيل * 185

۱۸۶ وكيل المرأة اذا زوجها او الاب اذا زوج البالغة او الصغيرة بمهر مسمي 186 ثم ان الوكيل او الاب ابرأ الزوج عن كل المهر او عن بعض و شرط الضمان علي نفسه لم تصح الهبة و الابراء الا ان تجيز المرأة اذا كانت بالغة - و شرط الضمان باطل - لانه لو تكفل عن المرأة و قال اگرزن رضا ندهد و بستاند من ضامنم مر شوي را انچه زن بستاند فبطلان الكفالة ظاهر *

۱۸۷ رجل قال لآخر ان اخذ فلان ما له عليک من الدين فانا ضامن بذلک لو[۲] 187 اراد به الكفالة للمرأة فقال اگرزن تو[۳] طلب كند من ضامنم او را از مال خود[۴] بدهم و هذه كفالة للمرأة و هي غائبة فلا يصح في قول ابي حنيفة و محمد رح الا ان يقبلها حاضر للمرأة في المجلس - و الحيلة لها ان كانت كبيرة ان يقول الوكيل او الولي ان المرأة امرتني بالهبة و الابراء فان انكرت ذلک

(۲ ن) و ان اراد * (۳ ن) از تو طلب كند * (۴ ن) خويش *

ذلک و انقضت عدتي فزوجني فلانا جاز ذلک على ما قالت *

١٧٩ اذا وكلت المرأة او الرجل رجلين بالتزويج او بالخلع او بالعتق على مال 179 ففعل احدهما لم يجز - و لو وكل رجلين بطلاق او عتاق بغير مال ففعل احدهما جاز *

١٨٠ الوكيل بالنكاح كالرسول لا يملک قبض المهر للمرأة - و كذلک ولي الكبيرة 180 الا الاب و الجد - فانهما يملكان قبض مهر الكبيرة اذا كانت بكرا استحسانا *

١٨١ اذا وكل رجلا بان يزوجه فلانة بالف درهم فزوجها اياه بالفين ان اجاز 181 الزوج جاز - و ان رد بطل - و ان لم يعلم الزوج بذلک حتى دخل بها فالخيار باق - ان اجاز كان عليه المسمى لا غير - و ان رد بطل النكاح - فيجب مهر المثل ان كان اقل من المسمى - و الا يجب المسمى - و ان لم يرض الزوج بالزيادة فقال الوكيل انا اغرم الزيادة و الزمكما النكاح لم يكن له ذلک *

١٨٢ امرأة وكلت رجلا بالتصرف في امورها فزوجها من نفسه لا يجوز - لانها 182 لو وكلته بالنكاح لا يملک التزويج من نفسه فههنا اولى *

١٨٣ رجل وكل رجلا ان يزوجه امرأة نكاحا فاسدا فزوجه امرأة نكاحا جائزا 183 لم يجز - لان النكاح الفاسد ليس بنكاح فلا يفيد شيئا من احكام النكاح - و لهذا لو حلف ان لا يتزوج فتزوج نكاحا فاسدا لا يحنث - و هذا بخلاف البيع اذا وكله بالبيع الفاسد فباع بيعا جائزا جاز في قول ابي حنيفة رحمه الله - لان الفاسد بيع يفيد حكم البيع و هو الملک - و يدخل في يمين البيع فيحنث بالبيع الفاسد *

١٨٤ امرأة وكلت رجلا ليزوجها باربعمائة درهم فزوجها الوكيل فاقامت مع الزوج 184 سنة ثم زعم الزوج ان الوكيل زوجها منه بدينار فصدقه الوكيل في ذلک

١٧١ و لو وكل رجلا ليزوجه فلانة او فلانة فايتهما زوجه جاز - و لا يبطل التوكيل 171
بهذه الجهالة - و ان زوجهما جميعا في عقدة لم يجز واحد منهما - كما لو
وكل رجلا ان يزوجه امرأة فزوجه امرأتين في عقدة *

١٧٢ و لو وكل رجلا ليزوجه امرأة ثم وكل آخر بمثل ذلك فزوجه لحدهما امرأة 172
و الآخر اختها ان كانا على التعاقب جاز الاول - و ان وقعا معا بطلا *

١٧٣ اذا قال الرجل لغيره زوجني امرأة فاذا فعلت فامرها بيدها فزوجه الوكيل 173
امرأة و لم يشترط لها ذلك كان الامر بيدها - و لو قال زوجني امرأة
و اشترط لها علي اني اذا تزوجتها فامرها بيدها فزوجه امرأة لم يكن
الامر بيدها الا ان يشترط الوكيل - لان الزوج ما شرط الامر لها بنفسه بل
فوض ذلك الى الوكيل بخلاف الاول *

١٧٤ و لو وكلت المرأة رجلا بالنكاح فشرط الوكيل على الزوج انه اذا تزوجها 174
يكون الامر بيدها ثم زوجها منه جاز النكاح - و لا يكون[٢] الامر بيدها
حين زوجها *

١٧٥ و لو وكل رجلا ان يزوجه فلانة فاذا لها زوج فمات عنها او طلقها و انقضت 175
عدتها ثم زوجها الوكيل اياه جاز *

١٧٦ و لو وكل رجلا ان يزوجه فلانة ثم تزوجها الموكل ثم ابانها لم يكن للوكيل 176
ان يزوجها اياه *

١٧٧ اذا وكلت المرأة رجلا ان يزوجها فزوجها على مهر صحيح او فاسد او وهبها 177
من رجل بالشهود او تصدق بها على رجل فهو جائز - فان تزوجت المرأة
قبل ان يزوجها الوكيل يخرج الوكيل من الوكالة *

١٧٨ امرأة لها زوج قالت لرجل اني اختلع من زوجي فاذا فعلت 178

(٢ ن) و يكون الامر بيدها *

علی قول الکل - و هو الصحیح - و ان کان کفوءا الا انه اعمی او مقعد او صبي او معتوه فهو جائز - و کذا اذا کان خصیا او عنینا *

١٦٤ و لو وکل رجلا بان یزوجه امرأة فزوجه امرأة عمیاء او شلاء او رتقاء او مجنونة او صغیرة تجامع او لا تجامع حرة او امة کفؤ او لیست بکفوء له مسلمة او کتابیة جاز في قول ابي حنیفة رح * 164

١٦٥ و لو وکل بان یزوجه امة فزوجه حرة لا یجوز - و ان زوجه مکاتبة او مدبرة او ام ولد جاز لانهن فی النکاح کالامة * 165

١٦٦ و لو وکل رجلا لیزوجه امرأة فزوجه امرأة حلف الزوج بطلاقها ان تزوجها او زوجه امرأة کان الموکل آلی منها او کانت في عدة الموکل صح انکاح الوکیل * 166

١٦٧ و لو زوجه الوکیل امرأة و هي في نکاح الغیر او في عدة الغیر و هو یعلم بذلک او لم یعلم فدخل بها الموکل و لم یعلم بذلک فرق بینهما - و علیه الاقل من المسمي و من مهر المثل - لان موجب الدخول في النکاح الفاسد الاقل من المسمی و من مهر المثل - ولا یرجع الزوج بذلک علی الوکیل * 167

١٦٨ و کذا لو زوجه ام امرأته * 168

١٦٩ رجل ارسل رجلا لیخطب له امرأة بعینها فذهب الرسول و زوجها ایاه جاز - لانه امره بالخطبة - و تمام الخطبة بالعقد * 169

١٧٠ و لو وکل رجلا لیزوجه امرأة فزوجه امرأة ثم اختلف الزوج و الوکیل فقال الزوج زوجتني هذه و قال الوکیل بل زوجتک هذه الاخری کان القول قول الزوج اذا صدقته المرأة في ذلک - لانهما تصادقا علی النکاح فیثبت النکاح بتصادقهما - و هذه المسئلة دلیل علی ان النکاح یثبت بالتصادق * 170

١٥٩ رجل وكل رجلا ليزوجه فلانة فتزوجها الوكيل صح نكاح الوكيل - بخلاف 159
الوكيل بشراء شيئ بعينه اذ اشتري[٢] لنفسه صح و لا يكون مشتريا لنفسه
لان الوكيل بالشراء مع الموكل بمنزلة البائع مع المشتري كانه اشتراه لنفسه
ثم باعه من الموكل - لان ملك اليمين مما يقبل الانتقال عنه الي غيره
وهذا المعني لا يمكن تحقيقه في الوكيل بالنكاح - لانه رسول و سفير
و الرسول يملك الشراء لنفسه - فلو ان الوكيل اقام مع المرأة شهرا
و دخل بها ثم طلقها و انقضت عدتها فزوجها من الموكل جاز له
ان يزوجها اياه *

١٦٠ مريض كل لسانه فقال له رجل اكون وكيلا في تزويج ابنتك فلانة فقال 160
المريض بالفارسية آري و لم يزد علي ذلك لم يصر وكيلا - لان قوله آري
محتمل يحتمل ان يكون توكيلا في الحال - و يحتمل ان يجعله وكيلا في
الزمان الثاني - و يحتمل التأمل و التدبر آرى اجعلك وكيلا - فلا يصير
وكيلا بالشك *

١٦١ و لو وكل رجلا بان يزوجه امرأة فزوجه الوكيل ابنة نفسه ان كانت الابنة 161
صغيرة لا يجوز في قولهم - و ان كانت كبيرة فكذلك في قول ابي
حنيفة رح - و قال صاحباه رح يجوز ذلك - و لو زوجه الوكيل اخته
جاز في قولهم جميعا *

١٦٢ و الوكيل من قبل المرأة اذا زوجها من ابيه او ابنه لا يجوز في قول 162
ابي حنيفة رح *

١٦٣ الوكيل بالنكاح من قبل المرأة اذا زوجها ممن ليس بكفؤ لها قال بعضهم 163
يصح في قول ابي حنيفة رح خلافا لصاحبيه رح - و قال بعضهم لا يصح

(٢ ن) اذا اشتري لنفسه لا يكون مشتريا لنفسه *

فصل فی الوکالة

۱۵۵ رجل له ابن و لابنه ابنة فاکره الاب ابنه علي ان یوکله في تزویج ابنته 155
فقال الابن من از تو و از فرزندي تو بیزارم هرچه خواهي بکن فذهب
الاب و زوج ابنة الابن قال الشیخ الامام ابو بکر محمد بن الفضل رح
لا یصح هذا النکاح لمعان - احدها انه لما قال هرچه خواهي بکن في
تزویجها فکان الکلام محتملا - یحتمل انه اراد بذلک الرد و ان کره الاب
و لانه لایراد بهذا في حالة الغضب التوکیل - و لان مثل هذا الکلام لایراد
به التحقیق - قال الله تعالی فمن شاء فلیؤمن و من شاء فلیکفر *

۱۵۶ عم قال لابنة اخیه الثیب اني ارید ان ازوجک من فلان فقالت یصلح 156
فلما فارقها العم قالت لا ارضی و لم یعلم العم بذلک فزوجها جاز نکاحه
في قول ابي حنیفة رح - لانه کالوکیل فلا ینعزل قبل العلم *

۱۵۷ بالغة وکلت رجلا بتزویجها من فلان بالف درهم فزوجها الوکیل بخمسمائة 157
فلما اخبرت بذلک قالت لا یعجبني هذا لاجل نقصان المهر فقیل لها
لا یکون لک منه الا ما تریدین فقالت رضیت قال الفقیه ابو جعفر رح
یجوز النکاح - لان قولها لا یعجبني لیس برد للنکاح فاذا رضیت بعد ذلک
فقد صادفت اجازتها عقدا موقوفا فصحت الاجازة *

۱۵۸ رجل امر رجلا لیبیع غلاما له بمائة دینار فباعه المامور بالف درهم ثم قال 158
للآمر بعت الغلام فقال المولی اجزت ذکر في المنتقی انه یجوز البیع بالف
درهم - و کذلک هذا فی النکاح - و لو قال الآمر حین اخبره المامور بالبیع
قد اجزتک[۲] بما امرتک به لم یجز بیع المامور *

(۲ ن) قد اجزت ما امرتک به *

شريک العنان و المضارب لا يملكان تزويج الامة في قول ابي حنيفة و محمد رحمهما الله تعالى - و كذا العبد الماذون و المكاتب لا يملک تزويج الامة و الله اعلم بالصواب *

فصل في فسخ عقد الفضولي

١٥٠ رجل زوج رجلا امرأة بغير اذنه لم يكن لهذا العاقد ان يفسخ هذا العقد في قول محمد و ابي يوسف رحمهما الله تعالى الاول - و في قوله الآخر ان يفسخ العقد * 150

١٥١ العاقدون في الفسخ اربعة - عاقد لا يملک الفسخ لا بالقول ولا بالفعل و هو الفضولي - اذا زوج رجلا امرأة بغير اذنه ثم قال فسخت لا ينفسخ و كذا لو زوجه اخت تلک المرأة يتوقف الثاني و لا يكون فسخا للاول * 151

١٥٢ و عاقد يفسخ بالقول و لا يفسخ بالفعل - و هو الوكيل - رجل وكل رجلا ليزوجه امرأة بعينها فزوجه تلک المرأة و خاطب عنها فضولي فان هذا الوكيل يملک الفسخ بالقول - و لو زوجه اخت تلک المرأة لا ينفسخ العقد الاول * 152

١٥٣ و عاقد يملک الفسخ بالفعل و لا يملک بالقول - و صورته رجل زوج رجلا امرأة بغير امره ثم ان الزوج وكله ان يزوجه امرأة بغير عينها فزوجه اخت تلک المرأة ينفسخ نكاح الاولى - ولو فسخ ذلک العقد بالقول لا يصح فسخه * 153

١٥٤ و عاقد يملک الفسخ بالقول و الفعل جميعا - و صورته رجل وكل رجلا ليزوجه امرأة بغير عينها فزوجه امرأة و خاطب عنها فضولي فان فسخ الوكيل هذا العقد صح فسخه - و لو زوجه اخت تلک المرأة ينفسخ العقد الاول * 154

فصل في نكاح المماليك

١٣٩ لا يجوز نكاح العبد و المكاتب و المكاتبة و المدبر و المدبرة و ام الولد بغير اذن السيد - وكذلک معتق البعض علی[٢] قول ابي حنيفة رح * 139

١٤٠ و يجوز نكاح المولى على العبد بغير اذنه و ان كان كبيرا - كما يجوز نكاح الامة - و عن ابي حنيفة رح في رواية و هو قول الشافعي رح لا يملک المولى اجبار العبد * 140

١٤١ و لا يجـــوز تزويج المولى على المكاتب و المكاتبة الا باذنهما و ان كانا صغيرين * 141

١٤٢ و لو زوج المولى مكاتبته الصغيرة بغير اذنها فعتقت لا يبطل نكاح المولى لكن لا يجوز الا باجازة المولى - و ان عجزت بطل نكاح المولى بعجزها * 142

١٤٣ و لو زوج مكاتبه الصغير امرأة بغير اذنه فعتق او عجز لا يبطل نكاح المولى لكن لا يجوز الا باجازة المولى * 143

١٤٤ و ما يجب للامة و المدبرة و ام الولد من المهر بنكاح او بدخول عن شبهة يكون للمولى * 144

١٤٥ و مهر المكاتبة و معتقة البعض يكون لها لا للمولى * 145

١٤٦ و اذا وجب المهر على العبد بنكاح باذن المولى يباع فيه * 146

١٤٧ و ما يجب على المكاتب و المدبر يسعيان في ذلک * 147

١٤٨ و ما يجب على العبد بغير اذن المولى من ذلک يؤاخذ به بعد العتق * 148

١٤٩ ليس للرجل ان يزوج عبد ابنه الصغير - و له ان يزوج امته - و الجد بمنزلة الاب - و كذا الوصي و القاضي و المفاوض في مال المفاوضة - و اما 149

(٢ ن) في قول *

على خمسين دينارا او قالت اجزت النكاح على ان يزيد لي كذا او قالت لا اجيز النكاح الا بزيادة كذا لم يكن ذلک ردا - و لا يبطل نكاحها - حتى لو اجازت بعد ذلک صح اجازتها - و لو قالت لا اجيز النكاح و لكن زد لي يكون ذلک ردا *

١٣٣ الصبي المراهق اذا تزوج بغير اذن الاب امرأة و دخل بها فبلغ(٢) الخبر الاب فرد نكاحه قالوا لا يجب على الصبي حد و لا عقر - اما الحد فلمكان الصبا - و اما العقر فلانها لما زوجت نفسها منه مع علمها ان نكاحه لا ينفذ فقد رضيت ببطلان حقها * 133

١٣٤ اذا تزوج العبد بغير اذن المولى امرأة ثم قال للمرأة لا حاجة لي في النكاح بطل نكاحه - و لو قال المولى لا ارضى و لا اجيز او قال لم ارض و لم اجز او قال انا كاره ذكر في المنتقى عن ابي يوسف رح انه يكون ذلک ردا لنكاح العبد * 134

١٣٥ و كذا لو قالت البكر ذلک وصلا فقالت لا ارضى ولكن رضيت جاز استحسانا * 135

١٣٦ رجل خطب بكرا من ابيها فقال الاب مرا كدخدائي پسر ست هرچه كند رواست فزوج الابن اخته فبلغها الخبر فسكتت ثم زوجها الاب بعد ذلک من رجل آخر فبلغها فسكتت جاز نكاح الاب - لان الاخ ليس بولي فلم يكن سكوتها في نكاح الاخ رضا * 136

١٣٧ اذا تزوج الصغير او الصغيرة بغير اذن الولي فبلغا لم يجز نكاحهما حتى يجيزا بعد البلوغ * 137

١٣٨ و العبد و الامة اذا تزوجا بغير اذن المولى ثم اعتقا جاز نكاحهما من غير اجازة * 138

(٢ ن) فبلغ الاب *

۱۲۴ و لا يشترط العدد و لا العدالة في الرسول - فان اخبرها فضولي لا بد من 124
العدد و العدالة *

۱۲۵ و سكوت الثيب لا يكون رضى - و لو صارت ثيبا بالوثبة او بمبالغة 125
الاستنجاء او بمرور الزمان كان سكوتها رضى - و كذا اذا صارت ثيبا بالزنا
في قول ابي‌حنيفة رح - و لو صارت ثيبا بالوطي في نكاح او شبهة
نكاح او ملك يمين لا يكون سكوتها رضى - و لو خلا بها زوجها ثم وقعت
الفرقة بينهما فقالت لم يدخل بي تزوج كما تزوج الابكار *

۱۲۶ و لو زوجها الولي الابعد فعلمت بذلك فسكتت لم يكن سكوتها رضا اذا 126
لم يكن الاقرب غائبا غيبة منقطعة *

۱۲۷ و لو كان اب البكـــر عبدا فزوجها الاخ الحر فعلمت فسكتت كان 127
سكوتها رضا *

۱۲۸ و القاضي عند عدم الاولياء بمنزلة الولي في ذلك * 128

۱۲۹ الولي اذا زوج الثيب فرضيت بقلبها و لم تظهر الرضا بلسانها كان لها 129
ان ترد بعد ذلك - و لا يعتبر الرضا بالقلب - و انما المعتبر في الثيب
الرضاء باللسان او الفعل الذي يدل على الرضاء - نحو التمكين من الوطي
و طلب المهر و قبول المهر دون قبول الهدية *

۱۳۰ و كذلك في حق الغلام * 130

۱۳۱ و اذا سأل الشهود الجارية عن رضاها بالنكاح و لم ينظروا الى وجهها 131
فسكتت ان لم تنكر الجارية الرضاء جاز النكاح فيما بينهم و بين ربهم
و ان انكرت الجارية الرضاء لا يجوز لهم ان يشهدوا على رضاها حتى ينظروا
الى وجهها و يسألونها فتسكت ان كان بكرا او تتكلم ان كانت ثيبا *

۱۳۲ الثيب اذا زوجت بغير امرها بالف درهم فبلغها فقالت اجزت النكاح 132

دخل بها الزوج يجب عليها العدة بهذا الدخول - فلا يحل فرجها للمشتري فيصح اجازة المشتري *

١١٩ و كذا الامة اذا تزوجت بغير اذن المولى فمات المولى قبل الاجازة فاجاز الوارث نكاحها ان كان المورث او الزوج دخل بها صحت اجازة الوارث - لانها لا تحل للوارث - و ان كان لم يدخل بها المورث و لا الزوج لا يصح اجازة الوارث - لان الوارث ملكها بموت المورث و حلت له فبطل النكاح الموقوف * 119

١٢٠ ام ولد تزوجت بغير اذن المولى ثم اعتقها فان لم يدخل بها الزوج قبل العتق لم يجز النكاح بموت المولى - لانه وجب عليها عدة العتق و العدة تمنع نفاذ النكاح - و ان كان الزوج دخل بها قبل العتق جاز النكاح بموت المولى - لان قيام عدة الزوج يمنع وجوب عدة العتق * 120

١٢١ وكذا المكاتبة اذا تزوجت بغير اذن المولى فمات المولى فاجاز الوارث نكاحها صحت اجازته لانها لا تورث - فينفذ النكاح باجازة الوارث * 121

١٢٢ ولي الصغير و الصغيرة اذا قال زوجت الصغير او الصغيرة امس لا يصدق الا بالبينة او بتصديق الصغير بعد البلوغ في قول ابي حنيفة رح - وكذلك مولى العبد اذا اقر بالنكاح و وكيل المرأة و وكيل الرجل - و قال صاحباه رح يصدق - و مولي الامة يصدق بالاجماع - و اختلفوا في موضع الخلاف - قيل الخلاف فيما اذا بلغ الصغير و انكر النكاح فاقر الولي - اما لو اقر الولي بالنكاح في الصغير صح اقراره - و الصحيح ان الخلاف فيما اذا اقر في صغرهما فبلغا و انكرا لم يصح اقراره - و لو انكر العبد قبل العتق او بعده لم يصح عليه اقرار المولي في قول ابي حنيفة رح * 122

١٢٣ و سكوت البكر جعل رضى في استيمار الولي قبل النكاح - و كذا اذا زوجها ثم اخبرها - وكذا اذا ارسل اليها رسولا في الاستيمار او في الاخبار * 123

فكذلك ههنا - و لو ان رجلا زوج ابنته البالغة من رجل غائب و قبل عن الزوج فضولي فمات اب المرأة قبل اجازة الغائب لا يبطل نكاح الاب بموته - لان الاب لو اراد فسخ النكاح لا يملك في قول ابي يوسف و محمد رح لانه فضولي فلا يبطل النكاح بموته *

۱۱۵ رجل زوج ابنه البالغ امرأة بغير اذنه فجن الابن قبل الاجازة قالوا ينبغي للاب ان يقول اجزت النكاح على ابني - لان الاب يملك انشاء النكاح عليه بعد الجنون فيملك الاجازة * 115

۱۱۶ عبد تزوج امرأة بغير اذن المولى ثم امرأة و ثم امرأة فبلغ المولى فاجاز الكل فان لم يكن دخل بهن جاز نكاح الثالثة - لان الاقدام على نكاح الثالثة كان فسخا لنكاح الاولى و الثانية - فيتوقف نكاح الثالثة - فينفذ باجازة المولى - و ان كان دخل بهن لا يصح نكاحهن - لان الاقدام على نكاح الثالثة في عدة الاولى و الثانية لم يصح - فلم يكن فسخا لما قبلها - فلا تصح اجازة المولى - كما لو تزوجهن في عقد(۲) واحد * 116

۱۱۷ و كذا الحر اذا تزوج عشر نسوة بغير اذنهن في عقد متفرقة فبلغهن فاجزن جميعا جاز نكاح التاسعة و العاشرة - لانه لما تزوج الخامسة كان ذلك فسخا لنكاح الاربع قبلها - فاذا تزوج التاسعة كان ذلك فسخا لنكاح الاربع قبلها فيتوقف نكاح التاسعة و العاشرة على اجازتهما * 117

۱۱۸ امة تزوجت بغير اذن المولى ثم باعها المولى فاجاز المشتري نكاحها ان كان الزوج دخل بها صح اجازة المشتري - و ان لم يكن دخل بها الزوج لا تصح اجازة المشتري - لانه اذا لم يكن دخل بها حلت للمشتري بملك اليمين - و الحل البات اذا طري على الحل الموقوف يبطله - و اما اذا 118

(۲ ن) عقدة واحدة ٭

بارک الله لنا فیها او قال احسنت او اصبت کان اجازة الا اذا علم
انه اراد به الاستهزاء بسوق الکلام علی وجه الاستهزاء فح لا یکون اجازة
هکذا ذکر الشیخ الامام المعروف بخواهر زاده رح في شرح الاکراه عن
ابي نصر بن سلام عن محمد بن سلمة رح - و لو قال لا بأس فانه
لا یکون اجازة - وروی هشام عن محمد رح قوله نعم ما صنعت او احسنت
او اصبت یکون اجازة - و بئس ما صنعت لا یکون اجازة - و لو قال اسأت
قیل انه اجازة - لو هناه القوم فقبل التهنیة کان اجازة *

١١٣ صبي تزوج بالغة فغاب فلما حضر تزوجت المرأة بزوج آخر و قد کان 113
الصبي اجاز بعد بلوغه النکاح الذي باشره فی الصغر فان کانت المرأة
تزوجت بزوج آخر قبل اجازة الصبي جاز النکاح الثاني - لانها تملک الفسخ
قبل اجازة الصغیر - و ان کان النکاح الثاني بعد اجازة الصغیر ینظر ان کان
النکاح فی الصغر بمهر المثل او بما یتغابن الناس فیه لا یجوز النکاح
الثاني - لانه کان موقوفا فینفذ باجازة الصبي بعد البلوغ - و ان کان بمهر
کثیر لا یتغابن الناس فیه وللصغیر اب او جد فکذلک - لانهما یملکان النکاح
علیه بمهر کثیر فیتوقف عقد الصغیر علی اجازتهما - فینفذ بالاجازة بعد
البلوغ - و ان لم یکن للصغیر اب او جد جاز النکاح الثاني من المرأة - لان
عقد الصغیر علی هذا الوجه لم یتوقف - فلا یلحقه الاجازة *

١١٤ رجل زوج ابنته الصغیرة من ابن کبیر لرجل و قبل اب الابن بغیر امر 114
الابن ثم مات اب الصغیرة قبل ان یجیز الابن الکبیر بطل النکاح - لان اب
الصغیرة کان یملک فسخ هذا النکاح الموقوف - و کان موته قبل النفاذ
بمنزلة الفسخ - کالمرأة اذا زوجت نفسها من رجل غائب و قبل عن الغائب
فضولي کان للمرأة ان یفسخ ذلک النکاح - و موتها قبل النفاذ یکون فسخها

لم‌تعلم الزوج او لم‌تعلم الصداق فلما علمت بذلک فردت بطل نكاح الاب *

۱۰۸ بكر زوجها وليها فقالت بعد سنة حين بلغني النكاح قلت لا ارضى كان القول قولها - و لو قالت بلغني النكاح قبل سنة فرددت لا يقبل قولها و لو بلغها الخبر و عندها قوم فقالت قد رددت النكاح حين بلغني الا انهم لم يسمعوا ذلک مني لا يقبل قولها - لان القوم اذا لم يسمعوا ردها كان الثابت عندهم سكوتها فيثبت الرضا * 108

۱۰۹ صغيرة زوجها وليها غير الاب و الجد فقالت بعد ما ادركت اني قد اخترت نفسي حين ادركت لا يقبل قولها - بخلاف الفصل الاول لان خيار البلوغ فسخ للنكاح النافذ فكانت مدعية بابطال الملک الثابت * 109

۱۱۰ رجل زوج ابنته البالغة و لم‌يعلم الرضا و الرد حتى مات زوجها فقالت ورثة الزوج انها زوجت بغير امرها ولم تعلم بالنكاح و لم ترض فلا ميراث لها و قالت هي زوجني ابي بامري كان القول قولها - و لها الميراث و عليها العدة - و ان قالت زوجني ابي‌بغير امري فبلغني الخبر فرضيت لا مهر لها و لا ميراث - لانها اقرت ان العقد وقع غير نافذ فاذا ادعت النفاذ بعد ذلک لا يقبل قولها لمكان التهمة * 110

۱۱۱ بكر زوجها ابن‌عمها من نفسه و هي بالغة فبلغها الخبر فسكتت ثم قالت لا ارضى كان‌لها ذلک - لان ابن العم كان اصيلا في‌نفسه فضوليا في‌جانب المرأة - فلم يتم العقد في‌قول ابي حنيفة و محمد رحمهما الله تعالى فلا يعمل الرضا - و لو استأمرها في التزويج من نفسه فسكتت ثم زوجها من نفسه جاز اجماعا * 111

۱۱۲ رجل زوج رجلا امرأة بغير اذنه فبلغه الخبر فقال نعم ما صنعت (۲) او 112

(۲ ن) صنع *

المولى حتى مضى يوم او يومان لزمه الولد و لا يصح نفيه بعد ذلك *

١٠٢ و لو زوجت المرأة نفسها من غير كفوء فبلغ الولي فسكت الولي 102 لم يكن رضا - فان قبض مهرها و جهزها به كان رضا - و ان خاصم الزوج في المهر و النفقة في القياس لا يكون رضا - و في الاستحسان يكون رضا *

١٠٣ رجل زوج ابنته البكر البالغة من غير كفؤ فعلمت بذلك فسكتت 103 قال بعضهم سكوتها لا يكون رضا - و قال بعضهم في قول ابي حنيفة رحمه الله يكون رضا - لان على قول ابي حنيفة رحمه الله الاب ولي في الانكاح من غير كفؤ - و لو كانت صغيرة يلزم العقد - فاذا كانت كبيرة يتوقف على الرضا - كما لو زوجها من كفؤ - و الجد عند عدم الاب في ذلك بمنزلة الاب - اما غير الاب و الجد ليس بولي في الانكاح من غير كفوء - فلم يكن سكوتها رضا - كما لو زوجها الاجنبي من كفوء فسكتت لا يكون سكوتها رضا و لابد من النطق *

١٠٤ رجل قال لاجنبية اني اريد ان ازوجك من فلان فقالت بالفارسية 104 تو به داني قال الفقيه ابو الليث رح لا يكون ذلك اذنا - و قال بعضهم قولها تو به داني و قولها تو داني في عرف بلادنا يكون اذنا - و ان قالت ذلك اليك يكون توكيلا في قولهم *

١٠٥ و ذكر الناطفي عن ابي يوسف رح عبد استأذن مولاه في التزوج فقال 105 المولى انت اعلم لا يكون اذنا - و لو قال ذلك اليك كان اذنا و تفويضا *

١٠٦ رجل تزوج امرأة بغير اذنها فبلغها الخبر فقالت باك نيست قال 106 بعضهم يكون اجازة - و الاولى ان لا يكون اجازة *

١٠٧ رجل زوج ابنته البالغة فلما بلغها الخبر فلم تتكلم ثم سئلت في اليوم الثاني 107 فقال لا ارضى بما فعل ابي تزوجت بآخر قال ابو القاسم الصفار رح ان

نظهر البيع علانية و هو بيننا تلجية ثم قال احدهما لصاحبه انا قلنا في السر هكذا و قد بدأ لي ان اجعله بيعا صحيحا فسكت الآخر ثم تبايعا كان البيع صحيحا[٢] - ومنها اذا اسر المشركون عبدا لرجل ثم وقع في الغنيمة بعد ذلك و قسم و مولاه الاول حاضر فسكت و لم يطلب العبد بطل حقه في اخذ العبد - و منها المشتري اذا قبض المبيع قبل نقد الثمن و البائع يراه و لم يمنعه من القبض كان اذنا - و منها المولى اذا رأى عبده يبيع ويشتري ولم يمنعه فسكت يكون ذلك اذنا و منها رجل اشترى عبدا علي انه بالخيار ثلثة ايام فرأى المشتري العبد يبيع و يشتري فسكت لزمه البيع و بطل خياره - و ان كان الخيار للبائع لا يبطل خياره - و منها الشفيع اذا علم بالبيع فسكت بطلت شفعته - و منها اذا بيع العبد و هو حاضر فسكت - و في بعض الروايات فانقاد للبيع و التسليم ثم قال انا حر لا يقبل قوله - و منها رجل قال و الله لا انزل فلانا في داري و فلان نازل فيها فسكت الحالف يحنث[٣] في يمينه - و لو قال له الحالف اخرج فابى ان يخرج فسكت الحالف بعد ذلك لا يحنث في يمينه - و منها امرأة ولدت ولدا فهنى الناس زوجها بالولد فسكت لزمه الولد - حتى لا يملك نفيه بعد ذلك - و منها الموهوب له اذا قبض الهبة في مجلس الهبة فسكت الواهب يكون ذلك اذنا بالقبض - و يتم الهبة استحسانا - و كذلك في البيع الفاسد على الرواية التي يعتبر القبض باذن البائع لافادة الملك اذا قبض بحضرة البائع و البائع سكت[٤] صح قبضه و يفيد الملك - و منها ام ولد جاءت بولد فسكت

(٢ ن) كان بيعا صحيحا * (٣ ن) حنث * (٤ ن) يسكت *

٩٩ و لوزوجها الولي فردت ثم قال لها في مجلس آخر ان اقواما يخطبونک 99
فقالت انا راضية بما تفعل فزوجها الولي من الاول فابت ان تجيز
نكاحه كان لها ذلک - لان قولها انا راضية ينصرف الى غير الاول - لان تقدير
كلامهما كانه قال لها اذا ابيت فلانا فقد خطبک قوم آخرون فقالت
انا راضية بما تفعل سوي الاول - و هذا كرجل طلق امرأته فقال لرجل اني
كرهت صحبة فلانة فطلقتها فزوجني امرأة ترضاها لي فزوج المطلقة لا يجوز
و يكون الامر على غيرها - و كذا لوباع عبده ثم امر انسانا ان يشتري
له عبدا فاشتري ذلک العبد لا يجوز فكذا هنا *

١٠٠ الولي اذا زوج البكر البالغة ثم اختلف الزوج و المرأة فقال الزوج بلغک 100
النكاح وسكتّ(٢)ن فقالت لا بل رددت كان القول قولها عندنا - كالمستعير اذا
ادعى ردالوديعة و انكر المعير كان القول قول المستعير - لانه ينكر وجوب
الضمان على نفسه كذا ههنا - لان الزوج يدعي لزوم العقد والمرأة تنكر فكان
القول قولها - و ان اقاما البينة كانت البينة بينة المرأة على الرد - لانها
قامت على الاثبات صورة وبينة الزوج قامت على النفي - وان اقام الزوج
بينة انها اجازت العقد و اقامت المرأة بينة على الرد كانت البينة بينة
الزوج - لانهما استويا في الاثبات صورة - و بينة الزوج ترجحت بلزوم العقد
ولا يمين عليها في قول ابي حنيفة رح - و ان كان الزوج دخل بها
طوعا لم تصدق في دعوي الرد - و ان كان دخل بها كرها صدقت في
دعوي الرد *

١٠١ السكوت جعل رضا في مسائل معدودة - منها بكر زوجها وليها فعلمت 101
بذلک فسكتت كان سكوتها رضا - ومنها اذا تواضع رجلان في السر انّا

(٢ ن) فسكت *

التفصيل الذي تقدم في الستيمار قبل النكاح - و ان ذكر المهر و لم يذكر الزوج فسكتت لم يكن السكوت رضى استأمرها قبل النكاح او اخبرها بعد النكاح - لان الزوج اصل فجهالته تمنع الرضا ٭

۹۵ و ان سمى الولي رجلا في الاستيمار قبل النكاح فقالت غيره احب الي لم يكن ذلک اذنا - و ان كان ذلک بعد النكاح لم يكن قولها غيره احب الي رد النكاح - لان هذا الكلام محتمل ٭ فلا يبطل به النكاح المنعقد و قبل النكاح وقع الشک في انعقاده فلا ينعقد بالشک ٭ 95

۹۶ بكر زوجها وليها فبلغها الخبر فضحكت كان ذلک رضا - لان الضحک امارة السرور - و ان بكت اختلفوا فيه - و الصحيح ان البكاء اذا كان بخروج الدمع من غير صوت يكون رضا - و ان كان مع الصوت و الصياح لا يكون رضا - و ان اخذها السعال او العطاس حين اخبرت فلما ذهب السعال او العطاس قالت لا ارضى صح ردها - و كذا لو اخذ فمها ثم ترک فقالت لا ارضى صح الرد - لان السكوت كان عن اضطرار (۲) ٭ 96

۹۷ و لو قال لها قبل النكاح ان فلانا يخطبک فقالت لا تزوجني من فلان فاني لا اريده فزوجها فبلغها الخبر فسكتت جاز النكاح ٭ لان الرد قبل النكاح لا يدل على الرد بعده - لاحتمال تبدل الحال ٭ و لو قالت بعد النكاح قد كنت قلت اني لا اريد فلانا و لم تزد على ذلک لا يجوز النكاح - لانها اخبرت بعد العقد انها على الحالة الاولى ٭ لم يتبدل حالها ٭ 97

۹۸ بالغة زوجها وليها فبلغها الخبر فقالت لا اريد الزوج او قالت لا اريد فلانا يكون ردا - و قال بعضهم ان قالت لا اريد الزوج لا يكون ردا ٭ و الصحيح هو الاول - لان قولها لا اريد الزوج رد لجميع الازواج فيكون ردا لفلان و غيره ٭ 98

(۲ ن) اضطرارا ٭

طلاقه عليها - و كذا الايلاء و الظهار - و ان مات احدهما يتوارثان - و على قول محمد رح ان طلقهـــا زوجها قبل المرافعة الى القاضي يكون متاركة - حتى لو اجاز الولي بعد ذلك نكاح المرأة لا يصح اجازته - لكن لا تحرم المرأة بهذا الطلاق - و ان طلقها الرجل ثلثا كره له ان يتزوجها قبل التزوج بزوج آخر *

٩٠ و اجمعوا على انها لو اقرت بالنكاح صح اقرارها * 90

٩١ و من شرائط النكاح رضاء المرأة اذا كانت بالغة بكرا كانت او ثيبة فلا يملك الولي اجبارها على النكاح عندنا * 91

٩٢ فان استأمرها الاب قبل النكاح فقال ازوجك و لم يذكر المهر ولا الزوج فسكتت لا يكون سكوتها رضا - و لها ان ترد بعد ذلك - و كذا لو قال ازوجك جيراني او بني عمي و هم لا يحصون - لان الرضا بالمجهول لا يتحقق * 92

٩٣ و ان ذكر الزوج و المهر في الاستيمار فسكتت كان سكوتها رضا - و ان ذكر الزوج و لم يذكر المهر فسكتت قالوا ان وهبها من (٢) رجل نفذ نكاحه - لانها رضيت بنكاح لا تسمية فيه - و الظاهر هو النكاح بمهر المثل - و النكاح بلفظة الهبة يوجب مهر المثل - و ان زوجها بمهر مسمى لا ينفذ نكاح الولي - لانها ما رضيت بتسمية الولي - فلا ينفذ نكاح الولي الا باجازة مستقبلة * 93

٩٤ و ان زوجها الولي بغير استيمار ثم اخبرها بعد النكاح فسكتت ان اخبرها بالنكاح و لم يذكر الزوج و المهر اختلفوا فيه - و الصحيح انه لا يكون رضا كما لو استأمرها قبل النكاح ولم يذكر الزوج و المهر - و ان ذكر الزوج و المهر جميعا فسكتت كان رضى - و ان ذكر الزوج و لم يذكر المهر فهو على 94

(٢ ن) لرجل *

٨٧ اذا شهد الرجل على امرأته انها امة فلان المدعي فان كان اوفاها المهر جازت شهادته و الا فلا * 87

٨٨ و من شرائط النكاح الولي - و هو شرط لصحة العقد في الصغار و المجانين و المماليک * 88

٨٩ و اختلفوا في العاقلة البالغة اذا زوجت نفسها - روى ابو سليمان عن محمد رح ان نكاحها باطل - و روى ابو حفص عنه رح انه ان لم يكن لها ولي يجوز - فان(٢) كان لها ولي يتوقف على اجازة الولي - ان اجاز جاز و ان رد بطل سواء كان الزوج كفوًا او لم يكن الا انه اذا كان كفوًا كان للقاضي ان يجدد النكاح - و لا تحل لزوجها من غير تجديد - و قال مالک و الشافعي رح لا ينعقد النكاح بعبارة النساء زوجت نفسها او امتها او توكلت عن غيرها - و في ظاهر الرواية عن ابي حنيفة رح انه يجوز النكاح بكرا كانت او ثيبة زوجت نفسها كفوءا لو غير كفوء - الا انه اذا لم يكن كفوءا كان للاولياء حق الاعتراض - و روى الحسن عن ابي حنيفة رح انه يجوز النكاح ان كان كفوءا - و ان لم يكن كفوءا لا يجوز اصلا * و اختلفت الروايات عن ابي يوسف رح - و المختار في زماننا للفتوي رواية الحسن رح - قال الشيخ الامام شمس الائمة السرخسي رح رواية الحسن اقرب الى الاحتياط - اذ ليس كل ولي يحسن المرافعة الى القاضي و لا كل قاض يعدل فكان الاحوط سد باب التزويج عليها من غير كفوء و قال ابو يوسف رح الاحوط ان يجعل العقد موقوفا على اجازة الولي الا ان الزوج اذا لم يكن كفوءا يصح فسخ الولي - و ان كان كفوءا لا يصح فسخه - فان كان الزوج طلقها قبل المرافعة الى القاضي و هو كفوء صح 89

(٢ ن) و ان كان *

٨٠ و لو اختلف الزوجان فقال احدهما كان النكاح بشهود و قال الآخر لم يكن بشهود فالقول قول من يدعي النكاح بشهود - و كذا لو اختلفا في الصحة و الفساد علي غير هذا الوجه * 80

٨١ و لو ادعت المرأة ان اباها زوجها و هي بالغة لم ترض و ادعي الزوج ان اباها زوجها في الصغر كان القول قول المرأة - و ان اقامت المرأة البينة انها كانت بنت عشرين سنة وقت النكاح و اقام الزوج البينة انها كانت بنت ثمان سنين كانت البينة بينة المرأة * 81

٨٢ اذا زوج الرجل ابنته بشهادة السكاري وسمعوا كلام العاقدين و عرفوا جاز النكاح و ان كانوا لا يذكرونه بعد زوال السكر * 82

٨٣ رجل تزوج امرأة بشهادة الله و رسوله كان باطلا - لقوله صلى الله عليه وسلم لا نكاح الا بشهود - وكل نكاح يكون بشهادة الله - وبعضهم جعلوا ذلك كفرا لانه يعتقد ان الرسول صلى الله عليه و سلم يعلم الغيب و هو كفر * 83

٨٤ رجل قال بين يدي الشهود تزوجت هذه المرأة التي في هذا البيت فقالت المرأة قبلت فسمع الشهود كلامها و لم يروا شخصها فان لم يكن في البيت الا امرأة واحدة جاز و الا فلا - و كذا لو وكلت المرأة فسمع الشهود كلامها و لم يروا شخصها فهو علي هذا الوجه * 84

٨٥ واذا اختلف الزوجان فقال الرجل تزوجتك و انا صغير بغير اذن الولي و قالت المرأة تزوجتني بعد البلوغ كان القول قوله - و يقوله القاضي اتجيز هذا العقد فان اجاز جاز - و ان رد بطل - و ان دخل بها بعد البلوغ كان ذلك اجازة * 85

٨٦ الوكيل بالنكاح اذا ادعي انه اشهد عند العقد وانكر الموكل كان القول قول الوكيل بالنكاح - و يثبت الحرمة باقرار الموكل بنكاح الوكيل بغير شهود * 86

للاب فيه منفعة نحو ان يشهدا بعقد له يتعلق حقوقه بالاب لا تقبل - و ان لم يكن للاب فيه منفعة الا ان الاب يدعي لا تقبل شهادة ابنيه في قول ابي يوسف رح - قيل هو قول ابي حنيفة رح - و اصل المسئلة رجل قال لعبده ان كلمك فلان فانت حر فشهد ابنا فلان ان اباهما كلم العبد فان كان الاب يجحد جازت شهادتهما - و ان كان الاب يدعي لا تقبل في قول ابي يوسف رح - لانه يعتبر الدعوى - و على قول محمد رح تقبل - لانه يعتبر منفعة الوالد لمنع قبول شهادة الولد *

٧٥ و شهادة الانسان فيما باشره مردودة بالاجماع سواء باشره لنفسه او لغيره وهو خصم في ذلك او لم يكن - فلا يجوز شهادة الوكيل بالنكاح * 75

٧٦ و الوكيل بالنكاح اذا زوج الموكلة بحضرة ابيها و شاهد آخر جاز النكاح وكذا لو زوجت المرأة نفسها بشهادة ابيها وشاهد آخر - و كذا لو وكل الرجل رجلا بان يزوج ابنته الصغيرة فزوجها الوكيل بحضرة الاب وشاهد آخر جاز * 76

٧٧ ولو ادعت المرأة النكاح على رجل وهو يجحد فاقامت شاهدين و اختلفا في المهر فشهد احدهما انه تزوجها بالف و شهد الآخر انه تزوجها بالف وخمسمائة و المرأة تدعي النكاح بالف وخمسمائة جازت شهادتهما و يقضي لها بالف - و لو كان الزوج هوالذي يدعي و المرأة تجحد النكاح و شهد الشاهدان على هذا الوجه لا تقبل شهادتهما - و لا يقضي بالنكاح * 77

٧٨ و ان[2] اختلف الشاهدان في المكان او في الزمان لا تقبل * 78

٧٩ و ان ادعت المرأة على رجل نكاحا فجحد فاقامت شاهدين يقضي بالنكاح و جحوده لا يكون طلاقا * 79

(٢ ن) ولو اختلف *

٧٠ ولا نص عن اصحابنا رح في النكاح بشهادة الاخرسين - اما على قول القاضي الامام علي السغدي رح لا شك انه ينعقد - لان عنده الشرط حضرة الشاهدين دون السماع - و على قول غيره اذا كان يسمع كلام العاقدين ينبغي ان يصح و ان لم يكن اهلا لاداء الشهادة * 70

٧١ اذا تزوج الرجل امرأة بشهادة ابنيه من غيرها او بشهادة ابنيهما من غيره يجوز - و ان تزوج بشهادة ابنيه منها في ظاهر الرواية يجوز - و في المنتقى انه لا يجوز * 71

٧٢ و ان تزوجها بشهادة ابنيه من غيرها ثم تجاحدا فشهد الابنان ان جحد الاب و المرأة تدعي جازت شهادة الابنين - و ان ادعى الاب و المرأة تجحد لا تقبل شهادة ابنيه - و ان كان النكاح بشهادة ابنيها من غيره ثم تجاحدا ان ادعت الام لا تقبل شهادة ابنيها - و ان جحدت و الزوج يدعي جازت شهادة الابنين - و ان كان النكاح بشهادة ابنيه منها فايهما جحدت لا تقبل شهادة الابنين * 72

٧٣ و اذا زوج الرجل ابنته بشهادة ابنيه جاز النكاح - فان تجاحدا بعد ذلك وشهد الابنان عند جحود الزوج و دعوى الاب ان كانت صغيرة لا تقبل شهادتهما - و ان كانت كبيرة ان ادعى الزوج و جحد الاب قبلت شهادتهما بالاجماع - و ان ادعى الاب و جحد الزوج لا تقبل شهادتهما في قول ابي حنيفة و ابي يوسف رح - و قال محمد رح تقبل - و لو زوج ابنته الكبيرة بشهادة ابنيه فجحدت الرضا و ادعى الاب لا تقبل شهادة الابنين على الرضا * 73

٧٤ فالحاصل ان الشهادة لاختهما وعلى اختهما تجوز - وشهادتهما على ابيهما فيما يجحد الاب مقبولة - و ان شهدا لابيهما فيما يدعي الاب فان كان 74

الفاسقين و الاعميين و المحدودين و رجل و امرأتين - و لا ينعقد بشهادة المرأتين بغير رجل و لا بشهادة العبدين و المجنونين و الصبيين و الخنثيين اذا لم يكن معهما رجل - و لا بشهادة النائمين اذا لم يسمعا كلام العاقدين - و لا يصح نكاح المسلمين بشهادة الكافرين - و يجوز نكاح المسلم الذمية بشهادة الذميين في قول ابي حنيفة و ابي يوسف رح - و يصح نكاح اهل الذمة بشهادتهم *

٦٨ و لا يصح النكاح ما لم يسمع كل واحد من العاقدين كلام صاحبه و يسمع الشاهدان كلامهما معا - فان سمع احد الشاهدين كلامهما و لم يسمع الشاهد الآخر لا يجوز - فان اعادا لفظة النكاح فسمع الذي لم يسمع العقد الاول و لم يسمع الاول العقد الثاني لا يجوز - و كذا لو كان النكاح بحضرة رجلين احدهما اصم فسمع السميع دون الاصم فصاح السميع في اذن الاصم او صاح رجل آخر لا يجوز حتى يوجد سماعهما معا - و ذكر القاضي الامام ابو علي السغدي رح في شرح السير ان النكاح يصح بحضرة الاصمين و ان لم يسمعا - لان الشرط حضرة الشهود دون السماع - و عامة المشائخ قالوا لا يجوز و شرطوا السماع - وذكر ايضا القدوري رح شرط سماع الشاهدين - فان سمعا كلام العاقدين و لم يعرفا تفسيره قيل بانه يصح و الظاهر خلافه - و عن محمد رح اذا تزوج امرأة بحضرة تركيين او هنديين لم يعرفا كلام العاقدين قال ان امكنهما ان يعبرا ما سمعا جاز و الا فلا * 68

٦٩ و في المنتقى اذا تزوج امرأة بشهادة الشاهدين فسمع احد الشاهدين ولم يسمع الآخر ثم اعاد على الذي لم يسمع قال النكاح جائز استحسانا اذا كان المجلس واحدا - و ان اختلف المجلس لا يجوز - قال الحاكم ابو الفضل رح حكي عن ابي يوسف رح انه لا يجوز حتى يسمعا معا * 69

الروايات فيه - و الحاصل(۲) انها اذا تزوجت ومن قصدهما التحليل الا انهما لم يشترطا ذلک حلت للاول - و ان شرط الاحلال في القول و تزوجها على ذلک صح النكاح وتحل للاول في قول ابي‌حنيفة وزفر رح و يكره ذلک للاول و الثاني - و قال ابو يوسف رح لا يصح نكاح المحلل ولا تحل للاول - و قال محمد رح يصح نكاح المحلل ولا تحل للاول - ولو طلقها الزوج الثاني ثلاثا قبل الدخول فتزوجت بثالث و دخل بها الثالث حلت للاول و الثاني - و لو كان(۳) مجبوبا فمكثت عنده حينا ثم ولدت ولدا حلت للزوج الاول و يثبت نسب الولد من المجبوب ولو كانت المرأة صغيرة لا تجامع مثلها فتزوجها رجل و وطئها قال محمد رحمه الله ان افضاها الزوج الثاني لا تحل للاول بهذا الوطي - و ان لم يفضها حلت للاول *

۶۴ رجل تزوج امرأة على ان ينفق عليها في كل شهر مائة دينار قال ابو حنيفة رح النكاح جائز و لها نفقة مثلها بالمعروف * 64

۶۵ رجل تزوج امرأة على الف درهم على ان لا ترثه ولا يرثها جاز النكاح و يتوارثان و ليس لها الا الف درهم كان مهر مثلها اقل من ذلک او اكثر * 65

فصل في شرائط النكاح *

۶۶ منها الشهادة عندنا - و قال مالک رح الشرط هو الاعلان دون الشهادة حتى لو تزوجها بحضرة الشهود و شرط الكتمان لا يجوز - و لو تزوجها بغير شهود و شرط الاعلان جاز * 66

۶۷ و الشاهد فيه كل من يملک قبول النكاح لنفسه بنفسه فيصح بشهادة 67

(۲ ن) فالحاصل * (۳ ن) ولوكان الثاني *

ثم ابى ان يتزوجها قال ابو القاسم الصفار رح الهبة باطلة وفي بالشرط
او لم يف - لانها جعلت المال عوضا للزوج على نكاحها و في النكاح
لا يكون العوض على المرأة - و قال الخلف رح يصح الهبة تزوجها او
لم يتزوجها - و سيأتي نظيرهذا في كتاب الهبة ٭

٥٩ وعن ابي القاسم الصفار رح اذا تزوج امرأة على ان يأتي بعبدها 59
الآبق قال يجوز النكاح و لها مهر مثلها ٭

٦٠ و عنه اذا تزوج امرأة على انها بكر فوجدها غيربكر كان عليه كل المهر 60
لان المهر لايقابل البكارة لانها تستحق بعقد النكاح ٭

٦١ رجل تزوج امة الغير على ان كل ولد تلده فهو حر صح النكاح و الشرط 61
لانه لو لم يكن الشرط يكون الاولاد رقيقا(٢) فكان الشرط مفيدا ٭

٦٢ رجل تزوج امرأة على الفي درهم ان كانت جميلة و على الف ان 62
كانت قبيحة قالوا يصح النكاح و الشرطان عندهم - حتى لو كانت جميلة
كان المهر الفي درهم - و ان كانت قبيحة كان المهر الفا - لانه لاخطر
في التسمية - لانها اما ان كانت قبيحة او جميلة - بخلاف ما اذا تزوجها
على الف ان اقام بها و على الفين ان اخرجها من بلدها فان الشرط
الثاني لايصح عند ابي حنيفة رح لان ثمه تعلقت التسمية بما لايعرف
وجوده وقت العقد فلا يصح التسمية - الا ان هذا المعنى يشكل بما
لو تزوجها على الف درهم ان لم يكن له امرأة و على الفين ان كان
له امرأة فان ثمه لايصح الشرط الثاني في قول ابي حنيفة رح و ان كان
الشرط ثابتا وقت العقد ٭

٦٣ امرأة طلقها زوجها ثلثا و تزوجها رجل على قصد التحليل اختلفت 63

(٢ ن) ارقاء ٭

بيدي اطلق نفسي كلما شئت فقال الزوج قبلت جاز النكاح و يقع الطلاق و يكون الامر بيدها - لان البداية اذا كانت من الزوج كان الطلاق و التفويض قبل النكاح فلا يصح - اما اذا كانت البداية من قبل المرأة يصير التفويض بعد النكاح لان الزوج لما قال بعد كلام المرأة قبلت و الجواب يتضمن اعادة ما في السوال فصار كانه قال قبلت على انك طالق او على ان يكون الامر بيدك فيصير مفوضا بعد النكاح *

٥٥ و كذا المولى اذا زوج امته من عبده ان بدأ العبد فقال زوجني امتك هذه على الف علي ان امرها بيدك طلقها كلما شئت فزوجها منه يجوز النكاح و لا يكون الامر بيد المولى - و لو ابتدأ المولى فقال زوجتك امتي منك على ان امرها بيدي اطلقها كلما اريد فقال العبد قبلت جاز النكاح و يكون الامر بيد المولي * 55

٥٦ و عن هذا قالوا مطلقة الثلث اذا ارادت ان تزوج المحلل و تخاف ان لا يطلقها فالحيلة لها في ذلك ان تقول زوجت نفسي منك على ان امري بيدي اطلق نفسي كلما اريد ثم يقبل الزوج فيكون الامر بيدها بعد النكاح تطلق نفسها متى شاءت - او يقول المحلل تزوجتك على انك طالق بعد ما تزوجتك الى عشرة ايام او على ان امرك بيدك بعد ما تزوجتك تطلقين نفسك كلما تريدين فتقول المرأة قبلت تطلق بعد عشرة ايام و يصير الامر بيدها * 56

٥٧ و كذا لو قال العبد لمولاه اذا تزوجتها فامرها بيدك ابدا ثم تزوجها يكون الامر بيد المولى ولا يمكنه اخراجه ابدا * 57

٥٨ امرأة طلقها زوجها فارادت ان يتزوجها الزوج فقال الزوج لا اتزوجك حتى تهبني مالك علي من المهر فوهبت مهرها على ان يتزوجها 58

ذكر لفظا هو اصل في ذلك - اما اذا ذكر لفظا هو نائب فيه لا يكتفي(٢)
بلفظ واحد - وصورة ذلك اذا زوج امرأة من نفسه ان قال زوجت فلانة
من نفسي لا يكتفي(٣) بلفظ واحد لانه في التزويج نائب - و ان قال
تزوجت فلانة جاز لانه في التزويج اصيل *

٥١ عن ابي يوسف رح رجل قال لامرأة زوجيني نفسك علي الف فقالت 51
لا افعل الا بالفين فقال الرجل اتقي الله و اخشي فقالت قد فعلت
كان جائزا - و عن محمد رح مثل ذلك *

٥٢ و ينعقد النكاح بلفظ الصبي موقوفا علي اجازة الولي ان كان عقدا يملكه 52
الولي - كما لو تزوج الصبي امته ينعقد و يتوقف علي اجازة الولي *

٥٣ اذا قال الرجل لامرأة تزوجتك بالف ان رضي فلان قال ابو يوسف رح 53
في الامالي ان كان فلان حاضرا في المجلس و رضي جاز استحسانا
و ان كان غائبا لم يجز و ان رضي بعد ذلك *

فصل في النكاح على الشرط *

٥٤ رجل تزوج امرأة علي انها طالق او علي ان امرها في الطلاق بيدها ذكر 54
محمد رح في الجامع انه يجوز النكاح - و الطلاق باطل ولا يكون الامر بيدها
و ذكر في الفتاوي عن الحسن بن زياد اذا تزوج امرأة علي انها طالق
الي عشرة ايام او علي ان يكون الامر بيدها بعد عشرة ايام ان النكاح
جائز و الطلاق باطل ولا تملك امرها - و قال الفقيه ابو الليث رح هذا
اذا بدأ الزوج فقال تزوجتك علي انك طالق - و ان ابتدأت المرأة
فقالت زوجت نفسي منك علي اني طالق او علي ان يكون الامر

(٢ ن) لا يكفي * (٣ ن) لا يكفي *

زوج فقال الرجل ليس لک زوج فقالت المرأة ان لم يكن لي زوج فقد زوجت نفسي منک و قبل الزوج ولم يكن لها زوج قالوا يجوز هذا النكاح لان التعليق بشرط كائن تنجيز *

٤٧ جنينان صغيران قال اب احدهما لاب الآخر بمحضر من الشهود زوجت ابنتي هذه من ابنک هذا فقبل الآخر ثم ظهر ان الجارية كانت غلاما و الغلام كان جارية قال[٢] النكاح جائز - و هو نظير ما ذكرنا اذا جعل الرجل في عقد النكاح نفسه محلا للنكاح * 47

٤٨ ولا ينعقد النكاح بلفظة الاقالة ولا بلفظة الخلع و الصلح ولا بلفظة البراءة * 48

٤٩ ولو اضاف النكاح الى نصف المرأة فيه روايتان والصحيح انه لا يصح لاجتماع ما يوجب الحل والحرمة في ذات واحدة فيترجح الحرمة * 49

٥٠ و ينعقد النكاح بلفظ واحد اذا كان العاقد وليا للصغيرين بان كان جدا لهما او عما لهما فقال زوجت فلانة من فلان - وكذا لوقال الرجل زوجت بنتي فلانة ابن اخي فلان - وكذا القاضي اذا قال زوجت هذه الصغيرة من هذا الصغير - والمولى اذا زوج امته من عبده الصغير - والمعتق اذا زوج معتقته من معتقه الصغير - و كذا لو كان الواحد وكيلا من الجانبين او وليا من جانب و وكيلا من جانب او وليا من جانب و اصيلا من جانب فيقول زوجت ابنة عمي فلان من نفسي او يقول معتق الصغيرة زوجت هذه الصغيرة من نفسي - او كان وكيلا من قبل المرأة فزوج مؤكلته من نفسه او كانت المرأة وكيلا لرجل فتقول زوجت نفسي فلانا فان في هذه المسائل ينعقد النكاح بلفظ واحد و يكون اللفظ الواحد ايجابا و قبولا - و قال الشيخ الامام المعروف بخواهر زاده رح هذا اذا 50

(٢ ن) كان النكاح جائزا *

العدة - كما لو خالع امرأته الصغيرة فقبلت فانه يقع الطلاق ولا يسقط المهر و النفقة - و كذا اذا لقنها تبرأ زوجها عن المهر بالعربية - و كذا المديون اذا لقن رب الدين لفظة الابراء لا يبرأ *

٤٢ رجل قال لامرأة تزوجتك على كذا من الدراهم بمحضر من الشهود فقالت قبلت النكاح و لا اقبل المهر او قال رجل لرجل زوجتك ابنتي على كذا فقال الزوج قبلت النكاح ولا اقبل المهر قالوا لا يصح النكاح و هو باطل - ولو قالت قبلت النكاح و سكتت عن المهر يجوز النكاح بما سمي من المهر * 42

٤٣ و ذكر في المنتقى عبد تزوج امرأة على رقبته بغير اذن المولى فبلغ المولى فقال اجيز النكاح و لا اجيز على رقبته قال يجوز النكاح ولها الاقل من مهر المثل و من قيمته - و ذكر في الجامع مثل ذلك فقال امة تزوجت بغير اذن المولى على مائتي درهم فبلغ المولى فقال اجزت النكاح على خمسين دينارا و رضي به الزوج جاز - قالوا لان كلام المولى ليس برد النكاح بل هو رد التسمية ورد التسمية لا يكون ردا للنكاح لان النكاح ينعقد بدون التسمية فجاز ان يبقى بدون التسمية * 43

٤٤ رجل قال لامرأة بحضرة الشاهدين تزوجتك على كذا ان اجاز ابي او رضي فقالت قبلت لا يصح لانه تعليق و النكاح لا يحتمل التعليق ولو قال تزوجتك على اني بالخيار يجوز النكاح ولا يصح الخيار لانه ما علق النكاح بالشرط بل باشر النكاح و شرط الخيار فيبطل شرط الخيار * 44

٤٥ رجل تزوج امرأة على انه مدني فاذا هو قروي يجوز النكاح ان كان كفوا ولا خيار لها * 45

٤٦ رجل طلب من امرأة نكاحها بمحضر من الشهود فقالت المرأة لي 46

و لا يقع عليها طلاق و لا ايلاء و لاظهار و لا يورث احدهما من صاحبه - و كذا لو قال تزوجتک متعة - و عن ابي حنيفة رح في الهارونيات ينعقد به النكاح و يلغو قوله متعة - و لو قال تزوجتک شهرا فرضيت عندنا يكون متعة و لا يكون نكاحا و قال زفر رح يصح النكاح و يبطل الشرط كما لو تزوجها بشرط ان يطلقها بعد شهر يجوز النكاح و يبطل الشرط - و كما لو قال بعتک هذا بكذا تلجية جاز البيع و يبطل الشرط - و قال الحسن بن زياد رح ان ذكرا وقتا لايعيشان اكثر من ذلک يجوز النكاح لانه تابيد معنى - و ان ذكرا وقتا يعيشان اكثر من ذلک لا يصح لانه توقيت و عندنا الكل سواء *

٤١ رجل تزوج امرأة بلفظة العربية او بلفظ لا يعرف معناه او زوجت المرأة نفسها بذلک ان علما ان هذا لفظ ينعقد به النكاح يكون النكاح عند الكل - و ان لم يعرفا معنى اللفظ ولم يعلما ان هذا لفظ ينعقد به النكاح فهذه جملة مسائل الطلاق و العتاق و التدبير و النكاح و الخلع و الابراء عن الحقوق و البيع و التمليک - فالطلاق و العتاق و التدبير واقع فى الحكم - ذكره في عتاق الاصل في باب التدبير - و اذا عرف الجواب في الطلاق و العتاق ينبغي ان يكون النكاح كذلک - لان العلم بمضمون اللفظ انما يعتبر لاجل القصد فلا يشترط فيما يستوي فيه الجد و الهزل بخلاف البيع و نحو ذلک - و اما فى الخلع اذا لقن الرجل امرأته اختلعت نفسي منک بمهري و نفقة عدتي فقالت فلک اختلفت المشائخ فيه - قال بعضهم اذا لم تعرف معنى اللفظ او لم تعلم ان هذا لفظ الخلع فيما بين الناس لا يصح الخلع و هو الصحيح - قال مولانا رضي الله عنه ينبغي ان يقع الطلاق - و لا يبرأ الزوج عن المهر و نفقة 41

تمت الكفالة - و كذا لو قال هب لي هذا العبد فقال وهبت - ولو قال الواهب ابتداء وهبت منك هذا لا يجوز ما لم يقل قبلت - و كذا لو قال البائع للمشتري اقلني البيع فقال اقلت لا يجوز ما لم يقل البائع قبلت - قال ابو يوسف رح يتم الاقالة و ان لم يقل قبلت - و كذا لو قال الرجل تصدقت بهذا عليك على قول ابي يوسف رح يتم من غيرقبول - و لو قال المديون لرب دينه ابرأني فقال ابرأت يتم الابراء - و لو قال صاحب الدين لمديونه ابتداء ابرأتك من الدين الذي لي عليك صح من غير قبول - لكن لو رد المديون يبطل ابراءه - و ابراء الكفيل لا يرتد بالرد - و كذا الوكالة لا تحتاج الى القبول و تبطل بالرد - و الاقرار لا يحتاج الى القبول و يبطل بالرد - و لو وقف ارضا على رجل و نسله فقال الموقوف عليه لا اقبل اختلفوا فيه قال هلال رح يبطل الوقف - و قال الانصاري رح يصح الوقف و لا يبطل بالرد *

٣٩ قبول النكاح يكون في المجلس بمنزلة قبول البيع - رجل قال بحضرة الشاهدين تزوجت فلانة فبلغها بحضرة الشاهدين فقبلت لم يجز في قول ابي حنيفة و محمد رح - و لو ارسل الرجل رسولا اليها او كتب اليها كتابا اني تزوجتك على كذا فقبلت بحضرة الشاهدين ان سمعا كلام الرسول او قرأ الكتاب عليهما فقبلت جاز - و ان لم يسمعا كلام الرسول او لم يقرأ الكتـــاب عليهما فقبلت لا يجوز - و قال ابو يوسف رح يجوز ذلك * 39

٤٠ و لا ينعقد النكاح بلفظة المتعة - وهي باطلة عندنا لا تفيد الحل خلافا لابن عباس و مالك رضي الله تعالى عنهما - و تفسيرها ان يقول الرجل لامرأة اتمتع بك بكذا من المال كذا مدة فرضيت فانها لا تفيد الحل 40

بالف درهم و قال المشتري اشتريت جاز و ان لم يقل البائع بعت منك - و كذا لو قالت المرأة في طلب خلع خويشتن خريدم تو فروختي فقال الرجل فروخت فانه يصح ذلک و ان لم تقل المرأة خويشتن را خريدم ازتو و لم يقل الزوج فروختم *

۳۴ 34 رجل اراد ان يزوج لابنه(۲) الصغير امرأة صغيرة فقال اب الصغيرة زوجت ابنتي من ابنک فقال اب الصغير قبلت جاز و ان لم يقل قبلت لابني لان الجواب يتضمن اعادة ما في السوال *

۳۵ 35 رجل خطب لابنه الصغير امرأة فلما اجتمعا للعقد قال اب البنت بالفارسية ترا دادم بزني اين دختر بهزار درهم فقال اب الابن پذيرفتم يجوز النكاح للاب لان الاب اضاف النكاح الى نفسه و ان جرت الخطبة بينهما لاجل الابن *

۳۶ 36 رجل قال لغيره جئتک خاطبا ابنتک او قال زوجني ابنتک او قال جئت لتزوجني فقال الاب قد زوجتک او قال قد ملكتها منک فهو نكاح لازم *

۳۷ 37 و اما انعقاد النكاح بالوصية ان قال اب البنت اوصيت بابنتي لک الآن بمحضر من الشهود فيقول الرجل قبلت يكون نكاحا - و ان قال اوصيت لک بابنتي بعد موتي لم يكن نكاحا - ولو قال اوصيت بابنتي لک و لم يزد على ذلک فقال الرجل قبلت لا يكون نكاحا *

۳۸ 38 و لفظة الامر في النكاح للايجاب و قد ذكرنا - و كذلک في الطلاق - اذا قالت المرأة طلقني على الف فقال طلقت كان تاما - و كذا في الخلع - و كذا لوقال لغيره اكفل لي بنفس هذا او قال اكفل لي بما عليه فقال تكفلت(۳)

(۲ ن) ابنه الصغير * (۳ ن) كفلت *

وجه الاجابة لا علی وجه العقد لم یکن نکاحا - و ان کان کلامهما علی وجه العقد لزم العقد للوکیل *

٣٠ و في الجامع الاصغر رجل بعث اقواما الی والد امرأة للخطبة فقال اب البنت زوجت ذکر انه لایکون نکاحا لانهم جمیعا امروا بالخطبة من تکلم منهم و من لم یتکلم فبقي النکاح بغیر شهود فلایجوز الا ان یکون الزوج حاضرا ثم یصیر القوم شهودا - و قال بعضهم یجوز النکاح فی الوجهین لان الناس یریدون بهذا ان یباشر العقد احدهم ایهم کان * 30

٣١ و عن ابي حفص السفکردري (٢) رح رجل سأل رجلا ان یزوج ابنته من ابنه فقال اب البنت وهبتها منک فقال اب الغلام قبلت کانت منکوحة الاب لا الغلام - و لو قال والد البنت لاب الغلام وهبتها لک فقال اب الغلام قبلت کان النکاح للغلام - لان معنی قوله وهبتها لک اي لاجلک - و نظیر هذا ما قال محمد رح فی الجامع الکبیر في مسائل تسلیم الشفعة ذکر الناطفي رح رجل قال لآخر جئتک خاطبا ابنتک فقال الاب ملکتک کان نکاحا * 31

٣٢ امرأة قالت لرجل جعلت نفسي لک بالف درهم بمحضر من الشهود فقال الرجل قبلت کان نکاحا * 32

٣٣ رجل قال لامرأة بمحضر من الشهود خویشتن بمن دادي ولم یقل بزني دادي فقالت داد ولم تقل دادم او قیل لرجل في نکاح امرأة تو این نکاح پذیرفتي فقال پذیرفت ولم یقل پذیرفتم قالوا یجوز ذلک - و کذا لو جری بین رجلین مقدمات في بیع فقال البائع بعت هذا العبد 33

(٢ ن) السفکدري - السکردري *

منک ابنتي فاطمة لاينعقد النكاح بينهما - و لو كانت المرأة حاضرة فقال الاب زوجتک ابنتي فاطمة هذه و اشار الی عائشة و غلط في اسمها و قال الزوج قبلت جاز النكاح *

٢٦ رجل له ابنة واحدة فزوجها من رجل و قال زوجتک ابنتي و لم يذكر اسمها فقال الزوج قبلت جاز * 26

٢٧ رجل له ابنتان اسم الكبری منهما عائشة و اسم الصغری فاطمة فقال الاب في نكاح الكبری زوجتك ابنتي فاطمة جاز النكاح علی الصغری - و لو قال زوجت ابنتي الكبری فاطمة فقال الزوج قبلت قالوا لا يجوز نكاح واحدة منهما * 27

٢٨ و قال الشيخ الامام ابوبكر محمد بن الفضل رح اذا ذكروا فی النكاح اسم رجل غائب و كنية ابيه و لم يذكروا اسم ابيه ان كان الزوج حاضرا و اشاروا اليه جاز - و ان كان غائبا لايجوز ما لم يذكر اسمه و اسم ابيه و اسم جده - قال و الاحتياط ان ينسب الی المحلة ايضا - قيل له فان كان الغائب معروفا عند الشهود قال و ان كان معروفا - لانه لابد من اضافة العقد اليه - و قد ذكرنا عن غيره فی الغائبة اذا ذكر الزوج اسمها لا غير و هی معروفة عند الشهود و علم الشهود انه اراد تلک المرأة يجوز النكاح * 28

٢٩ الوكيل بالنكاح من قبل الرجل(٢) اذا قال لاب البنت وهبت ابنتك مني فقال الاب وهبت فقال الوكيل مجيبا له قبلت ثم ادعی الوكيل انه قبل النكاح لموكله الا انه اضمر ذلک و لم يصرح قالوا ان كان هذا القول من الخاطب الوكيل علی وجه الخطبة و من الاب ايضا علی 29

(٢ ن) الزوج *

قالوا الاولى ان يجددا النكاح - و ان لم يجددا جاز *

٢٢ امرأة وكلت رجلا ليزوجها من نفسه فذهب الوكيل الى جماعة من الشهود و قال اشهدوا اني قد تزوجت فلانه و الشهود لم يعرفوا فلانة لم يجز هذا النكاح الا ان يذكر اسمها و اسم ابيها و اسم جدها و هو كما لو قال تزوجت امرأة وكلتني - و لو كانت المرأة حاضرة متنقبة فقال تزوجت هذه و قالت المرأة زوجت نفسي جاز لانها معلومة بالاشارة اما الغائبة لا تعرف الا بالاسم و النسب - و لو كان الشهود يعرفون المرأة الغائبة و ذكر الزوج اسمها لا غير جاز النكاح اذا علم الشهود انه اراد تلك المرأة * 22

٢٣ و ذكر الخصاف رح في الحيل رجل طلب من امرأة ان تجعل امرها في النكاح في يده ليزوجها من نفسه على صداق كذا ففعلت فقال الوكيل بمحضر من الشهود زوجت من نفسي امرأة جعلت امرها في النكاح بيدي على كذا من الصداق و هو كفؤ للمرأة فانه يجوز هذا النكاح - و قال شمس الائمة الحلوائي رح هذا قول الخصاف - اما على قول مشائخنا و مشائخ بلخ رح لا يجوز ما لم يذكر اسمها و نسبها - ثم قال شمس الائمة السرخسي رح و ان خصافا كان كبيرا في العلم يجوز الاقتداء به - و ذكر ايضا الحاكم الشهيد رح في المنتقي كما قال الخصاف رح جارية سميت في صغرها باسم فلما كبرت سميت باسم آخر قال لا تزوج باسمها الاول اذا صارت معروفة بالاسم الآخر * 23

٢٤ امرأة وكلت رجلا بان يزوجها فزوجها و غلط في اسم ابيها لا ينعقد النكاح اذا كانت غائبة * 24

٢٥ رجل له ابنة واحدة اسمها عائشة فقال الاب وقت العقد زوجت 25

هذا نكاحا فقالا نعم كان نكاحا لان الجعل عبارة عن الانشاء و قال مولانا رضي الله عنه و ينبغي ان يكون الجواب على التفصيل *

۱۷ ان اقرا بعقد ماض و لم يكن بينهما عقد لا يكون نكاحا - و ان اقرت المرأة انه زوجها و اقر الرجل انها امرأته يكون ذلك نكاحا و يتضمن اقرارهما بذلك انشاء النكاح بينهما - بخلاف ما اذا اقرا بعقد لم يكن لان ذلك كذب محض - و هو كما قال ابو حنيفة رح اذا قال الرجل لامرأته لست لي بامرأة و نوى به الطلاق يقع و يجعل كانه قال لست لي بامرأة لاني قد طلقتك - و لو قال لم اكن اتزوجها و نوى به الطلاق لايقع لان ذلك كذب محض لايمكن تصحيحه * 17

۱۸ رجل قال للمبانة او المختلعة راجعتك على كذا بمحضر من الشهود يكون نكاحا - و ان لم يذكر مالا قالوا لم يكن نكاحا - و هكذا ذكر الحاكم رح في المنتقى - و كذا لو قالت المبانة لزوجها رددت نفسي عليك و هو بمنزلة الرجعة - و قال بعضهم اذا قال للمبانة او للمختلعة راجعتك بمحضر من الشهود فقالت قبلت يكون نكاحا * 18

۱۹ و لو قال ذلك لاجنبية لم يكن بينهما نكاح بمحضر من الشهود فقالت المرأة رضيت لايكون نكاحا * 19

۲۰ رجل قال لآخر زوج ابنتك مني بالف درهم فقال اب البنت بمحضر من الشهود ادفعها و اذهب بها حيث شئت قال الشيخ الامام ابوبكر محمد بن الفضل رح يكون ذلك نكاحا * 20

۲۱ اب الصغير اذا قال بين يدي الشهود اشهدوا اني قد زوجت فلانه بنت احمد يريد به اب الصغيرة من ابني فلان بمهر كذا و قال لابيها اليس هكذا فقال ابوها هكذا و لم يزيدا على ذلك 21

منك[٢] لتخدمك فقال قبلت لايكون نكاحا و كذا لو قالت المرأة فديت
نفسي منك لم يكن نكاحا و هو الصحيح *

١٣ رجل قال لغيره بالفارسية دختر خويش را مرا دادي فقال دادم لايكون نكاحا - وكذا لو قال لامرأة مرا باش او مرا باشيدي فقالت باشيدم لا يكون نكاحا حتى يقول پذيرفتم ولو قال مرا باشيدي بزني فقالت باشيدم يكون نكاحا * 13

١٤ رجل قال اين زن منست بمحضر من الشهود فقالت المرأة اين شوي منست ولم يكن بينهما نكاح اختلف المشائخ فيه - ذكر البيهقي رح في كتابه رجل و امرأة ليس بينهما نكاح اتفقا ان يقرا بالنكاح فاقرا لم يلزمهما قال لان الاقرار اخبار عن امر متقدم و لم يتقدم - و كذلک فی البيع اذا اقرا ببيع لم يكن ثم اجاز لم يجز - و ذكر في صلح الاصل رجل ادعى على امرأة نكاحا فجحدت فصالحها على مائة درهم على ان تقر له بالنكاح فاقرت له بالنكاح جاز الاقرار - قال لانها تزعم انها زوجت نفسها منه ابتداء بمائة درهم - و هذا بخلاف ما اذا ادعت المرأة الخلع على زوجها فجحد ثم صالحها الزوج على مائة درهم على ان تتبرأ من الدعوى فانه لايجوز * 14

١٥ و ذكر في النوازل رجل و امرأة اقرا بين يدي الشهود بالفارسية ما زن و شوئيم لاينعقد النكاح بينهما * 15

١٦ وكذا لو قال لامرأة هذه امرأتي و قالت هي هذا زوجي لايكون نكاحا فان قال لهما الشهود رضيتما او اجزتما فقالا رضينا او اجزنا لم يكن نكاحا لان الاجازة تنفيذ للعقد و ليست بانشاء - و لو قال الشهود جعلتما 16

(٢ ن) لك *

بمحضر من الشهود تصدقت بنفسي عليک او وهبت نفسي منک[2] علی وجه النکاح فیقول الرجل قبلت کان نکاحا - و کذا لو قالت ملکت نفسي منک - او قال لها الرجل ملکي نفسک مني فقالت ملکت یکون نکاحا ولو قالت بعت نفسي منک بکذا فقال اشتریت او قبلت یکون نکاحا في الصحیح من الجواب و کذا لو باع الاب ابنته بشهادة الشهود یکون نکاحا *

٥ وکذا لو قالت المرأة عرستک نفسي فقال قبلت * 5

٦ ولو قالت ابحتک نفسي او اعرتک او حللتک او اقرضتک او اودعتک او رهنتك فقال قبلت لایکون نکاحا و یثبت به الشبهة * 6

٧ ولو قالت اجرتك نفسي بکذا فقال قبلت او استاجرت لایکون نکاحا - و قال الکرخي رح یکون نکاحا * 7

٨ ولو قالت وهبت نفسي منک فقال الرجل اخذت قالوا لایکون نکاحا * 8

٩ ولو قالت المرأة لرجل تزوجتک علی الف فقال الرجل اجزت[3] فقالت المرأة قبلت قال الشیخ الامام ابوبکر محمد بن الفضل رح یکون نکاحا * 9

١٠ و عنه ایضا اذا قال الرجل لاب البنت زوجتني ابنتک فقال اب الابنة زوجت او قال نعم لایکون نکاحا الا ان یقول الرجل بعد ذلك قبلت * 10

١١ فرق بین هذا و بین ما اذا قال زوجني ابنتك فقال اب البنت زوجت او فعلت فانه یکون نکاحا - قال لان قوله زوجتني استخبار و لیس بعقد بخلاف قوله زوجني لانه توکیل * 11

١٢ اذا طلب الرجل من امرأة زنا فقالت وهبت نفسي منک[4] فقال الرجل قبلت لایکون نکاحا و هو بمنزلة ما لو قال اب الابنة وهبتها 12

(٢ ن) لك * (٣ ن) زوجت * (٤ ن) لك *

بســــــم الله الرحمن الرحيم

كتــــــــــــــاب النــــكاح

قال رضي الله عنه ابواب النكاح[٢] ثمانية - الباب الاول فيما يتعلق به انعقاد النكاح وانه يشتمل[٣] علي فصول ثلثة اما الفصل الاول في الالفاظ التي ينعقد بها النكاح

١ النكاح ينعقد بلفظ النكاح و التزويج كان علي زجه الخير عن الماضي نحو ان تقول المرأة زوجت نفسي منک بكذا بمحضر من الشهود فيقول الرجل قبلت * 1

٢ او يكون علي وجه الاستقبال بان يقول الرجل للمرأة اتزوجک علي كذا فتقول المرأة قبلت * 2

٣ او يكون بلفظة الامر بان يقول الرجل للمرأة زوجي نفسک مني بكذا فتقول المرأة زوجت * 3

٤ و كما ينعقد العقد بلفظة النكاح و التزويج ينعقد بما يكون تمليكا في الاعيان عندنا - روي عن ابي حنيفة رح انه قال كل ما يفيد ملک الرقبة في الامة يفيد ملک النكاح في الحرة - اذا قالت المرأة لرجل 4

(٢ ن) الكتاب * (٣ ن) مشتمل *

صفحه	سطر	مسئله	غلط	صحيح
۱۸۲	۴	۸۱۰	آبفا	آبقا
۱۸۲	۱۴	۸۱۳	لحرفة	لنخرفه
۱۸۳	۳	۸۱۹	في نكاحة	في نكاحه
۱۸۵	۱۳	۸۳۱	البالغ و الزمن	البالغ الزمن
۱۹۰	۵	۸۶۲	كان ميرات الاب	كان ميراث الاب
۱۹۲	۴	۸۷۰	ان ينقق	ان ينفق
۱۹۳	۱۰	۸۷۹	نفقة الادلاد في ران	نفقة الادلاد - في ولد
...	...	...	الامه - لايجب	الامة لايجب
۱۹۴	۹	۸۸۱	وقع الامر	رفع الامر

صحيفه	سطر	مسئله	غلط	صحيح
١٤٨	١٢	٦٥٩	يجير	يجهر
١٤٨	١٣	٦٥٩	لانجير	لانجهر
١٥٦	١٢	٧٠٢	نفقه الخادم	نفقة الخادم
١٥٧	١٢	٧٠٨	لانصير النفقه	لانصير النفقة
١٥٨	٨	٧١٠	تصرف	تسرف
١٥٩	١٠	٧١٤	بالنفقه	بالنفقة
١٥٩	١١	٧١٤	بنفقه شهر واحد	بنفقة شهر واحد
١٥٩	١٤	٧١٤	بنفقه شهرين	بنفقة شهرين
١٥٩	١٧	٧١٤	شمس الائمه	شمس الائمة
١٦٠	٥	٧١٥	لامرأته	لامرأة
١٦٤	١٣	٧٢٥	المديول	المديون
١٦٥	٢٢	٧٣١	لانه لايجير	لانه لايجبر
١٦٦	١٦	٧٣٤	على لن تزوجني	على ان تزوجيني
١٧٥	١٨	٧٨٤	لا تسحق	لاتستحق
١٧٦	١	٧٨٥	و يخبر	و يخبز
١٧٦	١٢	٧٩١	كان عليها	كان عليه
١٧٩	١	فصل	او مطلقه	او مطلقة
١٨٠	٢٢	٨٠٨	اخذ	اخذت
١٨١	١٦	٨٠٩	المدعي	المدعى
١٨١	٢١	٨٠٩	لما قلنا	كما قلنا

صفحه	سطر	مسئله	غلط	صحیح
٩٢	١٦	٤٣٤	او كفل	و كفل
١٠٠	٣	٤٥٣	الخبر	الخبز
١٠٠	١٣	٤٥٤	يرجع	ترجع
١٠٠	١٦	٤٥٤	لاترجع	لايرجع
١٠٠	١٦	٤٥٤	ان كا	ان كان
١٠٤	١٧	٤٦٦	طلاق	طالق
١٢٠	١٥	٥٢٨	تشتر او تغزل	تشتري و تغزل
١٢١	٦	٥٢٩	فرّفت	فرّقت
١٢١	١١	٥٣٠	يستحلف	تستحلف
١٣٠	١١	٥٦٨	لم تخاصمة	لم تخاصمه
١٣٠	١٤	٥٦٩	فنظر	فنظره
١٣٥	١٣	٥٩٧	الصغيز	الصغير
١٣٥	١٤	٥٩٧	زوجها	زوجهما
١٣٦	٢١	٦٠١	فان بلغت الثيب	فان بلغت البكر
١٣٨	١٦	٦١٠	الدجوز	الوجور
١٤٣	١٨	٦٣٤	ابن صغيرله	عبد صغيرله
١٤٤	٢٠	٦٣٨	ارضعتها	ارضعتهما
١٤٥	٩	٦٤٠	رجل امرأتان	رجل و امرأتان
١٤٧	٤	٦٥٠	كان زوجها	كان تزوجها
١٤٧	٧	٦٥١	يستبغي	يستنجي

* غلطنامه *

صفحه	سطر	مسئله	غلط	صحیح
۱	۴	+	فصول ثلثة	فصول ثمانية
۱	۶	۱	الخير	الخبر
۱۲	۴	۴۷	جنيفان	خنثيان
۱۸	۵	۷۱	ابغيهما	ابغيها
۲۶	۲۲	۱۰۷	فقال	فقالت
۴۶	۱۹	۲۱۳	محمد زفر	محمد و زفر
۵۵	۲۱	۲۷۱	۱۷۱	۲۷۱
۵۹	۲۰	۲۸۷	ان يتحرك قبله	ان يتحرك قلبه
۵۹	۱۸	۲۸۷	و ان لم يكن منتشرا	ان لم يكن منتشرا
۶۸	۴	۳۲۷	ان كانت ثقة	ان كانت ثقة
۸۳	۷	۳۸۵	متهما	منها
۸۵	۱۶	۳۹۹	عليها الفين	عليه الفين
۸۷	۲	۴۰۴	ورثة	وارثه
۸۷	۱۰	۴۰۶	فاعتقها	فاعتقتها
۸۷	۱۱	۴۰۶	و ان اعتقها	و ان اعتقتها

صفحه

صفحه

صفحه

الباب الثالث

الباب الرابع

الباب الخامس

الباب السادس

فهرست فتاوى قاضيخان

كتاب النكاح مشتمل على ثمانية ابواب

صفحه

8/11/15.

